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History and repository of
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HISTORY AND REPOSITORY
OF
PULPIT ELOQUENCE,
(DECEASED DIVINES,)

CONTAINING
THE MASTERPIECES

OF
BOSSUET, BOURDALOUE, MASSILLON, FLECHIER, ABBADIE, TAYLOR, BARROW,
HALL, WATSON, M'LAURIN, CHALMERS, EVANS, EDWARDS, DAVIES,
JOHN M. MASON, ETC., ETC.,

WITH DISCOURSES

FROM
CHRYSOSTOM, BASIL, GREGORY NAZIANZEN, AUGUSTINE, ATHANASIUS, AND OTHERS
AMONG THE "FATHERS," AND FROM WICKLIFFE, LUTHER, CALVIN, MELANCTHON,
KNOX, LATIMER, ETC., OF THE "REFORMERS."

ALSO,
SIXTY OTHER CELEBRATED SERMONS,
FROM AS MANY EMINENT DIVINES IN THE GREEK AND LATIN, ENGLISH, GERMAN, IRISH, FRENCH,
SCOTTISH, AMERICAN, AND WELSH CHURCHES; A LARGE NUMBER OF WHICH HAVE NOW, FOR
THE FIRST TIME, BEEN TRANSLATED. THE WHOLE ARRANGED IN THEIR
PROPER ORDER, AND ACCOMPANIED WITH

HISTORICAL SKETCHES OF PREACHING
IN THE DIFFERENT COUNTRIES REPRESENTED, AND
BIOGRAPHICAL AND CRITICAL NOTICES
OF THE SEVERAL PREACHERS AND THEIR DISCOURSES.

BY
REV. HENRY C. FISH,
AUTHOR OF PREMIUM ESSAY, "PRIMITIVE PIETY REVIVED."

IN TWO VOLUMES.
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INTRODUCTION.

It is believed that nothing like this work, either in design or arrangement, has ever been issued from the press. Its nearest resemblance is found in a German work, entitled *Geschichte der Christlichen Homiletik*, by C. G. H. Lentz, in two volumes, 1839. It is a history of Christian homiletics—in their principles and practice—in all ages. The plan is, to give sketches of prominent men, criticisms upon their preaching, and brief specimens of their manner of discourse. In this way there are introduced about three hundred pulpit orators. The work of Lentz, however, which has never been translated, differs from this work, not only in the character of the selections, and in many other particulars, but especially in this, that it contains only brief specimens, or extracts, from the several men represented; while in that here submitted, the rule has been to give an entire discourse—thus affording the fairest view of the preachers, as well as furnishing a large number of sermons of the highest order.

The *design* of the work may be stated in few words. It is, First, to render available, to the lovers of sacred things, the great *master-pieces of pulpit eloquence*, and the best discourses of all countries and times—hitherto either locked up in foreign languages, or procured with much difficulty and expense: Secondly, to furnish a *history of preaching* in all parts of the world where the Christian religion has prevailed, from its introduction into each respective country down to the present time, with a view of the pulpit as it now stands: Thirdly, to *bring again upon the stage the great and the good of other days*; keeping alive and promoting their acquaintance, and allowing them to speak to the living;—which is done by giving sketches of their lives, and by reproducing their choicest discourses.

The *arrangement* will readily be perceived. The work has both a local and chronological order; the latter is made to determine the former—that is, the country comes first in order which furnishes at

the earliest date, some prominent preacher whose discourse is introduced. Hence, England takes precedence of Germany and other countries, because Wickliffe—the morning-star of the Reformation—appears first. For a similar reason, the French precedes the Scottish pulpit, etc.* And so of the preachers in each particular country: they are introduced, one after another, according as they arose and took their respective positions.

The *want* of such a work has long been felt, especially by those preparing for the sacred ministry, and those who have but recently assumed its responsibilities. Referred as are the students in our Seminaries, by their teachers in Sacred Rhetoric, to the marked sermons of the great pulpit orators, it is often no slight disappointment to find that such discourses are not within their reach. Indeed, it is to such a personal regret on the part of the author of this work, while pursuing his theological studies, that the germ whence these volumes have sprung, is to be attributed. A purpose, early formed, to devote his leisure moments to the preparation of such a work, has been strengthened by occasional expressions as to its great desirableness. Mention may be made of an article in the “Princeton Review,” of 1854, by Rev. J. W. Alexander, D.D., where the utility of such an undertaking is the subject of particular remark.† It has also been peculiarly gratifying to find, upon correspondence, that several eminent clergymen and professors in our theological institutions, have long entertained sentiments in keeping with those which are there expressed.

Indeed, the *advantages* to be secured by a work of this sort, if properly executed, must be obvious upon the least reflection. The HISTORY OF PREACHING is worthy of far more attention than is generally given to it. It is a remarkable fact that very little has been *written* upon this subject. *Church* histories have been written, and histories of *nations*, and *kingdoms*, and *events*; but the PULPIT—the mightiest agency in civilized society,

“The most important and effectual guard,
Support, and ornament of virtue’s cause,”

and the chief instrumentality for the salvation of the world—has received but little attention at the hands of scholars and historians. It is true that sacred poets have sung its praise, and statesmen and philosophers have acknowledged the necessity of its molding and

* A single exception is rendered necessary in the case of the Irish pulpit.

† July number, Article III, near the conclusion.

restraining power ; but the *historical* aspect of the pulpit has been treated as if wholly undeserving of extended notice and careful study. And yet, in their bearings upon the interests and destinies of men, how trivial have been the fortunes of empires and kings, compared with the success or failure of this one agency of *preaching!*

What can be more interesting and instructive, than the study of ecclesiastical and civil history, *from the stand-point of that central power—the pulpit?* To note its position and peculiarities in any given age and country—to trace its influence, and mark the breadth and depth of its imprint upon the face of society—to determine the cause, or causes, which gave it strength, or brought it into a state of inefficiency—surely a pursuit of this nature can not be unattended with interest. Nor can it fail to yield the most important lessons. In any branch of inquiry, we can illy afford to dispense with the knowledge of what has preceded us. It is a common complaint that the pulpit of the present day is not exerting its just measure of influence—that it is not answering the call which the awakened mind of this age is making upon it. If this be so, may not some of the causes be discovered and removed, by taking counsel of the past, and by a careful comparison of *existing* peculiarities in preaching in various parts of the world? No country or age can claim perfection in the manner of presenting truth. The excellences of every pulpit vary from those of every other. Sacred eloquence assumes different forms in different ages and localities. Its power is lessened by overlooking any of these forms. To attain to a perfect model, it is requisite to avoid the imperfections, and appropriate the excellences, of the several schools of pulpit oratory ; and to do this, a knowledge of preaching in other ages, and among other nations, is indispensable.

To facilitate such an acquaintance with the pulpit in different countries and times, and to stimulate inquiry in this direction, has been the object in furnishing the *historical sketches* of this work. The remark that they have cost the author no little labor and research, imperfect as they are, will not seem strange, when it is borne in mind, that there is not a complete history of preaching in any one portion of Christendom ; (so far as has come to his observation), and that, therefore, the requisite materials have been gathered, of necessity, in fragmentary parts ; mostly in civil and religious journals of different countries, and historical lectures, and foreign and domestic reviews.

As will be seen, these sketches cover about ninety pages ; and

embrace each of the eight divisions of the world, where the Christian religion has extensively prevailed. It may also be remarked, that the biographical and critical notices, and indeed the discourses themselves, as here arranged, help to render the historical aspect of the work more complete.

The main advantage, however, which is contemplated in this work, is the elevation and improvement of the ministrations of the pulpit, *by means of presenting the best models of preaching* which are to be found in the different languages. The mind is quickened and stimulated, as well as enriched, by being brought into contact with the strong thoughts of strong men. It is said to have been a frequent custom of one of the greatest statesmen which our country has produced, to rouse his mental energies to vigorous exertion, previous to some mighty effort, by endeavoring to master one of Paul's great arguments in the epistle to the Romans. Cæsar might never have had his splendid triumphs as Roman Emperor, had he not one day fallen upon a statue of Alexander, which adorned a certain edifice in Spain, and been fired with new enthusiasm, by the recollection that the conqueror of the world had died at about the age of thirty years, while he, though five years older, had accomplished so little. In like manner many an ordinary mind has been put to shame on account of its low attainments, and nerved to new and lofty endeavors, by meeting with some noble production of human genius. Here lies one advantage of perusing the masterpieces of pulpit eloquence. It is not possible that the greatest sermons of the greatest preachers, should be brought distinctly before the minds of the ministry, especially the younger portion, without giving to them a decided impulse in the line of intellectual greatness, and genuine Christian eloquence.

Much is gained if, by this means, only *a high ideal* of excellence, in the department of preaching, is formed. Indeed a just conception of what ought to be done, and what *may* be done, is a chief point to be attained, in order to eminence in any profession. For this, more than for any thing else, the artist visits the distant shrines of genius, and seeks the exquisite models of the great masters of art. For a similar reason, familiarity is sought with classical writings. Proficiency is acquired in the use of language, as well as in artistic skill, by imitation more than by precepts. "Invention," says Sir Joshua Reynolds, in his Discourses before the Royal Academy, "is one of the great marks of genius ; but if we consult experience we shall find that it is by being conversant with the inventions of *others*, that we *learn* to invent ; as by reading the thoughts of

others we learn to think." It was by studying Homer and Thucydides that the great Athenian orator acquired his vehemence. Of Cicero it has been said, that he incorporated into his manner, the strength of Demosthenes, the copiousness of Plato, and the delicacy of Isocrates: and of Plato, that though he despaired of excelling Homer in poetry, yet by the very attempt, he acquired a sweetness and majesty of style which occasioned him to be called the "Homer of Philosophers."

It is upon this principle, that the gospel minister acts wisely who studies the best specimens of pulpit eloquence. No high-minded man will do this with the design of servile imitation. To make *any one* preacher a model, much more to act the part of a plagiarist, by using without credit other men's productions, is what every independent and high-principled mind will despise. But while following his own genius, and acting independently as to his style and trains of thought, it is the part of wisdom to read with care the choicest discourses of the most eminent preachers. To proscribe their use altogether, from fear of abuse, were as unwise as if the artist should refuse to look upon the frescoes of the Vatican, or walk in the galleries of Florence or the Louvre, from fear of losing his native manner; or as if the scholar in *belles-lettres*, or oratory, for the same reason, should refuse to read the writings of Cicero, or Addison, or Burke.

A few words may be necessary as to the *execution* of this work. The aim has been to represent, so far as possible, each country, each period, and each evangelical denomination; and at the same time to admit no sermon unless of a decidedly superior order. To gain these several ends, and yet restrict the work within its proper limits, has been found exceedingly difficult. Many eminent preachers, in any given country or Christian connection, have, of necessity, been excluded. In not a few cases, this has been done with very great reluctance; so much so, that, should the work meet with general favor, it is not impossible that, at some future time, another volume may be added as supplementary. At the outset, the design was entertained of introducing sermons from a number of eminent living divines, in different countries. For various reasons this purpose was abandoned; and, should Providence permit, they will appear in a separate volume.

It is proper, also, to state, that caution has been exercised as to the *editions* of any author's works; and that no change of any kind has been made without distinct notice. In a very few cases, rather than exclude an author altogether, a part of some lengthy discourse has been omitted, the circumstance being clearly indicated as it

occurs. It is scarcely necessary to say that sermons of a denominational or controversial character, have not been introduced. There is little or nothing in the entire work, it is believed, to which exception may be taken by any class of evangelical Christians.

It will be seen that about *thirty* of the discourses are from foreign languages. No effort has been spared to secure for these productions, their fairest possible expression in English. A large number of them appear now, for the first time, in their new garb. Where advantage has been taken of any available source for the rendering of a sermon, it has not been done without careful attention to the point of accuracy and reliability. The author is not at liberty to give full particulars as to the sources of the respective translations. Among the translators are Professors A. C. Kendrick, George R. Bliss, Edwards A. Park, A. N. Arnold, and H. A. Ripley, President Barnas Sears, and the Revs. R. Turnbull, D.D., D. W. Poor, and William Roberts. It may farther be stated, that the rendering of Gregory Nazianzen is by the first of these gentlemen, in the order of their names; that of Melancthon, Schleiermacher, and Harms, by the second; that of Basil, by the fourth; and that of Chrysostom, by the fifth. The translation of Bossuet and Flecheir, is adopted, by permission, from the valuable work of Rev. Dr. Turnbull, on the "Pulpit Orators of France and Switzerland." That of Vinet is from the same pen. That of John Elias, is by the Rev. Mr. Roberts. Other particulars need not be given.

It only remains that mention be made of the very timely assistance rendered, in the prosecution of the work, by several Christian ministers and theological teachers. Especial obligations are due to Professor Edwards A. Park, of Andover, whose generosity and friendly aid will ever be held in grateful remembrance: also to the Rev. William R. Williams, D.D., and Professor H. B. Smith, D.D., of New York city; Rev. W. B. Sprague, D.D., of Albany; Rev. Dr. D. P. Kidder, of Newark; Drs. Joseph Belcher and J. Newton Brown, of Philadelphia; and Rev. R. Irvine, of Canada West, who have kindly permitted free access to their valuable libraries, and aided by their counsel and extensive information.

NEWARK, N. J., *April 27th*, 1856.

CONTENTS OF VOLUME I.

THE GREEK AND LATIN PULPIT.

	PAGE
HISTORICAL SKETCH	17

I.

TERTULLIAN.

THE DUTY AND REWARDS OF PATIENCE.—JAMES, i. 4	25
---	----

II.

CYPRIAN.

THE LORD'S PRAYER.—MATTHEW, vi. 9	36
---	----

III.

ATHANASIUS.

CHRIST THE ETERNAL GOD.—PSALM, xlv. 7, 8	52
--	----

IV.

CYRIL.

THE CREATOR SEEN IN THE CREATIONS.—JOB, xxxviii. 2, 3	60
---	----

V.

GREGORY NAZIANZEN.

ORATION OVER BASIL THE GREAT.—ROMANS, x. 18	67
---	----

VI.

BASIL THE GREAT.

ADMONITION TO THE FALLEN.—JEREMIAH, ix. 1	74
---	----

VII.

CHRYSTOM.

EXCESSIVE GRIEF AT THE DEATH OF FRIENDS.—1 THESSALONIANS, iv. 13	82
--	----

VIII.

AUGUSTINE.

THE RESTORING OF SIGHT TO THE BLIND.—MATTHEW, xx. 30-34	94
---	----

THE ENGLISH PULPIT.

	PAGE
HISTORICAL SKETCH	109

IX.

JOHN WICKLIFFE.

CHRIST'S REAL BODY NOT IN THE EUCHARIST.—MATTHEW, xxvi. 26	116
--	-----

X.

HUGH LATIMER.

SERMON OF THE PLOW.—ROMANS, xv. 4	127
---	-----

XI.

JOHN JEWELL.

CHALLENGE TO THE PAPISTS.—1 CORINTHIANS, xi. 23	145
---	-----

XII.

JOHN DONNE.

CHRIST'S TRIUMPH IN THE RESURRECTION.—ACTS, ii. 36	153
--	-----

XIII.

JOSEPH HALL.

THE BELIEVER CRUCIFIED WITH CHRIST.—GALATIANS, ii. 20	166
---	-----

XIV.

THOMAS ADAMS.

THE THREE DIVINE SISTERS, FAITH, HOPE, CHARITY.—1 COR., xiii. 13	179
--	-----

XV.

WILLIAM CHILLINGWORTH.

THE FORM OF GODLINESS WITHOUT ITS POWER.—2 TIMOTHY, iii. 1-5	192
--	-----

XVI.

RICHARD BAXTER.

MAKING LIGHT OF CHRIST AND SALVATION.—MATTHEW, xxii. 5	209
--	-----

XVII.

JOHN BUNYAN.

THE BARREN FIG-TREE, OR FRUITLESS PROFESSOR.—LUKE, xiii. 8, 9	224
---	-----

XVIII.

JOHN HOWE.

THE REDEEMER'S TEARS OVER LOST SOULS.—LUKE, xix. 41, 42 . . . PAGE
237

XIX.

JOHN TILLOTSON.

THE REASONABLENESS OF A RESURRECTION.—ACTS, xxvi. 8 251

XX.

ISAAC BARROW.

THE CRUCIFIXION OF CHRIST.—1 COLOSSIANS, i. 23 265

XXI.

ROBERT SOUTH.

THE IMAGE OF GOD IN MAN.—GENESIS, i. 27 284

XXII.

BENJAMIN KEACH.

THE SCRIPTURES SUPERIOR TO OTHER MANIFESTATIONS.—LUKE, xvi. 31 299

XXIII.

FRANCIS ATTERBURY.

THE TERRORS OF CONSCIENCE.—MATTHEW, xiv. 1-3 306

XXIV.

JOHN WESLEY.

THE GREAT ASSIZE.—ROMANS, xiv. 10 318

XXV.

GEORGE WHITFIELD.

THE KINGDOM OF GOD.—ROMANS, xiv. 17. (Not found in any of his works) . 342

XXVI.

ROBERT ROBINSON.

OBEDIENCE THE TRUE TEST OF LOVE TO CHRIST.—JOHN, xiv. 15 . . . 349

XXVII.

ROBERT HALL.

MODERN INFIDELITY CONSIDERED.—EPHESIANS, ii. 12. 362

XXVIII.

WILLIAM JAY.

THE GOSPEL JUBILEE.—LEVITICUS, xxv. 10 397

XXIX.

JOHN FOSTER.

THE IMPRISONMENT AND DELIVERANCE OF PETER.—ACTS, xii. 1-11.	PAGE
(Not found in any of his works.)	411

XXX.

RICHARD WATSON.

MAN MAGNIFIED BY THE DIVINE REGARD.—JOB, vii. 27	423
--	-----

THE GERMAN PULPIT.

HISTORICAL SKETCH	445
-----------------------------	-----

XXXI.

LUTHER.

THE METHOD AND FRUITS OF JUSTIFICATION.—GALATIANS, iv. 1-7	457
--	-----

XXXII.

MELANCTHON.

THE SECURITY OF GOD'S CHILDREN.—JOHN, x. 28	474
---	-----

XXXIII.

SPENER.

THE TEMPTATIONS OF SATAN.—MATTHEW, iv. 3	481
--	-----

XXXIV.

ZOLLIKOFEK.

THE ENNOBLING NATURE OF CHRISTIANITY.—PSALM, viii. 5	485
--	-----

XXXV.

HERDER.

THE DIVINITY AND RIGHT USE OF THE BIBLE.—ROMANS, xv. 4-13	496
---	-----

XXXVI.

REINHARD.

THE INCARNATION OF CHRIST.—LUKE, ii. 1-14	515
---	-----

XXXVII.

REINHARD.

THE SOCIAL AND UNSOCIAL VIRTUES.—LUKE, i. 80	520
--	-----

XXXVIII.

SCHLEIERMACHER.

PAGE

CHRIST'S RESURRECTION A TYPE OF OUR NEW LIFE.—ROMANS, vi. 4-8 524

XXXIX.

HARMS.

THE GOAL AND THE COMPLAINT.—PHILIPPIANS, iii. 12, 13 534

XL.

THEREMIN.

THE VOICES OUT OF THE GRAVES.—MATTHEW, xxvii. 61 547

THE IRISH PULPIT.

HISTORICAL SKETCH 561

XLI.

JEREMY TAYLOR.

THE FOOLISH EXCHANGE.—MATTHEW, xvi. 26 567

XLII.

WALTER BLAKE KIRWAN.

SEEKING ANOTHER'S WEALTH.—1 CORINTHIANS, x. 24 585

XLIII.

ALEXANDER CARSON.

THE GLORY OF THE SAINTS IN HEAVEN.—ROMANS, vii. 18 594

XLIV.

CHARLES WOLFE.

THE YOKE EASY AND THE BURDEN LIGHT.—MATTHEW, xi. 30 607

ALPHABETICAL INDEX TO PREACHERS.

FOR OTHER INDICES, SEE END OF VOLUME II.

	PAGE		PAGE
ABBADIE	ii. 105	JAY	i. 397
ADAMS	i. 179	JEWELL	i. 145
ATHANASIUS	i. 52	KEACH	i. 299
ATTERBURY	i. 306	KIRWAN	i. 585
AUGUSTINE	i. 94	KNOX	ii. 206
BARROW	i. 263	LATIMER	i. 127
BASIL THE GREAT	i. 74	LELAND	ii. 453
BAXTER	i. 209	LIVINGSTON	ii. 424
BEDELL	ii. 516	LOGAN	ii. 294
BLAIR	ii. 282	LUTHER	i. 457
BOSSUET	ii. 22	MASSILLON	ii. 137
BOURDALOUE	ii. 45	MASON	ii. 486
BUNYAN	i. 224	MATHER	ii. 384
CALVIN	ii. 11	M'CRIE	ii. 302
CARSON	i. 594	M'LAURIN	ii. 244
CHALMERS	ii. 319	MELANCTHON	i. 474
CHARLES	ii. 584	MAXCY	ii. 462
CHILLINGWORTH	i. 192	OLIN	ii. 527
CHRYSOSTOM	i. 80	REINHARD	i. 515, 520
CYPRIAN	i. 36	ROBINSON	i. 349
CYRIL	i. 60	RUE	ii. 80
DAVIES	ii. 409	SAURIN	ii. 157
DOD	ii. 560	SCHLEIERMACHER	i. 524
DONNE	i. 153	SOUTH	i. 284
EDWARDS, B. B.	ii. 549	SPENER	i. 481
EDWARDS, JONATHAN	ii. 394	STAUGHTON	ii. 504
ELIAS	ii. 605	SUMMERFIELD	ii. 539
ERSKINE	ii. 229	SUPERVILLE	ii. 121
EVANS	ii. 595	TAYLOR	i. 567
FÉNÉLON	ii. 96	TERTULLIAN	i. 25
FLECHIER	ii. 70	THEREMIN	i. 547
FOSTER	i. 411	TILLOTSON	i. 251
GREGORY NAZIANZEN	i. 67	VINET	ii. 183
GRIFFIN	ii. 470	WALKER	ii. 271
HALL, JOSEPH	i. 166	WATSON	i. 423
HALL, ROBERT	i. 362	WESLEY	i. 318
HARMS	i. 534	WHITE	ii. 442
HERDER	i. 496	WHITFIELD	i. 342
HOOKE	ii. 368	WICKLIFFE	i. 116
HOWE	i. 237	WOLFE	i. 607
IRVING	ii. 336	ZOLLIKOFER	i. 485

Sketch of the Greek and Latin Pulpit.

THE GREEK AND LATIN PULPIT.

A COMPLETE historical criticism upon the preaching of "the fathers" must be considered a desideratum in theological literature. Such a work would present a thorough and faithful delineation of the early pulpit, in reference to the places, frequency, manner, and form of public discourse, the doctrines inculcated, the integrity and ability of the preachers, and the value of their extant productions. It will be obvious that the briefest possible allusion to these several points, is all that can here be attempted.

At the first, public worship was extremely simple. The *places* of assembling were, undoubtedly, the private houses of the Christians; sometimes, the streets or the fields; and, during persecutions, solitary retreats. Under such circumstances the first preachers declared the simple but sublime truths of the Gospel. In process of time, however, it became necessary to have some uniform place of gathering, and houses of public worship were provided. In his history of the time of Diocletian (A.D. 284), Eusebius makes mention of "famous assemblies in the churches," and of the people being dissatisfied with the "old edifices," and erecting "spacious churches from the very foundations, throughout all the cities." During the persecution under the reign of this monarch, these buildings were destroyed; but, as is well known, upon the conversion of Constantine, (A.D. 324), magnificent temples every where sprung up; the emperor and men of wealth emulating each other in the work of increasing their number and splendor, oftentimes with the belief that by so doing they atoned for their sin. At some convenient point within the church-edifice was the episcopal seat, or the elevated rostrum, whence the people were addressed.

As regards the *frequency* of preaching, it was not confined to the Sabbath. Upon festival days, and special seasons, sermons were delivered every day. The homilies of Chrysostom upon the book of Genesis were preached in course, one day after another. The same is true of those upon the Statues. It was no uncommon thing to have two, or even three sermons before the same assembly; first by the presbyters, then by the bishop. "When the Gospel is read," says the author of

"Constitutions," "let the presbyters, one by one, speak the word of exhortation, and last of all, the bishop, who is the governor or pilot of the ship."* In like manner the people were often assembled at different times on the same day, to hear the word, not unfrequently in the morning, and afternoon, and evening; as will be seen by Chrysostom on *Bearing Reproof* (Hom. xiii. t. 5), and on Genesis (Hom. x).

The *manner* of addressing the people had several peculiarities. It was usual for the preacher to sit, and the people to stand, during the delivery of a sermon—the reverse of the present custom. The practice varied in the different churches; in some, both the preacher and the people sitting; in others, the former standing and the latter keeping their seats. But it seems to have been more common for the speaker to address his congregation, in a sitting posture, from the *ambo*, or reading-desk, or episcopal seat; as we know was the case with several of the most noted preachers, by repeated allusions in their discourses. This was doubtless in imitation of the form of the synagogue worship, where the teachers "sat in Moses' seat"—as also of our Saviour's habit of sitting down to address the multitude, referred to in such passages as Luke ii. 46, iv. 20, v. 3. John viii. 2. Matt. v. 1, etc.

The place assigned to the sermon was immediately subsequent to the reading of the Psalms and lessons out of the Scriptures. It was usually ushered in with a short prayer for Divine aid, in which the people were called upon to join. Thus in "Augustine's Christian Orator" (Book 4, c. xv.), it is said that the preacher should pray, both for himself and others, before he begins to teach; and "to this end, before he loose his tongue to speak, he should lift up his thirsting soul to God, that he may be able to discharge what he has imbibed, and pour forth to others, that wherewith he has filled himself." It was also usual, in many places, for the preacher, before uttering the first sentence of his sermon, to use the salutation "*Pax vobis*," or "Peace be to you;" to which the people replied, "*And with thy spirit*."† Besides this the discourse was sometimes introduced with a short form of benediction (especially upon some happy deliverance); as in Chrysostom's fourth sermon to the people of Antioch, which begins thus: "Blessed be God, who hath comforted your sorrowful souls," etc. Many others begin after much the same manner. It is proper to add, also, that the sermon was generally concluded with a doxology to the holy Trinity.

The *form* which the discourse assumed, varied somewhat in different localities. At first it seems to have been much after the order of an exhortation; neither long nor eloquent, but full of warmth and love. Gradually more importance was assigned to it, and the portion of time it occupied was of a greater length. The sermons of the fathers, however, are almost universally short. Very few of them could have

* Lib. 2, cap. 57.

† "Constitutions," and Hom. of Chrys. (3 in Col.) etc.

required so much as an hour's time for their delivery. Many that come down to us, and which appear to have been fully reported, might have been pronounced with ease in fifteen or twenty minutes. Perhaps the average time did not reach thirty minutes. The sermon was usually based upon some passage of the Psalm, or lesson, which was read on the particular occasion. In rare instances the preacher took no text, only treating of such matters as seemed to call for remark.* Sometimes several passages, taken from the Psalms, Epistles, and Gospels, were brought together as the basis of discourse.

The *expository* method was very common; the preacher delivering a kind of running commentary upon a particular portion of the Scriptures, often following on, consecutively, through a whole book. In the homilies of Chrysostom and Augustine—the two great patterns of the Greek and Latin pulpit—there are connected discourses upon the whole of Genesis, the Psalms, the Gospel of Matthew, of John, etc., and several of the Epistles, sometimes covering all the chapters in their proper order. In the expository discourses it was common, first, to develop the meaning of any given passage of the portion selected, and then follow it up with a pertinent lesson, or lively application, bearing directly upon some present custom, or event, or practice. Here the preacher allowed himself great latitude, and often traveled far away from the special point of departure, indulging in consolatory remarks, or pointed rebukes, or fervent appeals. In some cases the *ethicon*, or moral lesson, was reserved for the conclusion of the sermon, and there introduced with warmth of feeling and great effect.

The discourses of the fathers were also *free* and *familiar*. The word by which they were designated among the Greeks (*ομιλία*, *homilia*, from *homileo*, to converse in company), seems to imply this. Whether this be so, or whether the word implied no more than the usual Latin appellations, *tractatus*, *sermo*, or *allocutio* (a name applied by Tertullian)—which mean, substantially, any exposition or handling of Scripture—it is apparent upon the least observation that the early preachers had little regard for exact method, and made no show of great learning or argumentative skill in their ordinary discourses. With very few exceptions, there is an entire absence of the divisions, and formal propositions, so common in our own day; and little of labored interpretation, and close discussion. There is more of careful exegesis and strong reasoning in the homilies of Chrysostom than in those of any other father; and yet is he far more noted for force of eloquence, than for just criticism and sober demonstration. Even where the preacher gave to his sermon the form of an extended address upon some particular text, it appears

* For references to such instances, see Bingham's *Antiq. of Chr. Ch.*, B. 14, chap. iv. Also consult same work for authorities on other points here introduced. Coleman's *Ancient Christianity* may also be consulted; and Neander, Giesler, etc.

to have been, nevertheless, discursive, and, if rich in thought, was yet without unity or argument, or the skillful arrangement of the several parts. To this remark there were some exceptions; but, in the main, it holds true of all the fathers. Discourses were sometimes previously composed and committed to memory; in rare instances read from the manuscript; but commonly, either delivered after a plan prepared beforehand, or altogether from the suggestions of the moment. Those that have come down to us were not, in the main, preserved by the original manuscripts of the preachers, but by means of short-hand writers, who attained to great perfection in the art, and took down entire discourses at the time of delivery. They were often revised, however, by the preacher, and read in the families, and preserved with great care.

As to the *doctrines* inculcated by the early pulpit, though at the first they were simple and scriptural, they at last became widely varied, and to a great extent erroneous. If we are to credit good authorities, in the second century the Christian system preserved its native and beautiful simplicity. According to Mosheim, the preachers "inculcated no other doctrines than those of the Scripture, and avoided all vain subtleties and mysterious interpretations." But certainly as early as the third century, many of the Christian teachers abandoned the old paths, and "struck out into the devious wilds of fancy." The degeneracy of the pulpit from this time onward to the Reformation, is most lamentable. In the early part of the fourth century, the different schools of theology—the speculative, the traditional, and the historico-exegetical, were in full operation; and henceforward, theological disputes formed the central point of the ecclesiastical, and sometimes of political history of the Roman Empire.

A most interesting and instructive chapter might be written upon the causes that operated to vitiate the doctrines of the Greek and Latin pulpit. We may here but briefly allude to some of the more influential. The first grand source of evil was *the union of philosophy and religion*. It was not without the best of reasons that Paul admonished his son Timothy to avoid "oppositions of science, falsely so called," and charged the Colossian brethren to "beware lest any man spoiled them through philosophy and vain deceit." * He who has carefully read ecclesiastical history, and traced opinions and practices to their primal source, appreciates the wisdom of these injunctions. It is impossible to tell whether any of the early Christian teachers were perfectly free from the influence of the prevailing philosophies of their day. The Platonic opinions, so generally in vogue, are clearly traceable even in the writings of Tertullian, the first representative of the theological views of the North African Churches.

This system was remarkable for never drawing with accuracy the line between *materialism* and *spirituality*. And we find the writer referred

* 1 Timothy, vi. 20. Colossians, ii. 8.

to, ascribing to the soul the nature of ethereal matter, and teaching that God was a body; nay, that every substance was corporeal.* In the school of Ammonius at Alexandria, the youthful Origen imbibed the Platonic philosophy; and, by insisting that there is a *hidden sense* in the Scriptures, and that they are "of little use to those who understand them as they are written," and giving to these sentiments the weight of his prodigious influence, he corrupted, beyond estimate, the primitive simplicity of religion. The Bible was now to be understood as the Platonists explained the history of their gods, according to its allegorical or mystical meaning; and, of course, by being degraded from its true authority, it became subservient to the dreams of every visionary interpreter.

Besides this, the evil was increased by many of the Platonic philosophers coming over to Christianity, and retaining the philosophical mantle, instead of forsaking their speculative tendencies. It may be added, that from the source now indicated, not the *doctrines* only, but the *practices* of the times of which we speak, became corrupted. For, since spirit was viewed as refined matter, evil spirits might contaminate those who came in contact with their possessors, and might also be cast out by certain ceremonies and bodily exercises. Hence arose public exorcisms, the multiplication of fasts, aversion to matrimony, non-intercourse with the unbaptized or excommunicated, and penances and painful austerities, and an undue appreciation of the efficacy of the ordinances. In a word, *ritual piety* was exalted, and the teachers, with the taught, were more concerned about the *form* of godliness than its *spirit* and *power*.

Another source of doctrinal corruption is found in the *Judaizing influences* of the times. There was prevalent a spurious literature, attributed by the Jews to honored persons of antiquity, which the Christians made use of, and altered to suit their own wants, and which had its influence.† A common desire also existed, to compare the Mosaic institute with the Christian, of which it was regarded as the type. Hence the theocracy of the Old and of the New Testament became gradually interchanged and confused. This was the source of numerous and important theoretical and practical errors, which need not here be named, but which lasted through many centuries.‡

The *authority of tradition*, which was early acknowledged, became a further source of error. It is distinctly traceable as far backward as Tertullian. In his *De Corona Militis*, we find him speaking thus: "If no Scripture hath confirmed this, assuredly custom hath confirmed it, which doubtless hath been derived from tradition." And again he speaks of "observances, which, without any Scripture document, we defend on the ground of tradition alone."

* See his *De Anima*, and various Montanist writings. In Lib. ii. c. xvi, he is found using this language, "Deum esse Corpus contra Marcion."

† See Gieseler i. 157, and note 25.

‡ Consult Gieseler i. 159, etc., and Neander's Hist. 1st, 3 cent. pp. 111, 112.

But the grand, *primal* source of the corruption of the ancient pulpit may be stated in few words. It was a *want of a distinct apprehension of the doctrine of Justification by Faith*. The theory even was denied by not a few, when pushed by the arguments of their opponents. The Latin writer last referred to, for instance, stoutly contends that "salvation cometh to none *without baptism*." He denies that faith only is sufficient; and declares it does "not avail without its condition." But where the theory was admitted, the early preachers failed to detect the natural bearings of this doctrine. Practically, the doctrine was lost, very early after the time of the Apostles, and the Christian teachers went astray after vain devices and unmeaning ceremonies. A priesthood arose, and an infallible Church, and baptismal regeneration, and exorcism, and extreme unction, and indulgences, and the whole round of mechanical piety. Had there been a clear perception of the doctrine that a man is justified by *faith only*, such departures from the truth had never obtained; for all these errors this radical doctrine cuts up by the roots. But upon the doctrinal character of the ancient pulpit, our limits forbid further remark.

We come now to notice *its general efficiency*. Most of the early preachers of whom we have any knowledge, appear to have been men of distinguished natural gifts. Nor were they destitute of mental culture. It is true there were those who rejected all study, and maintained that the sacred teacher need not search after knowledge, since every thing must proceed from the operation of the Holy Spirit. And some placed confidence in the magical effects of priestly ordination. But the majority thought otherwise, and many of them devoted themselves assiduously to learning, sometimes traveling from city to city in quest of superior advantages. At first there was a great want of schools for the training of the ministry; that at Alexandria being, for a time, the only one. At the end of the fourth century, that at Antioch was formed, and widely diffused a taste for sacred learning. From this, as the mother, several others sprang up, and exerted an influence in the same direction. It was also common for young men of promise to visit celebrated schools of general education, to perfect themselves in polite learning, and especially in the ancient languages and the rhetorical art.

But the habits of style here contracted were unfavorable to the simplicity of the Gospel, as they nourished vanity and a love of display in the pulpit, by no means diminished by the frequent custom of loudly, and even boisterously, applauding the preacher, when he uttered a fine passage. To some this was exceedingly offensive; but too often the preacher was susceptible to its injurious influence.* The cloisters should also be named among the means of clerical education; but here a certain

* See on this point Neander's *Memorials of Christian Life*, p. 206, for citations of its reprobation, by Augustine and Chrysostom.

narrowness of mind was engendered, unfavorable to liberal culture, so that on the whole, their influence was perhaps unfavorable rather than otherwise.

From the facilities for learning which were furnished to those who entered the sacred profession, after the first few centuries, an able and efficient ministry might have been anticipated. But errors of doctrine, and endless and ill-tempered discussions on immaterial subjects, caused it to become inefficient. The union of Church and State, under Constantine, aggravated the evil, and rendered the pulpit, in time, almost completely imbecile, except for political ends. The clergy became, to an alarming extent, mercenary, and ambitious of worldly honors. The many outward advantages possessed by this order, excited unconverted and even unprincipled men, to seek for ecclesiastical offices, and often too successfully. A few earnest and good men there were, who protested against this entering the sanctuary with unwashed hands and unsanctified souls; but their efforts were fruitless, and, despite all influences to the contrary, the sacred office was converted into a means of gain. The number of the clergy was swelled beyond estimate, and they were commonly found either rolling in voluptuousness or resorting to the arts of unworthy flattery, or low intrigue, to obtain some selfish end.* With the extensive secularization of the professed ministers of Christ, and their decline in moral integrity, there came, as a consequence, a sad decline in learning and pulpit talent. Before the close of the seventh century, the bishops were so deficient of learning as to be unable to compose their own discourses; most of them using, as a substitute, the garbled productions of those of more genius who had preceded them.† By these means, and thus early, was the ministry degraded, and shorn of its strength.

From what has now been stated, an estimate may be formed of the general character of the extant productions of the Greek and Latin pulpit. He who reads these writings with the expectation of meeting with clear analysis and profound reasoning, will be greatly disappointed. The fathers were rather ornamental than solid. They can not be accepted as safe interpreters of the Scriptures, though their expositions are often correct and impressive. Those of Chrysostom, in his homilies, are especially valuable, though frequently fanciful and unsound. Augustine, among the Latins, possessed a stronger mind, but is less reliable than his rival among the Greeks. It should not be forgotten that Christianity was yet in its infancy; and that every man is, to a certain extent, the product of the times in which he lives. If the ancient teachers oftentimes missed the meaning of the inspired text, it is no marvel, taking

* On the character of the clergy in the fifth century, see Mosheim, i. 327. In the sixth century, do., 390. Also Neander, and Gieseler, and other authorities, in support of this observation.

† Mosheim, i. p. 435, Harper's edition, 1847, may be consulted in proof.

into account the age and the surrounding influences. And who can tell but that it was permitted, to warn us against trusting to human wisdom, however ancient and venerable, instead of the sure word of prophecy?

But it has been well observed that "antiquity, with all its imbecilities, is a rich mine, whose ore will reward us when we know how to use it." The writings of these early times have their intrinsic worth. Aside from the light which they cast on the history of doctrines, they are often rich in thought, and furnish examples of nice discernment and elegant, fervent, and even sublime oratory. Many of the fathers bestowed special attention upon the art of chaste composition and impressive public address. Several of them had been teachers of this art. Perhaps the popular style would be considered too florid in our day, but, in point of eloquence, some of the early preachers challenge our highest admiration. They have rarely been equaled, and never excelled. This is particularly true of those in the East, where the Greek tongue was spoken; for the purity and eloquence of the Latin began to decline soon after the reign of Augustus. For the reasons here stated, public speakers have always been recommended to read a few of the primitive preachers. Fénelon observes that, "after the Scriptures, the knowledge of the fathers will help a preacher to compose good sermons."

The fame of Chrysostom—the prince of preachers—is well known. The following is the criticism, in part, of Du Pin, upon the productions of this great Greek father: "His eloquence is popular, and very proper for a preacher; his style is natural, easy, and grave; he equally avoids negligence and affectation; he is neither too plain nor too florid; he is smooth yet not effeminate; he uses all the figures that are common to good orators, very properly, without employing false strokes of wit; and he never introduces into his discourses any notions of poets or profane authors; neither does he divert his auditory with jests. His composition is noble, his expressions elegant, his method just, and his thoughts sublime."* The homilies of Chrysostom, for the qualities here indicated, are especially valuable. Those of Basil are generally thought to come nearest to Chrysostom's in solidity of matter, beauty of style, ingenuity of thought, and sharpness and vivacity of expression. Next to these, the writings of the two Gregories, Nyssen, and Nazianzen, are considered of special value. Those of Ephrem Syrus were also in great repute among the ancient churches. For the reasons here stated, public speakers have always been recommended to read a few of the primitive preachers. Fénelon observes that, "after the Scriptures, the knowledge of the fathers will help a preacher to compose good sermons."

* Du Pin, *Bibliothec*, vol. iii., p. 34.

DISCOURSE FIRST.

TERTULLIAN.

QUINTUS SEPTIMIUS FLORENS TERTULLIANUS was born at Carthage, about the year A.D. 160. His father was a Pagan, and a centurion in the service of the proconsul at Carthage. Tertullian was at first an advocate, or perhaps a rhetorician, and did not embrace Christianity until he had arrived at mature life. At this time he joined the Church in his native city; and, either there or at Rome, obtained the office of a presbyter. It would seem that he remained in this connection but about five years, when he adopted the sentiments of Montanus. His fall is most satisfactorily explained on the ground of the affinity of Montanism with the original bent of his disposition. Whether he always remained in connection with the Montanistic party it is impossible fully to determine. Tertullian wrote much, and on a variety of subjects, and contributed greatly to form the theological opinions of early times.

He possessed an ardent mind, a quick perception, and a lively, picturesque imagination, which led him to revel in rhetorical embellishments, sometimes to the point of excess and exaggeration. His intellect was remarkable, not so much for balance and harmonious arrangement, as for brilliancy and penetration. But though often faulty in style, Tertullian is always read with interest and even pleasure, from his beautiful imagery, his originality, and peculiar force of expression. Though none of his writings are found in the precise form of *discourses*, the production which follows may properly come under this description. For greater convenience of reference and conformity to the plan of this work, a passage of Scripture, in the line of discourse, is prefixed.

It may not be superfluous to remark that the *De Patientia* has always been regarded as perhaps the most exquisite of all the author's writings. Neander speaks of it, in his *Antignosticus*, as "Tertullian's beautiful treatise," and commends its spirit of love and gentleness. He also well remarks that the production is important in the history of ethics, as it

is the *first* that discusses the nature of a cardinal Christian virtue, and forms a striking feature in that new ethical spirit which emanated from Christianity.

THE DUTY AND BENEFITS OF PATIENCE.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—JAMES, i. 4.

I. I confess to the Lord God it is with sufficient rashness, if it be not even shamelessness, that I venture to write concerning patience, for the practice of which I am altogether unfit, being a man in whom there is no good thing: whereas it is fitting that they who take in hand to set forth and commend any thing, should first be found themselves living in the practice of that thing, and should direct the energy, earnestness, boldness of their admonitions, by the example of their own conversation, so that their words blush not for the lack of their deeds. And I could wish that such blushing might bring its own remedy, so that the shame of not showing forth in ourselves that which we go about to advise for others, might school us into showing it forth, were it not that the greatness of some good things, as well as of evils, so overbearth our powers, that the grace of the Divine Spirit alone can work in us effectually for the comprehension and the performance of them. For that which is the most good is the most in the hands of God, and no other than He who possesseth "dispenseth it to each" as he seeth fit. Wherefore, it will be a sort of comfort to reason about that which it is not permitted us to enjoy, like sickly persons, who, when they lack health know not how to be silent about its blessings. In like manner I, wretched man that I am, ever sick with the fever of impatience, must needs sigh for, and call upon, and speak all my thoughts upon, that healthy state of patience which I possess not, when I call to mind, and in the contemplation of mine own weakness, ruminate on, the thought that the good health of faith and soundness in the Lord's religion do not easily result to any one, unless patience sit at his side. Such an object is it made to the things of God, that no one, who is a stranger to patience, can obey any commandment or do any work pleasing to the Lord. Its good quality, even they who live blindly, honor with the title of the highest virtue. Philosophers, indeed, who are accounted creatures of some wisdom, ascribe so much to it that while they disagree among themselves in

the various humors of their sects, and the strife of rival opinions, yet having a common regard for patience alone, in respect of this one alone of their pursuits they are joined in peace; in this they conspire together; in this they are confederate; this they pursue with one mind in aspiring after virtue; it is in patience that they set up the whole display of their wisdom. There is strong testimony on its side, when it advanceth even the vain sects of worldly philosophy unto praise and glory. Or, is there not rather an injury done to it, when a divine thing is made to grovel among the doings of this world? But no matter for them, who shall presently be ashamed of their own wisdom, when it is, together with the world, destroyed and brought to dishonor.

II. To us it is no human affection of cynical indifference, schooled by a stupid apathy, which giveth authority for the exercise of patience, but the divine ordering of a lively and heavenly rule, setting forth God Himself as the example of patience; first as the Being who scattereth the dew of His light over *the just and the unjust* equally, who suffereth the offices of the seasons, the services of the elements, the tributes of the whole creation, to come alike to the worthy and the unworthy; bearing with those most unthankful nations who worship the follies of their own craft, and the works of their own hands, and persecute His name, His household; bearing with covetousness, with iniquity, with wantonness, with the maliciousness which daily waxeth insolent, so that by His own patience He robbeth Himself; seeing that the greater part believe not in the Lord for this reason, because that for so long a time they have not known that He is wroth with the world.

III. And this instance indeed of Divine patience being, as it were, afar off, may perchance be reckoned among those things which be too high for us. But what shall we say of that which hath in a manner been *handled* among men openly in the world? God suffereth Himself to be conceived in the womb of a mother, and abideth the time; and being born, waiteth to grow up; and being grown up, is not eager to be acknowledged, but putteth a further slight upon Himself, and is baptized by his own servant, and repelleth the attacks of the tempter by words only. When from the Lord He became the Master, teaching man to escape death, having well learned, for salvation's sake, the forgiving spirit of offended patience, He *strove* not; He *cried* not; neither did *any hear His voice in the streets*; the *shattered reed* did *He not break*, the *smoking flax* He did *not quench*. For there was no lying voice in the Prophet, yea rather in the testimony of God Himself, who put His own Spirit in

His Son, with perfection of patience. None that desired to cleave unto Him did He not receive; no man's table or house did He despise; yea, Himself ministered to the washing of His disciples' feet. He scorned not the sinners nor the publicans. He was not angry even with that city which would not receive Him; when even His disciples would have desired that fires from Heaven should presently appear against a town so scornful. He healed the unthankful; He gave place to those that laid snares for Him. This were but little, if He had not had in His own company even His own betrayer, and yet did not determinately make him known. But when He is delivered up, when *He is led as a sheep to the slaughter*, for so *He openeth not His mouth more than the lamb*, when in the power of *his shearer*. He at whose side, if He had desired it, *legions of angels* from Heaven would at one word have been present, approved not the avenging sword of even a single disciple. In Malchus the patience of the Lord was wounded. Wherefore also He cursed the works of the sword forever after, and by the restoration of soundness to him whom He had not Himself hurt, He made satisfaction through patience, the mother of mercy. I pass in silence the Crucifixion, for it was for that that He had come into the world; yet was there need of insults also, that He might undergo death? But being about to depart, He desired to be filled to the full with the pleasure of patience. He is spit upon, is beaten, is mocked, is foully clothed, still more foully crowned. Wondrous constancy in patience! He who had purposed to hide Himself in the form of man, followed none of the example of man's impatience! In this especially ought ye, O Pharisees, to have acknowledged the Lord; none among men could have worked patience such as this. Such and so great proofs—whose greatness is with the nations indeed a diminishing, but with us is the cause and building up of faith—manifest clearly enough to those to whom it is given to believe, not only by the discourses of the Lord in teaching, but by His sufferings in enduring, that patience is the nature of God, the effect and excellency of a sort of innate property.* * *

IV. It is this, then, which both followeth and goeth before faith. Briefly, Abraham believed in God, and by him was accounted righteous, but it was his patience that proved his faith, when he was commanded to offer up his son, I may not say for the trial, but for the testimony (in a figure), of his faith. But God knew him whom He had accounted righteous. A command so grievous, which even

* There is here a slight omission, for the sake of brevity; as is true in one or two other cases indicated, but not so as to do violence to the train of remark.

the Lord was not pleased to have fulfilled, he both heard with patience, and, if God had willed it, would have performed. With good reason, therefore, was he blessed, because he was also faithful: with good reason was he faithful, because he was also patient. Thus faith, illumined by patience, having been sown among the nations by the seed of Abraham, which is Christ, and having brought in grace over the law, appointed patience as her helper for enlarging and fulfilling the law, because this alone had been before wanting to the teaching of righteousness. For in times past they were wont to demand *eye for eye and tooth for tooth*, and rendered with usury *evil for evil*; for patience was not as yet, because neither was faith, upon the earth. In fact, impatience in the mean time availed itself of the opportunities of the law. It was easy to do so while the Lord and Master of patience was away. But when he came afterward, and joined in one the grace of faith with patience, from that time it hath not been lawful to provoke even by word, nor even to say, *thou fool* without *danger of the judgment*. Anger was forbidden, passions restrained, the wantonness of the hand checked, the poison of the tongue taken away. The law gained more than it lost, when Christ said, *Love your enemies, bless them which curse you, and pray for them which persecute you, that ye may be the children of your Father which is in Heaven*. Seest thou what a Father Patience gaineth for us? In this main commandment the whole rule of patience is briefly comprehended, since it is not permitted to do evil even when it is deserved.

V. But now while we are going through the causes of impatience, the other commandments also will fall into their proper places. If the mind be disturbed by the loss of property, it is warned in almost every place in the Scriptures of the Lord to despise the world; nor is there added any more powerful exhortation to despise money, than the fact that the Lord Himself is found with no riches: He ever justifieth the poor and condemneth beforehand the rich. Thus did contempt of riches foreminister unto patience of losses, showing by the rejection of wealth that the damage of it also ought not to be regarded. That therefore which we have no manner of need to seek after, because the Lord also sought not after it, we ought to bear the diminution of, or even its privation, without disquiet. The Spirit of the Lord hath declared by the Apostle, that covetousness is *the root of all evil*. This let us understand as consisting not in the desire of that only which is another's, for even that which seemeth to be our own is another's; for nothing is our own, since all things are God's. Whose also are we ourselves. Wherefore if, when we suf-

fer loss, we take it impatiently, we shall be found, in grieving for a loss in that which is not ours, to border upon covetousness. We covet that which is another's. He that is disturbed by impatience under loss, by preferring earthly to heavenly things, sinneth immediately against God: for he disturbeth that spirit which he hath received from God for the sake of a thing of this world. Let us therefore willingly lose the things of earth, and keep the things of Heaven. Let the whole world perish so that I gain patience. Now I know not whether the man who hath not determined to bear with firmness the loss of any of his goods either by theft, or by violence, or even by slothfulness, could, easily or with his whole heart, himself lay hands on his goods for the sake of alms-giving. For who that can not at all bear to be cut by another, applieth the steel himself to his own body? Patience under losses is an exercise in the act of giving and communicating. He is not unwilling to give, who feareth not to lose. Besides how shall he *that hath two coats impart* one of them *to him that hath none*, unless he be also one, who if a man *take away his coat*, can offer unto him *his cloak also*? How shall we *make to ourselves friends of Mammon*, if we love him so much that we can not bear to lose him? With the loss of him we shall be lost also. Why in this world do we *find* where we ought to *lose*? To exercise impatience under all losses is the part of Heathens, who perchance prefer money to the soul: for indeed they do so when from the lust of lucre they engage in the gainful perils of merchandise by sea; when, for the sake of money, they hesitate not even in the forum to attempt what condemnation itself must dread; finally, when they hire themselves out for the games and for the camp; when, after the manner of brute beasts, they plunder in the highway. But is it meet that we, according to the difference which is betwixt us and them, lay down not our souls for money, but money for our soul's sake, either willingly in giving or patiently in losing.

VI. In this world we carry about us our very souls and bodies exposed to injury from all men, and under this injury we submit to be patient. Shall we be grieved by taking thought for things of lesser moment? Away with such defilement from the servant of Christ, that his patience, made ready for greater temptations, should fall away in trifling ones. If any shall try to provoke thee by open violence, the admonition of the Lord is at hand: *To him that smiteth thee on the face, saith He, turn the other cheek also.* Let his wickedness be wearied out by thy patience. Be the blow what it may, bound up with pain and insult, he will suffer a heavier one from the Lord. Thou beatest that wicked man the more by bearing with him, for

he shall be beaten by Him, for whose sake thou bearest with him. If the bitterness of the tongue should break out in cursing or railing, reflect on that which hath been said: *Rejoice when men shall curse you.* The Lord Himself was cursed under the Law, and yet is the only Blessed. Wherefore let us His servants follow our Lord, and let us take cursing patiently, that we may be able to be blessed. If I hear not with unruffled mind any wanton or naughty word spoken against me, I must needs myself also render bitter speech in my turn, or I shall be tortured by silent impatience. When therefore I have smitten another with evil speaking, how shall I be found to have followed the teaching of the Lord, wherein it is delivered unto us that a man is *defiled* not by the pollutions of *vessels*, but of *those things which proceed out of the mouth*? And again: that there remaineth an *account* to be *given* by us for every vain and *idle word*. It followeth therefore that what God forbiddeth us to do, He also admonisheth us to bear patiently from another. Here would I now say a word of the pleasure of patience. For every wrong whether inflicted by the tongue or the hand, when it hath encountered patience, will be finally disposed of in the same manner as any weapon lanced and blunted against a rock of most enduring hardness. For it will fall upon the spot, its labor rendered vain and unprofitable, and sometimes recoiling backward will wreak its fury, by a violent reaction, upon him who sent it forth. For a man injureth thee on purpose that thou mayest be pained; for the gain of the injurer lieth in the pain of the injured. When therefore thou hast overthrown his gain by not being pained, he must himself needs be pained in missing his gain: and then wilt thou come off not only unhurt, which even itself is sufficient for thee, but beside this both pleased by the disappointment of thine adversary, and avenged by his pain. Such is the profit and the pleasure of patience.

VII. Nor is even that kind of impatience excused, which is felt on the loss of our friends, when a certain claim of grief pleadeth in its behalf. For the consideration of the Apostle's warning must be preferred, who saith, *Sorrow not for the sleep of any one, even as the Gentiles which have no hope.* And with good cause. *For if we believe that Christ rose again,* we believe also in our own resurrection, for whose sakes He *both died and rose again.* Wherefore since the resurrection of the dead is certain, grief for death is idle, and impatience in that grief is idle also. For why shouldst thou grieve, if thou believest not that he hath perished? Why shouldst thou take impatiently that he is withdrawn for a time, who thou believest

will return again? That which thou thinkest to be death is but a departing on a journey. He that goeth before us is not to be mourned, but altogether to be longed for; and even this longing must be tempered with patience. For why shouldst thou not bear with moderation that he hath departed, when thou shalt presently follow? But impatience in such a matter augureth ill for our hope, and is a double-dealing with our faith. Besides, we injure Christ, when, as each is called away by Him, we bear it impatiently as though they were to be pitied * * * *

And if there be some things which we believe to be inflicted by the Lord, to whom can we render our patience better than to the Lord? Nay, he teacheth us to rejoice moreover and to be glad in that we are thought worthy of divine chastisement. *As many as I love*, saith He, *I chasten*. Oh! blessed is that servant on whose amendment the Lord is bent; with whom He deigneth to be angry; whom He deceiveth not by hiding His admonitions from him! On every side therefore we are bound to the duty of exercising patience. Because wherever we come in the way of either our own sins, or the snares of the Evil One, or the admonitions of the Lord, *great is the reward* of this duty, to wit, our happiness. For whom hath the Lord called happy save those which are patient, when He saith, *Blessed are the poor in spirit, for theirs is the kingdom of heaven*? Surely no one is *poor in spirit*, except he be humble. And who can be humble unless he be patient? because no one can abase himself without patience first, to bear the very act of abasement. *Blessed*, saith He, *are they that weep and mourn*. Who beareth such things without patience? Wherefore to such it is promised that *they shall be comforted*, and that *they shall laugh*. *Blessed are the meek*. Under this title it may not be the impatient can at all be numbered. Likewise when he denoteth *the peace makers*, under the same title of *blessed*, and calleth them *the children of God*, are the impatient akin to peace? A fool may understand this. But when He sayeth, *Rejoice and be exceeding glad, when men shall revile you and persecute you, for very great is your reward in Heaven*, He surely doth not promise this *exceeding gladness* to impatience, for no one will be *exceeding glad* in adversity, except he have first despised it: no one will despise it, except he have exercised patience.

VIII. As respecteth the rule of that peace, which is so pleasing unto God, who is there at all, that is of his own nature impatient, who will *forgive his brother* even once, not to say *seven times*, and still less *seventy times seven*? Who *whiles he is in the way* with his adversary to the judge, will end the matter by *agreeing with him*, except he

first sever from himself that vexation, that harshness, that bitterness, which are in fact the venom of impatience? How wilt thou *forgive and it shall be forgiven* thee, if, for lack of patience thou be retentive of an injury? No man divided in spirit against his brother will *offer his gift upon the altar*, except first by being *reconciled with his brother*, he return to patience? If *the sun go down upon our wrath* we are in danger. We may not continue for even one day without patience. And since it directeth every kind of wholesome discipline, what wonder if it administer also to repentance, which is wont to come to the succor of the fallen! When, in a separation between man and wife (for some cause, that is, for which it is lawful either for a man or a woman to persevere in continuing in a state of widowhood), this patience waiteth for, desireth, urgeth, their salvation, as for those who will one day begin to repent. How much good doth it confer on both? The one it hindereth from adultery,* the other it amendeth. In the same manner it is present also in those holy examples of patience in the Lord's parables. It is the patience of the shepherd which seeketh and findeth the sheep which was gone astray; for impatience might easily despise that *one sheep*. But through patience he undertaketh the labor of the search, yea, and moreover carrieth on his shoulders the deserted offender, a patient bearer of his burden. Again, it is the patience of the father which both receiveth and clotheth, and feedeth the prodigal son, and excuseth him to the impatience of his *angry* brother. He, therefore, which *had been lost* is saved, because he began to repent. His repentance is not lost, because it meeteth with patience. For by whose rules, save those of patience, is charity instructed, that chief mystery of the faith, that treasure of the Christian name which the apostle commendeth with all the power of the Holy Spirit? *Charity*, saith he, *suffereth long*; therefore, she useth patience. She *is kind*. Patience doeth no unkindness. She *envieth not*: this indeed properly belongs to patience. She *savoreth not of wantonness*: she hath derived her modesty from patience. She *is not puffed up*, doth not *insult*, for this belongeth not to patience. And she *seeketh not her own*, she beareth with her own, so she may profit another. Nor is she *easily provoked*: for otherwise what would she have left for impatience to do? Wherefore, saith he, *charity beareth all things, endureth all things*: that is, because she is patient. With good cause, therefore, she shall *never fail*: for all other things shall be cleared away, brought to a close. *Tongues, knowledge, prophecies*, are exhausted. *Faith, hope, charity* abide. Faith, which the patience of

* i. e., marriage with a heathen.

Christ has produced ; hope, which the patience of man waiteth for ; charity, which patience accompanieth, God being its master.

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IX. In this strength of patience Esaias is *sawn asunder*, and ceaseth not to speak concerning the Lord. Stephen is stoned, and asketh forgiveness for his enemies. Oh, how exceeding blessed is he also, who against the whole power of the devil, worked out in full every sort of patience ! Whom neither the driving away of his herds, nor all that abundance of cattle, nor his sons taken away by a single blow of ruin ; nor, finally, the torment of his body in its wounded state, deprived of his patience, the *integrity* which he devoted to the Lord : whom the devil smote with all his might in vain ! For he was not moved away by so many afflictions from his reverence of God, but he was set as an example for us, and a testimony of the working out of patience, both in the spirit and in the flesh, both in the mind and in the body ; so that we may neither sink under the damage of our worldly goods, nor the loss of those most dear to us, nor even the afflictions of our own bodies. How did God in this man build up a trophy over the devil ! How did He set up His banner over the adversary of His glory ! When this man, in reply to all the mass of tidings brought to him, uttered nothing from his mouth save thanks to God ! When he denounced his wife, already wearied out with afflictions, and advising a wicked remedy ! Well ! God was rejoiced. Well ! the evil one was cut asunder, while Job was wiping away, with great patience, the filthy discharge from his boils, which he was bringing back, in mockery the *worms* broke out from them, into the same holes and pastures in his *perforated* flesh. Wherefore this laborer for the victory of God, having beaten back all the *darts* of his temptations by the coat of mail and shield of patience, presently both recovered from God the soundness of his body, and had in possession *twice as much* as he had lost ; and, if he had wished that his sons should be restored, he would have been again called their father. But he had rather that they should be given back to him *at that day*. Having full confidence in the Lord, he deferred a joy so great to another season. He endured this voluntary bereavement that he might not live without some kind of patience.

X. Thus is God an abundantly sufficient depository of patience. If thou placest a wrong in His hands, He is an avenger ; if a loss, He is a restorer ; if pain, He is a physician ; if death, He is *the resurrection*. What a license hath patience, in having God for her debtor ! And not without cause ; for she observeth all His pleas-

ure, she interposeth her aid in all His commands. She fortifieth faith, guideth peace, assisteth charity, instructeth humility, waiteth for penitence, setteth her mark upon confession, ruleth the flesh, preserveth the spirit, bridleth the tongue, restraineth the hand, treadeth temptations under foot, driveth away offenses, perfecteth martyrdom, consoleth the poor, ordereth the rich, straineth not the weak, wasteth not the strong, delighteth the believer, inviteth the heathen, commendeth the servant to his master, his master to God; adorneth the woman, approveth the man; is loved in the boy, praised in the young man, respected in the old; is beautiful in every sex, in every age. Come now, let us describe her form and her demeanor. She hath a countenance serene and placid, a forehead smooth, contracted with no wrinkle of grief or of anger, her brows evenly and cheerfully relaxed, her eyes cast down in humility, not in melancholy. Her mouth beareth the seal of honorable silence. Her color is such as those have who are free from care and crime. Her head is often shaken at the devil, with a smile of defiance. For the rest, her clothing about her bosom is white and closely fitted to the body, as being neither puffed out nor ruffled. For she sitteth on the throne of that most kind and gentle Spirit who is not in the gathering of the whirlwind, nor in the blackness of the cloud, but belongeth to the soft, calm, clear and simple, such as Elias saw Him at the third time. For where God is, there also is his foster-child, to wit, patience. When, therefore, the Spirit of God descendeth, patience never divideth from Him, accompanieth Him. If we receive her not together with the Spirit, will He abide with us always? Nay, I know not whether He would continue any longer. Without His companion and handmaid, He must needs be *grieved* at every place and time. Whatever His enemy inflicteth He can not endure alone, lacking the instrument of endurance. This is the way, this the rule, these the works of an heavenly and true, that is, a Christian patience.

DISCOURSE SECOND.

CYPRIAN.

THE precise time of the birth of THACIUS CÆCILIOUS CYPRIAN is not certainly known. It was about the year 200; and the place of his nativity was Carthage, where he enjoyed the instructions of Tertullian, whom he held in the highest estimation. He was a teacher of rhetoric, and passionately fond of oratory and eloquence. His conversion to Christianity took place at the age of forty-six, soon after which he was chosen presbyter, and subsequently bishop, by the church in Carthage. During the persecutions under Decius he fled; but, having returned, at length, to Carthage, in 257, he was banished to Churubis. The year following he was beheaded. Besides Augustine, Cyprian did more than any other early writer, to give form and character to the doctrine and practice of the Latin churches. But his character presents a strange compound of weakness and excellences. We read his writings with mingled feelings of pleasure, of pain, of admiration, and of contempt. Now we are charmed with his eloquence, his beautiful simplicity, and earnest defense of the truth; and anon we are amazed at his gross views of religion and of the Christian ordinances, his superstitions, puerile reasonings, and unsound principles. Many of his written productions remain, principally in the form of epistles and treatises. His exposition of the Lord's Prayer, which follows, presents the most favorable specimen of the man, and has always been greatly admired. It is often referred to by Augustine, in his treatise against the Pelagians. Rettberg, in his life of Cyprian, says, "In no work of Cyprian does the whole Christian character of the man speak out so distinctly as in this;" and an able critic of his works says of this production, "We warmly recommend it to the pious reader."

The preface, or introductory part, is here omitted.

THE LORD'S PRAYER.

"Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done, as in heaven, so in earth; give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. Amen."—MATT. vi. 9.

I. First of all, the teacher of peace and master of unity would not have men pray singly and severally, since, when any prays, he

is not to pray for himself only. For we say not, My Father which art in Heaven; nor, Give me this day my bread; nor does each individual pray that his own debt only should be forgiven, or ask for himself alone, not to be led into temptation, or to be delivered from evil. Our prayer is general, and for all; and when we pray, we pray not for one person, but for us all, because we all are one. God, the Master of peace and concord, so willed that one should pray for all, according as Himself in one did bear us all. This rule of prayer the three children shut up in the fiery furnace kept, being in unison in prayer, and being concordant in an agreement of spirit. The authority of Divine Scripture declares this; and in teaching how such persons prayed, it gives an example which we ought to imitate in our prayers, in order that we may become like them. *Then the three, it says, as out of one mouth, sang an hymn, and blessed the Lord.* They spake as out of one mouth, though Christ had not yet taught them to pray. Hence, in prayer, their words were availing and effectual, because the Lord was gained by peaceable, and simple, and spiritual praying. It was thus, too, that we find the Apostles and disciples prayed, after the ascension of the Lord. *They all, we are told, continued with one accord in prayer with the women, and Mary the mother of Jesus and His brethren.* They continued with one accord in prayer, manifesting at the same time the instancy of their praying and the agreement. Because God, *who maketh men to be of one mind in an house,* admits into the house divine and eternal those only among whom is unanimous prayer.

II. What sacraments, dearest brethren, are those of the Lord's Prayer! How numerous! How weighty! Gathered up in few words, but with such wealth of spiritual virtue, that not any thing, for prayer and petition of ours, is left unincluded in this comprehension of heavenly doctrine. *After this manner, He saith, pray ye: Our Father which art in Heaven.* The new man, born again, and restored to his God by His grace, first of all says, "Father," because he has now become a son. *He came, He tells us, to His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name.* He, then, who has believed in His name, and is become a son of God, ought hence to make beginning both of thanksgiving and of avowing himself God's son, when he speaks of God as his Father in Heaven; and of testifying his renunciation of an earthly and fleshly father, and his recognizing and beginning to have one Father only, which is in Heaven; according as it is written, *They who say unto their father and to their mother, I have not known thee,*

and who have not acknowledged their own children, these have observed Thy word, and kept Thy covenant. The Lord likewise, in the Gospel, commands us not to name us a *father who is on earth, because to us is one Father, which is in Heaven.* And to the disciple who made mention of his dead father, He gave answer, *Let the dead bury their dead;* for he had spoken of his father as being dead, while the Father of believers is living.

III. Neither, dearest brethren, have we only to consider and observe that we speak of one in Heaven as a father, but we go further, and say, *Our Father*—Father, that is, of those who believe, of those who being sanctified by Him, and made again by a nativity of spiritual grace, have begun to be the sons of God. This expression does also apply reproof and condemnation to the Jews, who not only unbelievingly despised Christ, foretold to them by the prophets, and first sent to themselves, but also cruelly slew Him. They can no more call God their Father, for the Lord confounds and convicts them, saying, *Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.* And by Isaiah the prophet, God speaks forth in His wrath: *I have nourished and brought up children, but they have despised Me. The ox knoweth his owner, and the ass his master's crib, but Israel doth not know: My people doth not consider. Ah! sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: ye have forsaken the Lord, ye have provoked the Holy One of Israel to anger.* In condemnation of them, we, Christians, when we pray, say, *Our Father*, because He has begun to be ours, and no longer belongs to the Jews, who have forsaken Him. A sinful people can not be a son; but they to whom remission of sins is given, to them is given the name of sons, and to them eternity is promised in the words of the Lord Himself; *Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth forever.* What indulgence is it of the Lord—what exuberance of condescension and goodness toward us, to permit us, when praying in God's presence, to address ourselves to God as a Father, and name ourselves sons of God, even as Christ is Son of God! A name which none of us in prayer would have dared to reach unto, had not He Himself allowed us thus to pray. We should, therefore, dearest brethren, recollect and feel, that when we call God a Father, we ought to act like sons of God, and if we have a comfort in regarding Him as our Father, let us cause that He may be comforted in us. Let us so walk as the temples of God, that it may be known that God dwelleth in us.

Let our conduct not fall away from the Spirit, but let us, who have begun to be spiritual and heavenly, have only spiritual and heavenly thoughts and actions, for the Lord God Himself hath said, *They that honor Me I will honor; and he that despiseth Me shall be despised.* The blessed Apostle has likewise in his Epistle set forth: *Ye are not your own, with a great price ye are bought. Glorify and possess God in your body.*

IV. After this we say, *Hallowed be Thy name*; not as wishing for God to be made holy by our prayers, but asking of Him, for His name to be kept holy in us. By whom indeed could God be sanctified, who Himself sanctifies? But seeing He Himself has said, *Be ye holy, for I also am holy*, it is this that we ask and request, that we who have been sanctified in baptism, may persevere such as we have begun. For this we daily make petition: since we need a daily sanctification, in order that we, who sin day by day, may cleanse afresh our offenses by a continual sanctification. What that sanctification is which God's good pleasure confers on us, the Apostle in these words expresses: *Neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are justified, but ye are sanctified, in the name of our Lord Jesus Christ, and by the Spirit of our God.* He says that we are sanctified in the name of our Lord Jesus Christ, and by the Spirit of our God. We pray that this sanctification may remain in us: and as our Lord and Judge warns the man to whom He had given healing and fresh life, to sin no more lest a worse thing should come upon him, we make petition with continual prayers, by day and by night we make our request, that the sanctification and renewed life, which is obtained from God's grace, may be preserved by His protection.

V. It follows in our prayer, *Thy kingdom come*. We here entreat that the kingdom of God may be manifested unto us, in the same way that we ask that His name may be hallowed in us. For when is God's kingdom not? or when begins with Him that which both ever has been, and will be ever? We pray for the coming of that our kingdom which has been promised to us by God, and was gained by the blood and passion of Christ; that we who have continued His subjects in the life below may afterward reign in Christ's kingdom, according to his own promise and word: *Come, ye blessed of My Father, inherit the kingdom prepared for you, from the beginning of the world.* The kingdom of God, dearest brethren, may stand for

Christ Himself, whom we day by day wish to come, and for whose advent we pray, that it be quickly manifested to us. As He is our Resurrection, because in Him we rise again; so may He be called the kingdom of God, because we are to reign in Him. Rightly we ask for God's kingdom, that is, for the heavenly, because there is a kingdom of this earth besides. He, however, who has renounced the world, is superior to its honors and its kingdom; and hence he who dedicates himself to God and to Christ, longs not for the kingdom of earth, but for the kingdom of heaven. Need have we of continual supplication and prayer, that we perish not from the heavenly kingdom, as the Jews perished to whom it had aforetime been promised, as the Lord has taught and assured us; *Many, saith He, shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth.* He shows that the Jews were children of the kingdom before, so long as they held on to be God's children; but when they lost their concern in the name of Father, they lost that in the kingdom also. Thus Christians being now admitted to address God in prayer as our Father, make petition also that His kingdom may come to us.

VI. We further go on to say, *Thy will be done, as in heaven so in earth*: not in order that God may do His own will, but that we may be enabled to do what He wills should be done by us. For who resists God, so that He can not do His own will? Yet since we are resisted by the Devil, so that our disposition and conduct does less submit itself to God in all points, we pray and desire that the will of God may be done in us; and that it may be done in us, we stand in need of that will, that is, of God's aid and protection; for no man is strong by his own strength, but is safe in the indulgence and pity of God. Furthermore the Lord, manifesting the infirmity of that human nature which He bare, says, *Father, if it be possible, let this cup pass from Me*; and yielding to His disciples the example of doing not their own will but that of God, He added, *Yet not My will but Thine be done.* And in another place He says, *I came down from heaven, not to do My own will, but the will of Him that sent Me.* If then the Son was obedient in doing His Father's will, how much more ought the servant to be obedient, in doing the will of his Lord; even as John also in his Epistle thus exhorts and instructs us; *Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, is lust of the flesh, and lust of the eyes, and pride of life,*

which is not of the Father, but is of the lust of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God, abideth forever, like as God also abideth forever. Would we abide eternally, we must do the will of God who is eternal.

VII. The will of God is what Christ has done and taught: it is humility in conduct, it is steadfastness in faith, scrupulousness in our words, rectitude in our deeds, mercy in our works, governance in our habits; it is innocence of injuriousness, and patience under it, preserving peace with the brethren, loving God with all our heart, loving Him as our Father, and fearing Him as our God; accounting Christ before all things, because he accounteth nothing before us, clinging inseparably to His love, being stationed with fortitude and faith at His cross; and when the battle comes for His name and honor, maintaining in words that constancy which makes confession, in torture that confidence which joins battle, and in death that patience which receives the crown. This it is, to endeavor to be co-heir with Christ; this it is to perform the commandment of God, and fulfill the will of the Father.

VIII. It is our prayer that the will of God may be done both *in heaven and in earth*; each of which bears toward the accomplishment of our health and salvation. Having a body from the earth, and a spirit from heaven, we are both earth and heaven; in both, that is, both in body and spirit, we pray that God's will may be done. Flesh and spirit have a strife between them, a daily encounter from their mutual quarrel, so that we can not do the things that we would, because the spirit seeks things heavenly and divine, the flesh desires things earthly and temporal. Hence it is our earnest prayer, that by God's help and aid, a peace may be established between these two, that by the doing of God's will, both in the spirit and flesh, that soul may be preserved which has been born again through Him. This the Apostle Paul, in distinct and manifest words sets forth: *The flesh, saith he, lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other, so that you can not do the things that ye would. Now the works of the flesh are manifest, which are these, adulteries, fornications, uncleanness, lasciviousness, idolatry, witchcraft, murders, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, drunkenness, reveling, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, magnanimity, goodness, faith, kindness, continence, chastity.* For this cause we make it our daily, yea, our unceasing petition, that God's will in us may be done, both

in heaven and earth; for this is the will of God, that the earthly should give way to the heavenly, that spiritual and divine things should become supreme.

IX. It may, moreover, be thus understood, dearest brethren, that as the Lord commands and admonishes us to love even our enemies, and to pray too for those who persecute us, we should make petition for those who still are *earth*, who have not yet begun to be heavenly, that in their instance also God's will may be done, which Christ fulfilled in the saving and renewing of man's nature. For as the disciples are called by Him as no longer earth, but the *salt of the earth*, and the Apostle says that the *first man* is from the dust of the *earth*, but the *second from Heaven*; agreeably hereto do we, who ought to be like God our Father, who *makes His sun to rise on the good and on the evil, and sends rain on the just and on the unjust*, so frame our prayer and petition by the admonition of Christ, as to make entreaty for the salvation of all; that as in heaven, that is in us, through our faith God's will has been done, so that we are of heaven; so in earth, that is in unbelievers, God's will may be done, so that those who are yet of earth under the first birth, may become of heaven, by being *born of water and of the Spirit*.

X. As the prayer proceeds, we offer request and say, *Give us this day our daily bread*. This may be understood both in the spiritual and in the simple meaning, seeing that either purport contains a divine aid, for the advancing of our salvation. For Christ is the bread of life, and this bread belongs not to all men, but to us; and as we say Our Father, because the Father of the understanding and believing, so we speak of our bread, because Christ is the bread of us, who appertain to His body. This bread we pray that it be given us day by day, lest we who are in Christ, and who daily receive the Eucharist for food of salvation, should by the admission of any grievous crime, and our being, therefore, shut out from communion, and forbidden the heavenly bread, be separated from the body of Christ, according as Himself preaches and forewarns: *I am the bread of life which came down from Heaven. If any man eat of My bread, he shall live forever. But the bread that I will give is My flesh, for the life of the world*. Seeing, therefore, that He says that if any man eat of His bread he shall live forever; it follows, that while it is manifest that those do thus live, who appertain to His body and receive the Eucharist by right of communication, so also is it matter both for our fears and prayers, that none of us by being forbidden communion be separated from the body of Christ, and so remain far from salvation, as Himself threatens and declares: *Unless ye eat the*

flesh of the Son of Man and drink His blood, ye shall have no life in you. Hence, then, we pray that our bread, that is Christ, may be given to us day by day; that we who abide in Christ and live in Him, may not draw back from His sanctification and His body.

XI. It may likewise bear this meaning, that we who have renounced the world, and rejected its riches and pomps, through the faith of spiritual grace, should ask for ourselves no more than food and sustenance, as the Lord instructs and tells us, *Whosoever forsaketh not all that he hath, can not be my disciple.* But he who has begun to be a disciple of Christ, forsaking all things after the commandment of his Master, has but his food to ask for to-day, without indulging excessive longings in his prayer, as the Lord again prescribes and teaches; *Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof.* Justly, therefore, does the disciple of Christ make petition for to-day's provision, since he is forbidden to take thought for to-morrow. It were a self-contradicting and incompatible thing, for us, who pray that the kingdom of God may quickly come, to be looking unto long life in the world below. Thus, also, the blessed apostle instructs us, forming and establishing the steadfastness of our hope and faith; *We brought nothing into this world, and neither can we carry any thing out. Having, therefore, food and raiment, let us herewith be content. But they that will be rich fall into temptation and a snare, and into many and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, while some coveted after, they have made shipwreck from the faith, and pierced themselves through with many sorrows.* He teaches us that not only are riches despicable, but are also dangerous; that in them is the root of seductive evils, misleading the blindness of the human heart by a concealed deception. Wherefore also God judges that rich fool, whose thoughts were for his earthly stores, and who boasted himself in the multitude of his abundant gatherings; *Thou fool, this night thy soul shall be required of thee; then, whose shall those things be which thou hast provided?* The fool made merry in his stores, even that night when he was to die; and while life was ceasing from his hand, life's multiplied provision still employed his thought. The Lord, on the other hand, teaches us that he becomes the perfect and accomplished Christian, who, by selling all he has, and giving to the poor, stores up for himself a treasure in heaven. That man, He says, it is, that can follow Him, and imitate the glory of the passion of the Lord; who, unimpeded and close-girt, involved in no shackle of worldly possessions, is enabled in unrestraint and freedom himself to

follow after these his possessions, which he has already sent before to God. In order that each of us may train himself to this, he may learn to offer a prayer corresponding to his doing so, and may be taught from the standard which his prayer puts before him, the manner of man that he ought to be. The just man can never be in want for his daily bread, since it is written, *The Lord will not suffer the soul of the righteous to famish.* And again, *I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.* The Lord also makes promise, and says, *Take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your Father knoweth that ye have need of all these things. Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.* He promises to those who seek God's kingdom and righteousness, that all other things shall be added. For since all things are of God, to him that has God there will nothing fail, if himself be not failing unto God. Thus Daniel had a meal miraculously provided, when he was shut up by the command of the king in the den of lions; and among wild beasts hungering, yet sparing him, the man of God was nourished. Thus Elijah received sustenance in his flight, and was fed through persecution, by ravens that ministered to him in his solitude, and birds that bare him meat. And oh! the horrid cruelty of human wickedness! the wild beasts spare, and the birds give food, while it is men that lurk and rage.

XII. We next proceed to entreat for our sins, saying, *Forgive us our debts, as we forgive our debtors.* After supply of food, next pardon for sin is asked for; that he who is fed of God, may live in God, and not only the present and passing life be provided for, but the eternal also; whereunto we may come, if we receive the pardon of our sins, to which the Lord gives the name of debts, as in the gospel is expressed; *I forgave thee all that debt, because thou desiredst me.* How well is it for our need, how provident and saving a thing, to be reminded that we are sinners, compelled to make petition for our offenses, so that in claiming God's indulgence, the mind is recalled to the recollection of its guilt. That no man may plume himself with the pretense of innocency, and perish more wretchedly through self-exaltation, he is instructed and taught that he commits sin every day, by being commanded to pray every day for his sins. Thus, in brief, John also, in his epistle, admonishes us, saying, *If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, the Lord is faithful and just to forgive us our sins.* In his epistle he has united both things, both that we ought to

offer prayer for our sins, and that pardon is accorded to us when we do so. Hence he says the Lord is *faithful* to forgive sins, because he keeps true the word of His promise; for He who taught us to pray for our debts and sins, has promised us that His fatherly mercy and pardon will ensue.

XIII. He has added the rule besides, binding us under the fixed condition and responsibility, that we are to ask for our sins to be forgiven in such sort as we forgive them that are in debt to us knowing that our entreaties for sin will have no acceptance unless we deal toward our debtors in like manner. Hence in another place He says, *With what measure ye meet, it shall be measured to you again*; and the servant who, after being forgiven all his debt by his Lord, refused to forgive his fellow-servant, was cast back into prison; on his refusing to yield to his fellow-servant, he lost what his Lord had previously yielded to him. These things Christ still more impressively sets forth in His commandments, in the fuller force of His authority; *When ye stand praying, forgive if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.* No excuse will abide you in the day of judgment, when you will be judged by your own sentence, and as you have dealt toward others will be dealt with yourself. For God commands us to be peace-makers, and dwell with one heart and one mind in His house; and what He made us by our second nativity, such He would have us continue when new-born, that having become sons of God, we may abide in God's peace; and partake as of one spirit, so of but one heart and one mind. Hence it is that God accepts not the sacrifice of the unreconciled, and commands him to return first and agree with his brother, that the prayers of the peace-maker may set him at peace with God. This is the greater sacrifice before God—our peace and brotherly concord, a congregation gathered to one, in unity of the Father, and of the Son, and of the Holy Ghost. In those sacrifices which Abel and Cain first offered, God looked not at their gifts but their hearts, so that he proved acceptable in his gifts, who rendered himself acceptable in his heart. Abel, peaceable and righteous, sacrificing to God in innocency, taught other men when they presented their gifts at the altar, to come equally in the fear of God, with simplicity of heart, with holiness of life and peaceableness of spirit. Fitly did he, who in such wise offered his sacrifice to God, himself after become God's sacrifice, so that one in whom had been manifested the righteousness and peace of the Lord, was the first instance of martyrdom,

initiating the Lord's passion by the glory of his bloodshedding. In fine, it is such men that are crowned by the Lord, and such in the day of judgment will with the Lord be judges. But the quarrelsome and disunited, who holds no peace toward brethren, such a one (as the blessed Apostle and Holy Scriptures testify) will never, though he were slain for the name of Christ, be able to free himself from the offense of brotherly disunion, seeing that which is written, *He who hateth his brother is a murderer, and no murderer cometh into the kingdom of heaven, or hath life with God.* He can never be with Christ, who has chosen to follow Judas, rather than Christ. How deep the sin, which not even the baptism of blood can wash out! How great the offense which martyrdom can not expiate!

XIV. It is further agreeably to our need that the Lord instructs us to say in prayer, *And lead us not into temptation.* In this place it is shown that the adversary can nothing avail against us, unless God first permit him; so that all our fear, and devotion, and heed, ought to be addressed to God, since mischief can have no power in our temptations, except it be given it by Him. The Divine Scripture proves this by saying, *Nebuchadnezzar, king of Babylon, came against Jerusalem, and besieged it, and the Lord delivered it into his hand.* For power is given to mischief against us, according to our sins, as it is written, *Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord against whom they sinned, and would not walk in His ways, neither were obedient unto his law? Therefore he hath poured upon them the fury of His anger.* And again, when Solomon sinned, and fell away from the precepts and ways of the Lord, it is said, *The Lord stirred up the adversary against Solomon.* In two ways is permitted against us, either to bring punishment when we fall, or glory when we are approved; as we find to have been done toward Job, God making manifest, and saying, *Behold, all that he hath I give into thy power; only upon himself put not forth thy hand.* And the Lord in the Gospel says in the time of His passion, *Thou couldest have no power against Me, except it were given thee from above.* When we thus pray that we may not enter into temptation, we are cautioned by this prayer of our own infirmity and weakness, lest any presumptuously exalt himself, proudly and arrogantly placing aught to himself, and counting the praise of whether confession or passion to be his own, whereas the Lord Himself teaches humility, by saying, *Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak:* that while a humble and submissive confession comes first, and all is referred to God, whatever

we suppliantly apply for, in the fear and reverence of God, may by His gracious favor be supplied.

XV. After these things, at the conclusion of the prayer, comes a sentence comprising shortly and collectively the whole of our petitions and desires. We end by saying, *Deliver us from evil*, comprehending all adverse things which the enemy in this world devises against us; wherefrom we have a faithful and firm protection, if God deliver us, and grant His aid to our entreaties and complaints. But having said, *Deliver us from evil*, there remains nothing beyond for us to ask for, after petition made for God's protection from evil; for that gained, we stand secure and safe, against all things that the devil and the world work against us. What fear hath he from this life, who has God through life for his guardian? We need not wonder, dearest brethren, that this is God's prayer, seeing how His instruction comprises all our petitioning in one saving sentence. This had already been prophesied by Isaiah the prophet, when filled with the Holy Spirit, he spoke concerning the majesty and mercy of God; *summing up and cutting short His word, in righteousness, because a short word will God make in the whole earth*. For when the word of God, our Lord Jesus Christ, came unto all, and gathering together alike the learned and the unlearned, did to every sex and age set forth the precepts of salvation, He made a full compendium of His instructions, that the memory of the scholars might not labor in the heavenly discipline, but accept with readiness whatsoever was necessary unto a simple faith. Thus, when He taught what is life eternal, He gathered the mystery of life within an especial and divine brevity: *This, said He, is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent*. In like manner, when He gathered forth from the law and prophets what were the first and greatest commandments, He said, *Hear, O Israel, the Lord thy God is one God. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength: this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets: And again, Whatever good things ye would that men should do unto you, do ye even so to them; for this is the law and the prophets*.

XVI. Neither in words alone, but also by His acts, the Lord hath taught us to pray, Himself praying and making entreaty oftentimes, and manifesting what we ought to do, by the testimony of His own example, as it is written, *Himself departed into a solitary place, and there prayed. And again, He went out into a mountain to pray*

and continued all night in prayer to God. If then, He prayed who was without sin, how much more ought sinners to pray? And if He offered continual prayer, without ceasing, from His vigil, the whole night through, how much more ought we to add prayer to prayer, and to watch thereunto by night? The Lord offered petition, not for Himself (for what should He, the Innocent, ask for on His own account?) but for our sins, as Himself makes known, when he says to Peter, *Behold, Satan hath desired that he might sift you as wheat; but I have prayed for thee, that thy faith fail not.* And afterward He entreats the Father for all, saying, *Neither pray I for thee alone, but for them also that shall believe on Me, through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us.* Great is the Lord's bounty and truth for our salvation's sake, who, not content to redeem us with His blood, has added, further, His praying in our behalf, as well. See now what was the desire which His prayer expressed; that as the Father and Son are one, so we may abide in very oneness. So that hence also may be understood how deeply he strays who rends unity and peace, when the Lord made His prayer for this same thing, wishing, namely, that His people might be saved and kept in peace, as knowing that discord can not enter into God's kingdom.

XVII. When we stand praying, dearest brethren, we ought to be alive and intent toward our prayers, with the whole heart. Let all carnal and secular thinking be put away from us; let the mind dwell on no thought, except the prayer it is offering. It is for this cause that the minister, before worship uses words of introduction, and puts the brethren's minds in preparation, by saying, *Lift up your hearts*, that while the people answer, *We lift them up unto the Lord*, they may be reminded that there is nothing for them to think of except the Lord. Let the breast be shut against the adversary, and opened to God alone, not suffering the enemy of God to approach it in time of prayer. For he oftentimes creeps nigh and enters in, and, by subtle artifice, calls away our prayers from God, so that we have one thing in our hearts, and another in the voice; whereas it is not the sound of the voice, but the mind and thoughts that ought, in sincerity of purpose, to be addressing the Lord. What insensibility is it, to be snatched wandering off by light and profane imaginings, when you are presenting your entreaty to the Lord, as if there were aught else which you ought to consider, than that your converse is with God! How can you claim of God to attend to you when you do not attend to yourself? Shall God remember you in your supplications when you are forgetful of yourself? This

is altogether to make no provision against the enemy ; this is, when praying to God, to offend God's majesty by the neglectfulness of your prayer. This is, to wake with the eyes, and sleep with the heart ; whereas the Christian, even when his eyes sleep, ought to have his heart waking, as it is written in the character of the Church, speaking in the Song of Songs, *I sleep, but my heart waketh*. Wherefore the apostle anxiously and cautiously warns us, saying, *Continue in prayer, and watch in the same* ; teaching, that is, and showing, that they may procure what they ask of God, whom God sees watching in prayer.

XVIII. Those who pray ought to come to God, not with unfruitful or naked prayers. Vainly we ask, when it is a barren petition that is given to God. For since *every tree, not bringing forth good fruit, is hewn down, and cast into the fire*, surely words also, which bring no fruit, must fail of favor with God, seeing they are joined with no productiveness in righteous deeds. Hence divine Scripture instructs us, saying, *Prayer is good, with fasting and alms*. For He who, in the day of judgment, will render to us a reward for our good works and alms, is now also a gracious listener to any that approaches Him in prayer, with the company of good works. Thus was it that the Centurion Cornelius, when he prayed, found a title to be heard. For he was one *that did many alms-deeds toward the people, and ever prayed to God*. To him, when he was praying about the ninth hour, an angel came nigh, rendering testimony to his deeds, and saying, *Cornelius, thy prayers and thine alms are gone up in remembrance before God*. Quickly do prayers go up to God, when the claims of our good works introduce them before Him. Thus also the Angel Raphael bare witness to the continual praying and continual alms-deeds of Tobias, saying, *It is honorable to reveal and confess the works of God. For when thou didst pray, and Sara, I did bring the remembrance of your prayers before the holiness of God. And when thou didst bury the dead, I was with thee likewise ; and because thou didst not delay to rise up and leave thy dinner, to go and cover the dead, I was sent to prove thee ; and now God hath sent me, to heal thee and Jona, thy daughter-in-law. For I am Raphael, one of the seven holy angels, which go in and out before the glory of God*. By Isaiah, likewise, the Lord admonishes and teaches us like things, thus testifying : *Loosen every knot of unrighteousness ; release the oppression of contracts which have no power. Let the troubled go in peace, and break every unjust engagement. Deal thy bread to the hungry, and bring the poor that are cast out to thy house. When thou seest the naked, cover him, and despise not them of thine own flesh. Then shall thy light break forth in season, and thy raiment shall spring forth speedily, and right-*

cousness shall go before thee, and the glory of God shall cover thee. Then shalt thou call, and God shall hear thee, and while thou shalt yet speak, he shall say, Here I am. He promises that He is nigh, and hears and protects those who, loosening the knots of unrighteousness from the heart, and giving alms among the household of God, according to His commandment, do, by hearkening to what God claims of them, themselves acquire a title to be heard of Him. The blessed Paul, having been assisted by the brethren in a needful time of pressure, declared that good works performed were sacrifices to God. *I am full*, saith he, *having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.* For *when one hath pity on the poor, he lendeth to God*; and he that gives, even to the least, gives to God, spiritually sacrifices to God an odor of a sweet smell.

XIX. In the performance of worship we find that the three children with Daniel, strong in faith, and conquering in captivity, observed the third, sixth, and ninth hour, hereby sacramentally denoting the Trinity, which in the latter days should be revealed. For from the first hour to the third, a trinity of number is manifested; from the fourth further to the sixth, is another trinity; and in the seventh closing with the ninth is numbered in spaces of three hours. The worshipers of God, spiritually appointing of old those spaces of time, observed them as their fixed and lawful season of prayer. Events aftercoming gave proof that there was a sacrament in the ancient practice of righteous men offering prayer at these seasons. At the third hour descended the Holy Spirit on the disciples, fulfilling the gracious promise of the Lord. At the sixth hour moreover Peter going up into the house-top, was taught and warned both by a sign from God, and by word spoken, to admit all men to the grace of salvation, he having before doubted concerning the admission of Gentiles to baptism. The Lord also cleansed our sins with His blood upon the cross, from the sixth hour till the ninth, and then, for our redemption and quickening, He made victory perfect by His passion. But to us, dearest brethren, besides the hours of ancient time observed, both seasons and sacraments of prayer are increased in number. In the morning we must pray, that the resurrection of the Lord may be commemorated with an early worship. This of old the Holy Spirit set forth in the Psalms, saying, *My King and my God, unto Thee will I cry: my voice shalt Thou hear in the morning; in the morning will I stand before Thee, and will look up.* And again by the prophet the Lord saith, *Early in the morning shall they seek Me, saying, Come let us return unto the Lord*

our God. At sunsetting likewise and the close of day, needful is it that we should again pray. For as Christ is the true sun and the true day, when at the going down of this world's sun and light we make prayer and petition that the day may again return upon us, we are petitioning for that coming of Christ which will give to us the grace of the light eternal. The Holy Spirit manifests in the Psalms that Christ is called the Day; *The stone which the builders refused is become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. This is the day which the Lord hath made; let us walk and rejoice in it.* Likewise Malachi the prophet bears witness that He is called the Sun; *To you that fear the name of the Lord, shall the Sun of Righteousness arise, with healing in His wings.*

XX. But if in the Holy Scripture Christ is the true Sun and the true Day, the Christian can know no hour, wherein he may not, in frequency and continuance, offer up his worship to God; for we, who are in Christ, that is, in the true Sun and the true Day, ought all day long to be yielding up prayer and worship; and when night in its appointment succeeds, advancing in its revolving interchange, its nocturnal shades can not steal from us the opportunity of prayer, because the sons of light have their day even amid darkness. When can he be without light, with whom light is in the heart? When is the sun not his, or the day not his, who has Christ for his Sun and Day? Let us then, who are evermore in Christ, that is, in the Light, abstain not even in darkness from our worship. Thus the widow Anna without ceasing persevered in continual prayer and watching in pleading for God's favor, as it is written in the Gospel; *She departed not, it says, from the Temple, serving with fastings and prayers night and day.* Let Gentiles consider this, who have never yet received the light, or Jews who having deserted the light are abiding in darkness. Let us, dearest brethren, who are evermore in the light of the Lord, not forgetting nor losing that which grace given has made us to be, count night and day alike; let us consider ourselves ever to be *walking in the light*, let us yield to no impediment from the darkness we have escaped from. In the nightly hours let there be no omissions of prayer, no idle careless waste, in the moments of worship. Spiritually made anew and reborn, through the tender-mercy of God, let us exercise ourselves in the part we are to fulfill. We who in the kingdom are to have day alone, without the intervention of night, let us now so watch by night, as if we were beneath the light of day; we who are to pray and to give thanks to God forever, let us now admit no discontinuance of prayer and of thanksgiving.

DISCOURSE THIRD.

ATHANASIUS.

THIS celebrated patriarch of Alexandria was born in that city, about the year 298, of religious parents, of whom he was the only son. He early displayed great strength of mind, and was ordained to the clerical office in 319, becoming the friend and confidant of Alexander the bishop, whom he accompanied to the Council of Nice, in 325. He was but twenty-seven or twenty-eight years old, when, upon the death of Alexander, he became his successor. For half a century he was at the head of the orthodox party in the Arian controversy, which involved him in serious difficulties, and was the means of his spending twenty years of his official life in banishment. He died, however, among his affectionate people, at Alexandria, in the year 373. His works, the best of which were written in retirement, are chiefly controversial. His Orations and Discourses against the Arians, one of which is here given, are considered among his ablest productions. The writings of Athanasius are distinguished for clearness and moderation of style, and are full of noble sentiment and lofty expression. He evidently possessed a deep mind, invincible courage, and a living faith; and to his noble defense of the truth, especially of the doctrine of the Trinity, as now substantially held, must be attributed, in no small degree, the prevalence of some of the essential truths of the Christian faith.

CHRIST THE ETERNAL GOD.

"Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."—PSALM xlv. 7, 8.

I. Behold, O ye Arians, and acknowledge even hence the truth. The Psalmist speaks of us all as *fellows* or *partakers* of the Lord; but were He one of things which come out of nothing, and of things generate, He Himself had been one of those who partake. But,

since he hymned Him as the eternal God, saying, *Thy throne, O God, is forever and ever*, and has declared that all other things partake of Him, what conclusion must we draw, but that he is distinct from generated things, and he only the Father's veritable Word, Radiance, and Wisdom, which all things generate partake, being sanctified by Him in the Spirit? And, therefore, He is here "anointed," not that He may become God, for He was so even before; nor that He may become king, for He had the kingdom eternally, existing as God's image, as the sacred oracle shows; but in our behalf is this written, as before. For the Israelitish kings, upon their being anointed, then became kings, not being so before, as David, as Ezekias, as Josias, and the rest; but the Saviour, on the contrary, being God, and ever ruling in the Father's kingdom, and being Himself the Dispenser of the Holy Ghost, nevertheless is here said to be anointed, that, as before, being said as man to be anointed with the Spirit, He might provide for us more, not only exaltation and resurrection, but the indwelling and intimacy of the Spirit. And signifying this, the Lord Himself hath said by His own mouth, in the Gospel according to John, *I have sent them into the world, and for their sakes do I sanctify Myself, that they may be sanctified in the truth*. In saying this, He has shown that He is not the sanctified, but the Sanctifier; for He is not sanctified by other, but Himself sanctifies Himself, that we may be sanctified in the truth. He who sanctifies Himself is Lord of sanctification. How, then, does this take place? What does he mean but this? "I, being the Father's Word, I give to Myself, when become man, the Spirit; and Myself, become man, do I sanctify in Him, that henceforth in Me, who am truth (for *Thy Word is Truth*), all may be sanctified."

II. If, then, for our sake, He sanctifies Himself, and does this when He becomes man, it is very plain that the Spirit's descent on Him in Jordan was a descent upon us, because of His bearing our body. And it did not take place for promotion to the Word, but again for our sanctification, that we might share His anointing, and of us it might be said, Know ye not that ye are God's temple, and the Spirit of God dwelleth in you? For when the Lord, as man, was washed in Jordan, it was we who were washed in Him and by Him. And when He received the Spirit, we it was who, by Him, were made recipients of it. And, moreover, for this reason, not as Aaron, or David, or the rest, was He anointed with oil, but in another way, above all His fellows, *with the oil of gladness*, which He Himself interprets to be the Spirit, saying by the prophet, *The Spirit of the Lord is upon Me, because the Lord hath anointed Me*; as also

the apostle has said, *How God anointed Him with the Holy Ghost*. When, then, were these things spoken of Him, but when He came in the flesh, and was baptized in Jordan, and the Spirit descended on Him? And, indeed, the Lord Himself said, *The Spirit shall take of Mine, and I will send Him*; and to His disciples, *Receive ye the Holy Ghost*. And, notwithstanding, He who, as the Word and Radiance of the Father, gives to others, now is said to be sanctified, because now He has become Man, and the Body that is sanctified is His. From Him, then, we have begun to receive the unction and the seal, John saying, *And ye have an unction from the Holy One*; and the apostle, *And ye were sealed with the Holy Spirit of promise*. Therefore, because of us, and for us, are these words.

III. What advance, then, of promotion, and reward of virtue, or generally of conduct, is proved from this in our Lord's instance? For if He was not God, and then had become God—if, not being king, He was preferred to the kingdom, your reasoning would have had some faint plausibility. But if He is God, and the throne of His kingdom is everlasting, in what way could God advance? Or what was there wanting to Him who was sitting on His Father's throne? And if, as the Lord Himself has said, the Spirit is His, and takes of His, and He sends It, it is not the Word, considered as the Word and Wisdom, who is anointed with the Spirit, which He Himself gives, but the flesh assumed by Him, which is anointed in Him and by Him; that the sanctification coming to the Lord as man, may come to all men from Him. For, not of Itself, saith He, doth the Spirit speak, but the Word is He who gives It to the worthy. For this is like the passage considered above; for, as the apostle hath written, *Who, existing in form of God, thought it not robbery to be equal with God, but humbled Himself, and took a servant's form*, so David celebrates the Lord, as the everlasting God and King, but sent to us, and assuming our body, which is mortal. For this is his meaning in the Psalm, *All Thy garments smell of myrrh, aloes, and cassia*; and it is represented by Nicodemus's and by Mary's company, when he came, bringing a mixture of myrrh and aloes, about an hundred pounds weight; and they took the spices which they had prepared for the burial of the Lord's body.

IV. What advancement, then, was it to the Immortal, to have assumed the mortal? Or what promotion is it to the Everlasting to have put on the temporal? What reward can be great to the Everlasting God and King, in the bosom of the Father? See ye not, that this, too, was done and written because of us and for us, that us, who are mortal and temporal, the Lord, become man,

might make immortal, and bring into the everlasting kingdom of heaven? Blush ye not, speaking lies against the divine oracles? For when our Lord Jesus Christ had been among us, we, indeed, were promoted, as rescued from sin; but He is the same: nor did He alter when He became man (to repeat what I have said), but, as has been written, *The Word of God abideth forever*. Surely as, before His becoming man, He, the Word, dispensed to the saints the Spirit as His own; so also, when made man, He sanctifies all by the Spirit, and says to His disciples, *Receive ye the Holy Ghost*. And He gave to Moses and the other seventy; and through Him David prayed to the Father, saying, *Take not Thy Holy Spirit from me*. On the other hand, when made man, He said, *I will send to you the Paraclete, the Spirit of Truth*; and He sent Him, He, the Word of God, as being faithful.

V. Therefore *Jesus Christ is the same yesterday, to-day, and forever*, remaining unalterable, and at once gives and receives, giving as God's Word, receiving as man. It is not the Word then, viewed as the Word, that is promoted; for He had all things and has had them always; but men, who have in Him and through Him their origin of receiving them. For, when He is now said to be anointed in a human respect, we it is who in Him are anointed; since also, when He is baptized, we it is who in Him are baptized. But on all these things the Saviour throws much light, when He says to the Father, *And the glory which Thou gavest Me, I have given to them, that they may be one, even as We are one*. Because of us, then, He asked for glory, and the words occur, *took and gave and highly exalted*, that we might take, and to us might be given, and we might be exalted, in Him; as also for us He sanctifies Himself, that we might be sanctified in Him.

VI. But if they take advantage of the word *wherefore*, as connected with the passage in the Psalm, *Wherefore God, even thy God hath anointed Thee*, for their own purposes, let these novices in Scripture and masters in irreligion know that, as before, the Word *wherefore* does not imply reward of virtue or conduct in the Word, but the reason why He came down to us, and of the Spirit's anointing which took place in Him for our sakes. For he says not, "Wherefore He anointed Thee in order to thy being God or King or Son or Word;" for so He was before, and is forever, as has been shown; but rather, "Since Thou art God and King, therefore Thou wast anointed, since none but Thou couldst unite man to the Holy Ghost, Thou the image of the Father, in which we were made in the beginning; for Thine is even the Spirit." For the nature of

things generate could give no warranty for this, angels having transgressed, and men disobeyed. Wherefore there was need of God; and the Word is God; that those who had become under a curse, He Himself might set free. If then He was of nothing, He would not have been the Christ or Anointed, being one among others and having fellowship as the rest. But, whereas He is God, as being the Son of God, and is everlasting King, and exists as radiance and expression of the Father, wherefore fitly is He the expected Christ, whom the Father announces to mankind, by revelation to His holy prophets; that as through Him we have come to be, so also in Him all men might be redeemed from their sins, and by Him all things might be ruled. And this is the cause of the anointing which took place in Him, and of the incarnate presence of the Word; which the Psalmist foreseeing, celebrates, first His Godhead and kingdom, which is the Father's, in these tones, *Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of Thy kingdom;* then announces His descent to us thus, *Wherefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.*

VII. What is there to wonder at, what to disbelieve, if the Lord who gives the Spirit, is here said Himself to be anointed with the Spirit, at a time when, necessity requiring it, He did not refuse in respect of His manhood to call Himself inferior to the Spirit? For the Jews saying He cast out devils in Beelzebub, He answered and said to them, for the exposure of their blasphemy, *But if I, through the Spirit of God, cast out devils.* Behold the giver of the Spirit here says that He cast out devils in the Spirit; but this is not said, except because of His flesh. For since man's nature is not equal of itself to casting out devils, but only in power of the Spirit, therefore as man He said, *But if I, through the Spirit of God, cast out devils.* Of course too He signified that the blasphemy offered to the Holy Ghost is greater than that against His humanity, when He said, *Whosoever shall speak a word against the Son of Man, it shall be forgiven him;* such as were those who said, *Is not this the carpenter's son?* but they who blaspheme against the Holy Ghost, and ascribe the deeds of the Word to the devil, shall have inevitable punishment. This is what the Lord spoke to the Jews, as man; but to the disciples showing His Godhead and His majesty, and intimating that He was not inferior but equal to the Spirit, He gave the Spirit and said, *Receive ye the Holy Ghost,* and, *I send Him,* and, *He shall glorify Me,* and *Whatsoever He heareth, that He shall speak.* As then in this place the Lord Himself, the Giver of the Spirit, does not

refuse to say that through the Spirit He cast out devils, as man ; in like manner He the same, the Giver of the Spirit, refused not to say, *The Spirit of the Lord is upon Me, because He hath anointed Me*, in respect of His having become flesh, as John hath said ; that it might be shown in both these particulars, that we are they who need the Spirit's grace in our sanctification, and again who are unable to cast out devils without the Spirit's power. Through whom then and from whom behooved it that the Spirit should be given but through the Son, whose also the Spirit is ? and when were we enabled to receive It, except when the Word became man ? and, as the passage of the Apostle shows, that we had not been redeemed and highly exalted, had not He who exists in form of God taken a servant's form, so David also shows, that no otherwise should we have partaken the Spirit and been sanctified, but that the giver of the Spirit, the Word Himself, had spoken of Himself as anointed with the Spirit for us. And therefore have we securely received it, He being said to be anointed in the flesh ; for the flesh being first sanctified in Him, and He being said, as man, to have received for its sake, we have the sequel of the Spirit's grace, receiving *out of His fullness*.

VIII. Nor do the words, *Thou hast loved righteousness and hated iniquity*, which are added in the Psalm, show, as again you suppose, that the nature of the Word is alterable, but rather by their very force signify His unalterableness. For since of things generate the nature is alterable, and the one portion had transgressed and the other disobeyed, as has been said, and it is not certain how they will act, but it often happens that he who is now good afterward alters and becomes different, so that one who was but now righteous, soon is found unrighteous, wherefore, there was here also need of one unalterable, that men might have the immutability of the righteousness of the Word as an image and type for virtue. And this thought commends itself strongly to the right-minded. For since the first man Adam altered, and through sin death came into the world, therefore it became the second Adam to be unalterable ; that, should the serpent again assault, even the serpent's deceit might be baffled, and, the Lord being unalterable and unchangeable, the serpent might become powerless in his assaults against all. For as when Adam had transgressed, his sin reached unto all men, so, when the Lord had become man and had overthrown the serpent, that so great strength of His is to extend through all men, so that each of us may say, *For we are not ignorant of his devices*. Good reason then that the Lord, who ever is in nature unalterable, loving righteousness and hating iniquity, should be anointed and Himself

sent on mission, that He, being and remaining the same, by taking the alterable flesh, *might condemn sin in it*, and might secure its freedom, and its ability henceforth *to fulfill the righteousness of the law* in itself, so as to be able to say, *But we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in us.*

IX. Vainly then, here again, O Arians, have ye made this conjecture, and vainly alleged the words of Scripture; for God's Word is unalterable, and is ever in one state, not as it may happen, but as the Father is; since how is He like the Father, unless He be thus? or how is all that is the Father's the Son's also, if He has not the unalterableness and unchangeableness of the Father? Not as being subject to laws, and as influenced this way and that, does He love this and hate that, lest, if from fear of forfeiture He chooses the opposite, we admit in another way that He is alterable; but as being God and the Father's Word, He is a just judge and lover of virtue, or rather its dispenser. Therefore being just and holy by nature, on this account He is to love righteousness and to hate iniquity; as much as to say that He loves and takes to Him the virtuous, and rejects and hates the unrighteous. And divine Scripture says the same of the Father; *The righteous Lord loveth righteousness: Thou hatest all them that work iniquity*; and, *The Lord loveth the gates of Zion more than all the dwellings of Jacob*; and *Jacob have I loved, but Esau have I hated*; and in Esaias, there is the Voice of God again saying, *I the Lord love righteousness, and hate robbery of unrighteousness.* Let them then expound those former words as these latter; for the former also are written of the Image of God: else, misinterpreting these as those, they will conceive that the Father too is alterable. But since the very hearing others say this is not without peril, we do well to think that God is said to love righteousness and to hate robbery of unrighteousness, not as if influenced this way and that, and capable of the contrary, selecting one thing and not choosing another, for this belongs to things generated, but that as a judge He loves and takes to Him the righteous and withdraws from the bad. It follows then to think the same concerning the image of God also, that He loves and hates no otherwise than thus—for such must be the nature of the Image of Its Father, though the Arians in their blindness fail to see either that Image or any other truth of the divine oracles. For being forced from the conceptions or rather misconceptions of their own hearts, they fall back upon passages of divine Scripture, and here, too, from want of understanding, according to their wont, they discern not their meaning; but laying down their own irreligion as a

sort of canon of interpretation, they wrest the whole of the divine oracles into accordance with it. And so on the bare mention of such doctrine, they deserve nothing but the reply, *Ye do err, not knowing the Scriptures nor the power of God*; and if they persist in it, they must be put to silence, by the words *Render to man the things that are man's, and to God the things that are God's*.

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DISCOURSE FOURTH.

CYRIL.

A PECULIAR interest attaches to this early ecclesiastic, from his residence in Jerusalem ; where he was born, probably in the year 315, and where he is known to have become a presbyter, and, in 350, patriarch or bishop. But few biographical records remain of him. It is ascertained, however, that he was several times deposed from his office, through the strifes and conflicting interests of those stormy times, and that he died in the year 386. The authorities are not unanimous as to some points of his character and belief ; but his writings afford ample proof that, in common with most of his time, he imbibed erroneous opinions as to the efficacy of the ordinances, the advantages of celibacy, and the uses of tradition. These and other views, alike unscriptural, are every where met with in his works that have come down to us.

Of these extant writings, twenty-three catechetical lectures constitute the only important part. These lectures, though composed when Cyril was a young man, are written in a style of clearness and simplicity, and are especially valuable as furnishing the most complete system of theology, and circumstantial account of the rites of the early churches that have reached us from a period so remote. They derive additional interest from having been delivered to a congregation of catechumens, and mostly previous to their simultaneous baptism, on the eve of the commemoration of the resurrection ; and also from the fact that they were pronounced in that consecrated spot *Jerusalem*, and near the place of the sepulcher and the cross. Of these lectures, the following is a very favorable specimen.

THE CREATOR SEEN IN THE CREATIONS.

“Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man: for I will demand of thee, and answer thou Me.”—JOB, xxxviii. 2, 3.

I. With the eyes of the flesh it is impossible to behold God ; for the incorporeal can not be subject to fleshly sight, and the only-

begotten Son of God Himself hath testified, saying, *No man hath seen God at any time.* Should, however, any one, from a passage in Ezekiel, understand that Ezekiel saw Him, let him inquire what that Scripture says. He saw *the likeness of the glory of the Lord*, not the Lord Himself; nay, the likeness of His glory, not the glory itself, as it is in truth; and beholding only the likeness of His glory, he fell to the earth with fear. But if the sight of the likeness of the glory, and not of the glory itself, wrought fear and distress in the prophets, any one who should attempt to behold God Himself, would to a certainty lose his life, according to the text, "There shall no man see Me and live." Wherefore, of His exceeding loving-kindness, God has spread out the heaven to be the vail of his proper Godhead, lest we perish. This is not my word, but the prophet's: "If thou shouldest open the heavens, trembling would take hold of the mountains from thee, and they would melt away." And what wonder if Ezekiel, seeing the similitude of the glory, fell down? since Daniel, when Gabriel, the servant of the Lord, appeared, straightway shuddered and fell on his face; and, prophet as he was, dared not answer him, until the angel turned himself into the likeness of a son of man. For if the sight of Gabriel wrought trembling in the prophets, had God himself appeared according as He is, would they not all have perished?

II. The Divine nature, then, with the eyes of the flesh, we can not see; but from the Divine works we may obtain some idea of His power; according to the saying of Solomon, *For by the greatness and beauty of the creatures, proportionally the Maker of them is seen.* For he says not that from the creatures the Maker is seen, but hath added, "proportionally;" for so much the greater does God appear to each, as the man hath attained a large survey of the creatures; and when, by that large survey, his soul is raised aloft, he gains a more excellent conception of God.

III. Wouldest thou know that the nature of God is incomprehensible? The Three Children, singing praises to God in the fiery furnace, say, *Blessed art Thou that beholdest the depths, and sittest upon the Cherubim.* Tell me the nature of the Cherubim, and then look upon Him *who sitteth upon them.* And yet Ezekiel the prophet has made a description of them, as far as could be, saying, that every one had four faces; the face of a man, and of a lion, and of an eagle, and of a calf; and that every one had six wings, and eyes on every side, and under each a wheel with four parts; yet, though the prophet has so described, we are not yet able, even if we read it, to comprehend it. But if we can not comprehend the throne which

the prophet has declared, how shall we be able to comprehend Him who sits upon it, the Invisible and Ineffable God? Curiously to scan the nature of God is impossible; but we are able to offer glory to Him from His works that are seen.

IV. These things I say to you because of what comes next in the creed, and because we say, "We believe in One God, the Father Almighty, Maker of heaven and earth," and thus rescue ourselves against the by-paths of ungodly heretics who have dared to speak evil of the All-wise Artificer of all this world, and who, though they see with the eyes of the flesh, are blinded in the eyes of their mind.

V. For what fault have they to find in this, the greatest of the works of God? Truly they ought to have been struck dumb, when they viewed the vaultings of the heavens, and worshiped Him who has reared the sky as an arch, who out of the fluid waters has made the immovable substance of the heavens. For God said, *Let there be a firmament in the midst of the waters.* God spake once, and it stood fast, and does not fall. The sky is water, and those orbs in it, sun, moon, and stars are of fire; and how run those fiery bodies in the water? But if any one is perplexed, from fire and water being of such opposite natures; let him remember the fire which in Egypt in the time of Moses flamed in the hail. Let him also behold the all-wise workmanship of God; for since there would be need of water for tilling the earth, He made the heaven above of water, that when the region of the earth should require watering by means of showers, the heaven from its own nature might be ready for this purpose.

VI. What! is there not much to wonder at in the sun, which being small to look on, contains in it an intensity of power, appearing from the east, and shooting his light even to the west? The Psalmist describes his rising at dawn, when he says, *Which is as a bridegroom coming out of his chamber.* This is a description of his pleasant and comely array on first appearing to men; for when he rides at high noon we are wont to flee from his blaze; but at his rising he is welcome to all, as a bridegroom to look on. Behold also how he proceeds (or rather not he, but one who has by His bidding determined his course); how in summer time aloft in the heavens, he finishes off longer days, giving men due time for their works; while in winter he straightens his course, lest the day's cold last too long, and that the night's lengthening, may conduce both to the rest of men, and to the fruitfulness of the earth's productions. And see likewise in what order the days correspond to each other, in

summer increasing, in winter diminishing, but in spring and autumn affording one another a uniform length ; and the night again in like manner. And as the Psalmist saith concerning them, *Day unto day uttereth speech, and night unto night showeth knowledge.*

For to the heretics, who have no ears, they almost shout aloud, and by their orders say, there is no other God save their Maker and the appointer of their bounds, Him who laid out the universe.

VII. No one must tolerate such as say that the Maker of light is different from the Maker of darkness ; for let a man remember Isaiah's words, *I the Lord form the light and create darkness.* Why, O man, art thou offended with these ? Why so annoyed at the time of rest given thee ? The servant would not have gained it from his master, but for the darkness bringing a necessary respite. And often, after toiling in the day, how are we refreshed by night ; and he who was yesterday amid labors, starts in the morning vigorous from a night's rest. And what more conduces to religious wisdom than the night, when oftentimes we bring before us the things of God, and read and contemplate the Divine Oracles ? When too, is our mind more alive for psalmody and prayer than at night ? When does a recollection oftener come over us of our sins than at night ? Let us not then be perverse enough to entertain the notion that another beside God is the Maker of darkness ; for experience shows that darkness is good and most useful.

VIII. Those persons ought to have felt astonishment and admiration, not only at the sun and moon, but also at the well-ordered choirs of the stars, their unimpeded courses, their respective risings in due season ; and how some are the signs of summer, others of winter, and how some mark the time of sowing, others introduce the season of sailing. And man, sitting in his ship, and sailing on the boundless waves, looks at the stars and steers his vessel. Well says Scripture concerning these bodies, *Let them be for signs and for seasons, and for days, and for years ;* not for star-gazing and vain tales of nativities. Observe, too, how considerately He imparts the daylight by a gradual growth ; for the sun does not rise upon us, while we gaze, all at once, but a little light runs up before him, that by previous trial our eye-ball may bear his stronger ray : and again, how He has cheered the darkness of night by the gleam of moonlight.

IX. *Who is the father of rain : and who hath given birth to the drops of dew ?* Who hath condensed the air into clouds, and bid them carry the fluid mass of showers, at one time *bringing from the north*

golden clouds, at another giving these a uniform appearance, and then again curling them up into festoons and other figures manifold?

Who can number the clouds in wisdom? of which Job saith, *He knoweth the balancings of the clouds, and hath bent down the heaven to the earth; and, He who numbereth the clouds in wisdom; and, The cloud is not rent under them.* For though measures of water ever so many weigh upon the clouds, yet they are not rent; but with all order come down upon the earth. Who brings the winds out of His treasures? Who, as just now said, *hath given birth to the drops of dew?* *Out of whose womb cometh forth the ice*, watery in its substance, but like stone in its properties. And at one time the water becomes *snow like wool*, at another it ministers to Him *who scatters the hoarfrost like ashes*; at another it is changed into a stormy substance, since He fashions the waters as He will. Its nature is uniform, its properties manifold. Water in the vines is wine, *which maketh glad the heart of man*; and in the olives oil, *to make his face to shine*; and is further transformed into bread, *which strengtheneth man's heart*, and into all kinds of fruits.

X. For such wonders was the great Artificer to be blasphemed? or rather worshiped? And, after all, I have not yet spoken of that part of His wisdom which is not seen. Contemplate the spring, and the flowers of all kinds, in all their likeness, still diverse from one another: the deep crimson of the rose, and the exceeding whiteness of the lily. They come of one and the same rain, one and the same earth. Who has distinguished, who has formed them? Now do consider this attentively:—the substance of the tree is one—part is for shelter, part for this or that kind of fruit, and the Artificer is One. The vine is one, and part of it is for fuel, part for clusters. Again, how wondrously thick are the knots which run round the reeds, as the Artificer hath made them! But of the one earth came creeping things, and wild beasts, and cattle, and trees, and food, and gold, and silver, and brass, and iron, and stone. Water was but one nature; yet of it comes the life of things that swim, and of birds, and as the one swim in the waters, so also the birds fly in the air.

XI. *And this great and wide sea, in it are things creeping innumerable.* Who can tell the beauty of the fishes that are therein? Who can describe the greatness of the whales; and the nature of its amphibious animals? how they live both on dry land and in the waters? Who can tell the depth and breadth of the sea, or the force of its enormous waves? Yet it stays within its boundaries, because of Him who said, *Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed.* And to show the decree imposed on

it, when it runs upon the land, it leaves a plain line on the sands by its waves ; declaring, as it were, to those who see it, that it has not passed its appointed bounds.

XII. Who can understand the nature of the fowls of the air ? how some have with them a voice of melody ; and others have their wings enriched with all manner of painting, and others soaring on high, stay motionless in the midst of the sky, as the hawk. For by the Divine command, *the hawk, having spread out her wings, stays motionless, looking down TOWARD THE SOUTH*. Who of men can behold the eagle ? But if thou canst not read the mystery of birds when soaring on high, how wouldest thou read the Maker of all things ?

XIII. Who among men knows even the names of all wild beasts ? or who can accurately classify their natures ? But if we know not even their bare names, how should we comprehend their Maker ? The command of God was but one, which said *Let the earth bring forth wild beasts, and cattle, and creeping things, after their kinds ;* and distinct natures sprang from one voice, at one command—the gentle sheep and carnivorous lion—also the various instincts of irrational creatures, as representations of the various characters of men. The fox is an emblem of men's craftiness, and the snake of a friend's envenomed treachery, and the neighing horse of wanton young men, and that busy ant, to arouse the sluggish and the dull ; for when a man passes his youth idly, then he is instructed by irrational creatures, being reprov'd by that Scripture which saith, *Go to the ant, thou sluggard ; consider her ways, and be wise*, for when thou beholdest her in due season treasuring up food for herself, do thou copy her, and treasure up for thyself the fruits of good works for the world to come. And again, *Go to the bee, and learn how industrious she is ;* how, hovering about all kinds of flowers, she culls the honey for thy use, that thou, also, ranging over Holy Scripture, mayest lay hold on thy salvation, and, being satisfied with it, mayest say, *How sweet are thy words unto my taste, yea, sweeter than honey and the honeycomb unto my mouth.*

XIV. Is not the Artificer, then, rather worthy to be glorified ? For what, if thou know not the nature of every thing, are the things, therefore, which He has made, without their use ? For canst thou know the efficacy of all herbs ? or canst thou learn all the advantage which comes of every animal ? Even from poisonous adders have come antidotes for the preservation of men. But thou wilt say to me, "The snake is terrible." Fear thou the Lord, and it shall not be able to hurt thee. "The scorpion stings." Fear thou the Lord, and it shall not sting thee. "The lion is blood-thirsty." Fear thou

the Lord, and he shall lie down beside thee, as by Daniel. And, truly, there is whereat to wonder, in the power even of the creatures; how some, as the scorpion, have their weapon in a sting, while the power of others is in their teeth; and others, again, get the better by means of hoofs, and the basilisk's might is his gaze. Thus, from this varied workmanship, think of the Artificer's power.

XV. But these things, perchance, thou art not acquainted with; thou hast nothing in common with the creatures which are without thee. Now, then, enter into thyself, and consider the Artificer of thine own nature. What is there to find fault with in the framing of thy body? Master thine own self, and there shall nothing evil proceed from any of thy members. At the first, Adam, in Paradise, was without clothing, as was Eve; but it was not because of aught that he was that he was cast out. Naught that we are, then, is the cause of sin, but they who abuse what they are: but the Maker is wise. Who hath *fenced us with sinews and bones, and clothed us with skin and flesh*; and, soon as the babe is born, brings forth fountains of milk out of the breast? And how doth the babe grow to be a child, and the child to be a youth, and then to be a man; and is again changed into an old man, no one the while discerning exactly each day's change? How, also, does part of our food become blood, while another part is separated for the draught, and another is changed into flesh? Who is it who gives the never-ceasing motion to the heart? Who hath wisely guarded the tenderness of the eyes with the fence of the eyelids? for, concerning the complicated and wonderful contrivance of the eyes, scarcely do the ample rolls of physicians sufficiently inform us. Who, also, hath sent each breath we draw, through the whole body? Thou seest, O man, the Artificer; thou seest the wise Contriver.

XVI. These things has my discourse dwelt on now, passing over many, yea, innumerable, other matters, and especially things incorporeal and invisible, that on the one hand thou mayest abhor those who blaspheme that good and wise Artificer; and that, on the other, from what has been spoken and read, and from what thou canst thyself find out or think of, thou mayest *proportionally see the Creator by the greatness and beauty of the creations*: and that bending the knee with godly reverence to the Maker of all things, things of sense and things of mind, visible and invisible, thou mayest, with an honest and holy tongue, and with unwearied lips and heart, sing praises to God, saying, "*O Lord, how manifold are Thy works! in wisdom hast Thou made them all*"; for to thee belongeth honor, and glory, and greatness, both now and forever and ever. Amen."

DISCOURSE FIFTH.

GREGORY NAZIANZEN.

GREGORY OF NAZIANZEN, in Cappadocia, was born about the year 325. His mother, Nonna, like Hannah, the mother of Samuel, consecrated her son to the Lord before he was born. His education was begun in Cesarea in Cappadocia, continued at Cesarea in Palestine, and at Alexandria, and completed at Athens. He remained at the latter city five years, and there formed his intimacy with Basil, which lasted through his whole life. At the earnest request of the students of the University at Athens, he was prevailed upon to give them a course of lectures on rhetoric; which were of a very erudite and eloquent description, and extended his fame to almost every city. Upon his return to Nazianzen, he betook himself to a retired and studious life; but at the earnest solicitation of his father he received ordination, in 361. A large part of his life, however, was spent in retirement, and he died about the year 390, leaving various productions, in the form of sermons, letters, and poems. Several of his sermons were preached in defense of the Nicene doctrine against the objections of the Eunomians. His writings are pure in style, and often highly eloquent. "Gregory Nazianzen has always been considered," says a writer on sacred rhetoric, "among the first preachers of ancient times." Dr. Cave speaks of him as possessed "of a sublime wit, subtle apprehension, clear judgment, an easy and ready elocution, and a great stock of human learning."

The following is a part of the very lengthy funeral oration to which Fénelon particularly refers, as containing "several moving passages." It is certainly not without merit, though often extravagant.

ORATION OVER BASIL, BISHOP OF CESAREA.

"Their sound went into all the earth, and their words unto the end of the world."—
ROMANS, x. 18.

Who more than Basil honored virtue or punished vice? Who evinced more favor toward the right-doing, or more severity toward

offenders—he whose very smile was often praise; whose silence, reproof, in the depths of conscience reaching and arousing the sense of guilt? Grant that he was no light prattler, no jester, no loungers in the markets. Grant that he did not ingratiate himself with the multitude by becoming all things to all, and courting their favor: what then? Should he not, with all the right judging, receive praise for this rather than condemnation? Is it deemed a fault in the lion that he has not the look of the ape; that his aspect is stern and regal; that his movements, even in sport, are majestic, and command at once wonder and delight? Or do we admire it as proof of courtesy and true benevolence in actors that they gratify the populace, and move them to laughter by mutual blows on the temple, and by boisterous merriment?

But, should we even pursue this inquiry, who, so far as my knowledge extends—and my acquaintance with him has been most intimate—who was so delightful as Basil in company? Who was more graceful in narration? Who more delicate in raillery? Who more tender in reproof, making neither his censure harshness, nor his mildness indulgence, but avoiding excess in both, and in both following the rule of Solomon, who assigns to every thing its season? But what is all this compared with his extraordinary eloquence and that resistless might of his doctrine which has made its own the extremities of the globe? We are still lingering about the base of the mountain, as at great distance from its summit. We still push our bark across the strait, leaving the broad and open sea. For assuredly, if there ever was, or ever shall be, a trumpet, sounding far out upon the air, or a voice of God encompassing the world, or some unheard-of and wondrous shaking of the earth, such was his voice, such his intellect, as far transcending that of his fellows as man excels the nature of the brute. Who more than he purified his spirit, and thus qualified himself to unfold the Divine oracles? Who, more brightly illuminated with the light of knowledge, has explored the dark things of the spirit, and with the aid of God surveyed the mysteries of God? And who has possessed a diction that was a more perfect interpreter of his thoughts? Not with him as with the majority, was there a failure, either of thought sustaining his diction, or of language keeping pace with thought: but alike distinguished in both, he showed himself as an orator throughout, self-consistent and complete. It is the prerogative of the spirit to search the deep things of God, not as ignorant, but as making the survey with infinite ease and delight. But all the mysteries of the spirit were profoundly investigated by Basil: and from these sources

he trained and disciplined the characters of all, taught loftiness of speech, and, withdrawing men from the present, directed them to the future. The sun is praised by the Psalmist for his beauty and magnitude, for the swiftness and power of his course, resplendent as a bridegroom, mighty as a giant. His mighty circuit has power to light equally the opposite extremes of the globe, the extent of their diffusion lessens not the power of his beams. But the beauty of Basil was virtue; his greatness, theology; his course, perpetual activity, ever tending upward to God; his power, the sowing and distribution of the word. Thus I need not hesitate to apply to him the language which Paul, borrowing from David, applies to the Apostles, that *his sound went into all the earth, and the power of his words to the extremities of the world*. What other source of pleasure at the present day in our assemblies? What at our banquets? What in the forum? What in the churches? What constitutes the delight alike of magistrates and of private citizens, of monks and of those who mingle in society, of men of business, and of men of leisure, of the votaries of profane and of sacred science? The one all-pervading and highest source of enjoyment is the writings of Basil. Nay, even to writers, the sole material of their works, since he is found in his productions. The ancient commentaries on the Divine records cease to be heard: the new take their place: and he stands first in sacred eloquence who best knows *his* writing, and most frequently utters his language in our ears. A single man suffices as a substitute for all others to the training of the studious. I mention but this single instance. When I explore the pages or repeat the words of his Hexæmeron, I am brought into union with the Creator; I understand the laws of the creation; and, employing only the sense of sight as my teacher, I admire more than ever before the Creator. When I read his books against the heretics, I see the fires of Sodom, by which men of impious and lawless tongue are reduced to ashes, or the Tower of Babel, reared in wickedness and righteously overthrown. When I read his writings on the Spirit, I find the God whom I possess reveals Himself. I declare the truth with boldness, treading in the path of His Divine contemplations. When I meet with the other exhibitions of truth which, for those of dull intellect, he sets forth in a threefold way, impressing them on the solid tablets of his heart, I am persuaded to stay no longer with the letter, nor to rest my look merely on the surface; but to pass beyond, to go on from depth to depth, amid light still discovering light, till I reach the utmost limit of truth. When I read his praises of the martyrs, the noble com-

batants for the faith, I am borne away by his praises, and incited to the same glorious championship. When I read his ethical and practical discourses, I purify myself in soul and body, and seek to become a fitting temple of God, an instrument played upon by the Spirit, and hymning forth the divine power and glory. Thus am I corrected and disciplined, and through successive stages transformed with a Divine transformation.

And since I have spoken of Theology, and of his sublime mode of treating it, I wish yet to add the following. For it is eminently desirable that the multitude should not receive harm themselves by cherishing wrong sentiments respecting him. And my remarks are directed specially against those base persons who, by aspersing others, pander to their own depravity. For in defense of sound doctrine and the union and joint Godhead of the Sacred Trinity—or by whatever still more direct and clearer term the doctrine may be designated—he was ready not merely to sacrifice places of power to which he never aspired, but to accept exile, death, and its preliminary tortures, not as evil, but as gain. Witness, in proof, what he has actually endured. When condemned to banishment for the truth, he merely bade one of his attendants take up his writing tablets and follow him. But following the counsel of David, he deemed it necessary to exercise prudence in the mere use of language, and thus, during the crisis of war and the reign of heresy, to forbear a little until the season of free and independent speech should be restored. They indeed aimed to assail the bare and naked declaration of the Godhead of the Spirit (a truth deemed impious by them and by their nefarious leader in impiety), in order that, banishing him and his religious teachings from the city, they might take possession of the Church, and making it the fortress and stronghold of their wickedness, thence, as from a citadel, overrun and devastate the whole field of truth. He, meanwhile, by other Scripture terms, and unambiguous testimonies having the same import, as well as by unanswerable reasonings, so swayed his opponents that they were impotent to assail him, and—which is the highest triumph of power and skill in argument—were held fast in the fetters of their own chosen expressions. Take in proof his discourse on the subject in which he moved his pen as under the very impulse of the Spirit. The specific term, nevertheless, he forbore for a time to use, guided by the Spirit himself, and begging his fellow-champions of the faith not to be displeased at his proceeding, nor, amid the temporary distractions of the faith, sacrifice all by tenacious adherence to a word. To them, he said, no harm would accrue by a slight change of terms,

the same truth being conveyed in other language. For their safety did not lie in words rather than in things; nor would even the Jewish people have been rejected had they, substituting the term *anointed* for that of *Christ*, been willing to rank themselves among His followers. But to the whole Christian body it would be a source of infinite harm that the Church should be seized by heretics. Such were the grounds of his apparent temporizing. For that he held with the profoundest conviction to the divinity of the Spirit is clear, from his publicly proclaiming the doctrine on every occasion, and unhesitatingly avowing it when interrogated in private. And in his communications to me, from whom he concealed nothing, he has spoken yet more clearly, not only affirming it, but in an unwonted manner imprecating upon himself the fearful doom of being abandoned of the Spirit if he failed to worship Him as equal in essence and honor with the Father and the Son. It is not for the sake of defending his reputation that I have made these statements; for he is superior to all accusations. It is rather that none, regarding the terms employed by him as the law and limit of orthodoxy, may have their faith shaken; that none may pervert his mode of discussion, produced by stress of circumstances and with the sanction of the Spirit, to the strengthening of their own wickedness; but rather that, weighing the import and aim of his words, they may be drawn to the truth, and may seal the lips of the impious. To me and to all who are dear to me, may his doctrines be an inheritance. Such is my conviction of his purity in this matter, that in this as in other things, I would gladly unite my lot to his, and ask a common judgment alike from God and from all impartial men. None surely would affirm that the Evangelists conflict with each other, because some have dwelt upon the humanity of Christ, others attempted the heights of His divinity; some have taken their departure from His earthly, others from His heavenly origin. For by their varying representations they have met the wants of those whom they addressed, being informed and actuated by the Spirit that dwelt in them.

But now, there having arisen both in ancient and recent times, many men distinguished for piety, lawgivers, generals, prophets, teachers, valiant even to the shedding of their blood, let us compare our Basil with them, and thus learn better to estimate his virtues. Adam was deemed worthy of the fashioning hand of God, the delights of Paradise, and the first giving of the law. But to say nothing irreverent of our great ancestor, he failed to keep the commandment. But Basil both received and kept it, was unharmed by

the tree of knowledge, and passing by the flaming sword, has, I am well assured, inherited Paradise. Enos first had confidence to call upon the Lord: Basil both himself invoked Him, and, what is yet more honorable, proclaimed Him to others. Enoch was translated as a reward for an imperfect piety (for his faith was yet amid shadows), and thus escaped the perils of after life: Basil's entire life was a translation, and he was proved to the end in a completed life. Noah was intrusted with the ark, and with the seeds of a new world, committed to a small vessel, and preserved amid the waters: Basil escaped a deluge of impiety, rendered his own city an ark of safety that floated lightly above the waves of heresy, and thus reclaimed the entire world. Abraham was illustrious, at once a Patriarch and the Priest of a new sacrifice, offering to Him who had bestowed it the child of promise, hastening, a ready and cheerful victim, to the altar. But not slight was the offering of Basil, who offered himself unto God, and that with no substitute interposed to prevent the sacred rite from being consummated. Isaac was promised before his birth: but Basil voluntarily proffered himself; and his bride, the Church, he wooed not from afar but near at hand, not through the ministry of servants, but confided to him by the immediate hand of God. Nor was he overreached in assigning the precedence to his children; but such awards as reason and the Spirit dictated he allotted to each according to their deserts. I commend the ladder of Jacob, the pillar which he anointed to God, and that wrestling with him which was but the confronting of human weakness with the Divine Majesty, and whence he bears the tokens of a vanquished nature. I praise also his skillful continence with respect to the flocks of Laban, the twelve patriarchs his offspring, and the sublime prophetic foresight with which he bestowed on them his dying benediction. But in Basil I praise the ladder, not merely seen, but ascended by successive advances in virtue; the pillar which he did not anoint, but reared to God, a monument of the eternal infamy of the impious; his wrestling not against God but for Him, while he overthrew the doctrines of the heretics; the pastoral skill by which he gained over, as spiritual wealth, a large portion of his flock; the multitude of his children divinely begotten; and the blessing with which he established many. *

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Gather yourselves around me now, all ye his train; ye who bear office, and ye of lower rank; ye who are within, and ye who are without our pale, and aid me in celebrating his praises. Let all severally recount and extol his virtues. Princes extol the lawgiver;

statesmen, the statesman; citizens, the orderly and exemplary citizen; votaries of learning, the instructor; virgins, the patron of wedlock; wives, the teacher of chastity. Let the solitary commemorate him who lends them wings for their flight; the men of society, the judge; the simple-minded, the guide; those given to speculation, the theologian; those in prosperity, the curber of pride; those in affliction, the consoler; age, its staff; youth, its guardian; poverty, its provider; abundance, its steward and dispenser. Methinks I hear the widows praising their protector; orphans, their father; the poor, the friend of poverty; strangers, the lover of hospitality; brethren, the brotherly-minded; the sick, the physician; the well, the preserver and guardian of health; all, in short, praise him who became all things to all that he might, if possible, gain all.

This tribute, O Basil, is offered to thee from a tongue once most delightful to thee, and which shared in thy honor and companionship. If it approaches thy deserts, to thee be the thanks, for confiding in thee I entered on this discourse. But if it fall far below thy merits and my hopes, it will be pardoned to one who is worn by age, disease, and sorrow for thee. But God accepts according to our ability. But do thou, O divine and sainted one, look upon us from above, and that scourge of our flesh which God has sent for our discipline, do thou remove by thine intercessions, or persuade us to bear with patience, and direct our entire life to that which shall be most for our profit. And when we depart hence, may we be received into thine own abodes, that living together, and together surveying more purely and perfectly the Holy and Blessed Trinity, whose image we have but faintly received here, we may have our longings satisfied, and find a recompense for all our conflicts in propagation or defense of the truth. To thee, therefore, this tribute is rendered by us; but who shall render a like service to us, lingering in life after thee, if indeed we achieve any thing worthy of commendation in Jesus Christ, our Lord, to whom be glory forever. Amen.

DISCOURSE SIXTH.

BASIL THE GREAT.

THIS distinguished ecclesiastic was born in 329, at Cesarea, in Cappadocia, and was called the *Great* to distinguish him from other Greek patriarchs of the same name. After completing his studies at Athens, for a time he taught rhetoric and practiced law. In 370 he was made Bishop of Cesarea, where he died in 379. Basil's first religious instruction was from his grandmother, Mærina, a hearer and admirer of one of the Gregories. He was decidedly ascetic in his cast of mind and habits, and became a zealous monk, the habits of which order he continued, to a great extent, even when filling his highest official position. Nevertheless he was active and efficient, and did much to reform the morals of the clergy, and establish discipline in the churches. He also offered successful resistance to the tyranny of the Emperor Valens, to whose threats he replied that he had nothing to fear, possessions he had none except a few books, and his cloak; an exile was no exile for him since the whole earth was the Lord's; and if tortured, his feeble body would yield to the first blows, and death would bring him nearer to his God, for whom he longed.

In point of genius, controversial skill, and a rich and flowing eloquence, Basil was excelled by very few in the fourth century. His works that remain are numerous, consisting of discourses, homilies, epistles, tracts, etc. Some of them are marked by classical purity and flexibility of style, such as is rarely attained; and, taken together, they prove their author to have been a fine belles lettres scholar, an elegant writer, and good reasoner, notwithstanding the gloomy austerity of his monastic disposition. The production which follows is an epistle or address, directed to one who had renounced her vows of celibacy, and entered the marriage relation. It is chosen instead of some one of the *set* discourses (for it is itself a discourse to a single individual) because of its celebrity as a specimen of eloquence. Of course, fully to appreciate it, we should endeavor to occupy the author's stand-point, and conceive of his mistaken, but perhaps honest convictions as to the advantages and peculiar sanctity of the single life, and the guilt and fearful consequences of its abandonment when once the vows of virginity had been assumed.

To us the occasion seems unworthy to call forth such an effusion of tempered rebuke, ingenious argument, and lofty appeal; but this does not detract from its real merit as a production to move the mind. Fénelon says of it, in his Dialogues concerning eloquence, "There is nothing more eloquent; in my opinion, it is a masterpiece." As will be seen by a careful analysis, it possesses the essential parts of an ordinary discourse: first, the occasion of rebuke; second, the nature and aggravated features of the crime alleged; third, the remedy; fourth, persuasives to its adoption.

ADMONITION TO THE FALLEN.

It is time, now, to take up the exclamation of the prophet: *O that my head were waters, and mine eyes a fountain of tears, that I might weep for the wounded* of the daughter of my people!*—Jeremiah 9: 1.

For, although they† are wrapped in profound silence, and lie quite stupified by their calamity, and deprived, by their deadly wound, even of the very sense of suffering, yet it does not become us to withhold our tears over so sad a fall. For if Jeremiah deemed those worthy of countless lamentations who had received bodily wounds in battle, what shall we say when souls are involved in so great a calamity? "Thy wounded," says the prophet, "are not wounded with the sword, and thy dead are not the dead of war." But my lamentation is for grievous sin, the sting of the true death, and for the fiery darts of the wicked, which have cruelly kindled a flame in both body and soul. Well might the laws of God groan within themselves, beholding such pollution on earth, those laws which always utter their loud prohibition, saying in olden time, *Thou shalt not covet thy neighbor's wife*; and in the Gospels, *That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart*. But now they behold the very bride of the Lord—her of whom Christ is the head—committing adultery without fear or shame. Yes, the very spirits of departed saints may well groan, the zealous Phineas, that it is not permitted to him now to snatch the spear and to punish the loathsome sin with a summary corporeal vengeance, and John the Baptist, that he can not now leave the celestial abodes, as he once left the wilderness, and hasten to rebuke the transgression, and if the sacrifice were called for, to lay down his head sooner than abate the severity of his reproof. Nay, let us

* So it reads in the Sept.

† I. e. the wounded.

rather say that, like blessed Abel, John *being dead yet speaketh*, and now lifts up his voice with a yet louder cry than in the case of Herodias, saying, *It is not lawful for thee to have her*. For, although the body of John, yielding to the inevitable sentence of God, has paid the debt of nature, and his tongue is silent, yet *the word of God is not bound*. And he who, when the marriage covenant had been violated in the case of a fellow servant, was faithful even unto death with his stern reproofs, what must he have felt if he had seen the holy bride-chamber of the Lord thus wantonly outraged?

But as for thee, O thou who hast thus cast off the yoke of that divine union, and deserted the undefiled chamber of the true King, and shamefully fallen into this disgraceful and impious defilement, since thou hast no way of evading this bitter charge, and no method or artifice can avail to conceal thy fearful crime, thou boldly hardenest thyself in guilt. And as he who has once fallen into the abyss of crime becomes henceforth an impious despiser, so thou deniest thy very covenant with the true bridegroom; alleging that thou wast not a virgin, and hadst never taken the vow, although thou hast both received and given many pledges of virginity. Remember the good confession which thou hast made before God, and angels, and men. Remember that venerable assembly, and the sacred choir of virgins, and the congregation of the Lord, and the Church of the saints. Remember thy aged grandmother in Christ, whose Christian virtues still flourish in the vigor of youth; and thy mother in the Lord, who vies with the former, and strives by new and unwonted endeavors to dissolve the bands of custom; and thy sister likewise, in some things their imitator, and in some aspiring to excel them, and to surpass in the merits of virginity the attainments of her progenitors, and both in word and deed diligently inviting thee, her sister, as is meet, to the same competition. Remember these, and the angelic company associated with them in the service of the Lord, and the spiritual life though yet in the flesh, and the heavenly converse upon earth. Remember the tranquil days and the luminous nights, and the spiritual songs, and the melodious psalmody, and the holy prayers, and the chaste and undefiled couch, and the progress in virginal purity, and the temperate diet so helpful in preserving thy virginity uncontaminated. And where is now that grave deportment, and that modest mien, and that plain attire which so becomes a virgin, and that beautiful blush of bashfulness, and that comely paleness—the delicate bloom of abstinence and vigils, that outshines every ruddier glow. How often in prayer that thou mightest keep unspotted thy virginal purity hast thou poured forth

thy tears ! How many letters hast thou indited to holy men, imploring their prayers, not that thou mightest obtain these human—nuptials, shall I call them ? rather this dishonorable defilement—but that thou mightest not fall away from the Lord Jesus ? How often hast thou received the gifts of the spouse ! And why should I mention also the honors accorded for his sake by those who are his—the companionship of the virgins, journeyings with them, welcomes from them, encomiums of virginity, blessings bestowed by virgins, letters addressed to thee as to a virgin ! But now, having been just breathed upon by the aerial spirit that worketh in the children of disobedience, thou hast denied all these, and hast bartered that precious and enviable possession for a brief pleasure, which is sweet to thy taste for a moment, but which afterward thou wilt find bitterer than gall.

Besides all this, who can avoid exclaiming with grief, “How is Zion, the faithful city, become an harlot.” Nay, does not the Lord Himself say to some who now walk in the spirit of Jeremiah, “Hast thou seen what the virgin of Israel hath done unto me ?” “I betrothed her unto me in faith and purity, in righteousness and in judgment, and in loving-kindness and in mercies,” even as I promised her by Hosea the prophet. But she has loved strangers ; and even while I her husband lived, she has made herself an adulteress, and has not feared to become the wife of another husband. And what would the bride’s guardian and conductor say, the divine and blessed Paul ! Both the ancient Apostle, and this modern one,* under whose auspices and instruction thou didst leave thy father’s house, and join thyself to the Lord ? Would not each, filled with grief at the great calamity, say, “The thing which I greatly feared has come upon me, and that which I was afraid of is come unto me,” for “I espoused you unto one husband, that I might present you as a chaste virgin to Christ ;” and I was always fearful, lest in some way as the serpent beguiled Eve by his subtilty, so thy mind should sometime be corrupted. And on this account I always endeavored, like a skillful charmer, by innumerable incantations, to suppress the tumult of the passions, and by a thousand safeguards to secure the bride of the Lord, rehearsing again and again the manner of life of her who is unmarried, how that she only “careth for the things of the Lord, that she may be holy both in body and in spirit ;” and I set forth the honor of virginity, calling thee the

* It would appear that the priest who administered to her the vow of celibacy and chastity was also named Paul.

temple of God, that I might add wings to thy zeal, and help thee upward to Jesus; and I also had recourse to the fear of evil, to prevent thee from falling, telling thee that "if any man defile the temple of God, him shall God destroy." I also added the assistance of my prayers, that if possible, "thy whole body, and soul, and spirit might be preserved blameless unto the coming of our Lord Jesus Christ." But all this labor I have spent in vain upon thee; and those sweet toils have ended in a bitter disappointment; and now I must again groan over her of whom I ought to have joy. For lo, thou hast been beguiled by the serpent more bitterly than Eve; for not only has thy mind become defiled, but with it thy very body also: and what is still more horrible—I dread to say it, but I can not suppress it; for it is as fire burning and blazing in my bones, and I am dissolving in every part and can not endure it—thou hast taken the members of Christ, and made them the members of a harlot. This is incomparably the greatest evil of all: this is a new crime in the world, to which we may apply the words of the prophet, "Pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods?" For the virgin hath changed her glory, and now glories in her shame. The heavens are astonished at this, and the earth trembleth very exceedingly. Now also the Lord says, the virgin hath committed two evils, she hath forsaken me, the true and holy bridegroom of sanctified souls, and hath fled to an impious and lawless polluter of the body, and corrupter of the soul. She hath turned away from God her Saviour, and hath yielded her members servants to impurity and iniquity: she hath forgotten me, and gone after her lover, by whom she shall not profit.

It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should cause one of the Lord's virgins to offend. What impudent servant ever carried his insane audacity so far as to fling himself upon the couch of his lord? Or what robber has ever become so madly hardened as to lay hands upon the very offerings devoted to God?—but here it is not inanimate vessels, but living bodies, inhabited by souls made in the image of God. Since the beginning of the world was any one ever heard of, who dared, in the midst of a great city, in broad mid-day, to deface the likeness of a king by inscribing upon it the forms of filthy swine? He that despises human nuptials dies without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden

under foot the Son of God, and defiled his espoused wife, and done despite to the spirit of virginity?

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But after all this, "*shall they fall and not arise?* shall he turn away and not return?" Why hath the virgin turned away in so shameless an apostasy?—and that too after having heard Christ the bridegroom, saying by Jeremiah, "And I said, after she had lewdly done all these things, turn thou unto me. But she returned not." "Is there no balm in Gilead? Is there no physician there? Why then, is not the health of the daughter of my people recovered?" Truly thou mightst find in the Divine Scriptures many remedies for such an evil—many medicines that recover from perdition and restore to life; mysterious words about death and resurrection, a dreadful judgment, and everlasting punishment; the doctrines of repentance and remission of sins; those innumerable examples of conversion—the piece of silver, the lost sheep, the son that had devoured his living with harlots, that was lost and found, that was dead and alive again. Let us use these remedies for the evil; with these let us heal our souls. Think, too, of thy last day (for thou art not to live always, more than others), of the distress, and the anguish, as the hour of death draws nearer, of the impending sentence of God, of the angels moving on rapid wing, of the soul fearfully agitated by all these things, and bitterly tormented with a guilty conscience, and clinging pitifully to the things here below, and still under the inevitable necessity of taking its departure. Picture to thy mind the final dissolution of all that belongs to our present life, when the Son of man shall come in his glory, with his holy angels: for He "shall come, and shall not keep silence," when he shall come to judge the living and the dead, and to render to every man according to his work: when the trumpet, with its loud and terrible echo, shall awaken those who have slept from the beginning of the world, and they shall come forth, they that have done good to the resurrection of the life, and they that have done evil to the resurrection of damnation. Remember the divine vision of Daniel, how he brings the judgment before our eyes. "I beheld," says he, "till the thrones were placed, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened," revealing all at once in the hearing of all men and all

angels, all things whether good or bad, open or secret, deeds, words, thoughts. What effect must all these things have on those who have lived viciously? Where, then, shall the soul, thus suddenly revealed in all the fullness of its shame in the eyes of such a multitude of spectators—O, where shall it hide itself? In what body can it endure those unbounded and intolerable torments of the unquenchable fire, and the tortures of the undying worm, and the dark and frightful abyss of hell, and the bitter howlings, and woeful wailings, and weeping and gnashing of teeth; and all these dire woes without end. Deliverance from these after death there is none; neither is there any device, nor contrivance for escaping these bitter torments.

But now it is possible to escape them. Now then, while it is possible, let us recover ourselves from our fall, let us not despair of restoration, if we break loose from our vices. Jesus Christ came into the world to save sinners. "O, come let us worship and bow down," let us weep before him. His word, calling us to repentance, lifts up its voice and cries aloud, "Come unto me all ye that labor and are heavy laden, and I will give you rest." There is then a way to be saved, if we will. Death has prevailed and swallowed us up; but be assured, that God will wipe away every tear from the face of every penitent. The Lord is faithful in all His words. He does not lie, when he says, "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." The great Physician of souls is ready to heal thy disease; He is the prompt Deliverer, not of thee alone, but of all who are in bondage to sin. These are His words—His sweet and life-giving lips pronounced them—"They that be whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance." What excuse then remains to thee, or to any one else, when He utters such language as this? The Lord is willing to heal thy painful wound, and to enlighten thy darkness. The Good Shepherd leaves the sheep who have not strayed, to seek for thee. If thou give thyself up to Him, He will not delay, He in His mercy will not disdain to carry thee upon His own shoulders, rejoicing that He has found His sheep which was lost. The Father stands waiting thy return from thy wanderings. Only arise and come, and whilst thou art yet a great way off He will run and fall upon thy neck; and, purified at once by thy repentance, thou shalt be enfolded in the embraces of His friendship. He will put the best robe on thy soul, when it has put off the old man with his deeds: He will put a ring on thy hands when

they have been washed from the blood of death : He will put shoes on thy feet, when they have turned from the evil way to the path of the gospel of peace ; and He will proclaim a day of joy and gladness, to the whole family of both angels and men, and will celebrate thy salvation with every form of rejoicing. For He Himself says, " Verily I say unto you, that joy shall be in heaven before God over one sinner that repenteth." And if any of those that stand by should seem to find fault, because thou art so quickly received, the good Father Himself will plead for thee, saying, " It was meet that we should make merry and be glad ; for this my daughter was dead, and is alive again ; and was lost, and is found."

DISCOURSE SEVENTH.

CHRYSOSTOM.

JOHN, called, for at least the last twelve centuries *Chrysostom* (golden-mouthed), was the brightest ornament of the ancient Greek churches. He was born, probably about the year 347, at Antioch, in Syria, where he spent most of his public life. Owing to the early death of his father, Anthusa, his pious mother, had the sole charge of his first religious instruction, and did much to form that character for which he was so highly distinguished. He was educated for the profession of the law, and had, among other instructors, the famous rhetorician, Libanius, the friend of Julian the Apostate; who, on being asked, when about to die, as to who could be found competent to succeed him, answered, "John, if the Christians had not stolen him away." Distinguished as a scholar, he was also early pious; and, entering the ministry, began to preach at the age of thirty-one. He was made Patriarch of Constantinople in 398. But his preaching was too pungent, and his life and discipline too strict, for that corrupt metropolis; and, incurring the displeasure of the empress, the lax clergy, and many of the courtiers, he was deposed and banished for alleged contumacy; and though returned for a brief period at the tumultuous call of his people, he was soon again forcibly removed to Pityus, in Colchis, but died on the road thither, the 14th of September, 407, with his favorite expression on his lips, "*God be praised for every thing.*" For overpowering popular eloquence, Chrysostom had no equal among the fathers. He has been called the Homer of orators. Ferrarius quotes Suidas, as saying that Chrysostom had *a tongue flowing like the Nile*: and when he was banished, his people said, that "it were better that the *sun* should cease to shine, than that his mouth should be shut." Gibbon's testimony to his eloquence (Decline and Fall of the Roman Empire, period 398-403) is worthy of particular note, especially, considering its source. Speaking of the various works that remain of this father, the principal of which are about one thousand sermons or homilies, he says, they authorize the critics to appreciate his genuine merit: and that they unanimously attribute to him "the free command of an elegant and copious language; the judgment to conceal the advantages which he derived from the knowledge of rhetoric and philosophy;

an inexhaustible fund of metaphors and similitudes, of ideas and images, to vary and illustrate the most familiar topics; the happy art of engaging the passions in the service of virtue; and of exposing the folly as well as the turpitude of vice, almost with the truth and spirit of a dramatic representation."

The discourse which is here given is one of a series of seven sermons on Lazarus, and is regarded as one of his best productions. It is obvious that some of its beauty must be lost from the want of the elegance and fluency of his Greek style, but the Editor is happy to believe that it is in a great measure retained in the following translation.

EXCESSIVE GRIEF AT THE DEATH OF FRIENDS.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not."—1 Thess. iv. 13.

We have occupied four days in explaining to you the parable of Lazarus, bringing out the treasure that we found in a body covered with sores; a treasure, not of gold and silver and precious stones, but of wisdom and fortitude, of patience and endurance. For as in regard to visible treasures, while the surface of the ground shows only thorns and briars, and rough earth, yet, let a person dig deep, abundant wealth discovers itself; so it has proved in respect to Lazarus. Outwardly, wounds; but underneath these, unspeakable wealth; a body pined away, but a noble and wakeful spirit. We have also seen an illustration of that remark of the apostle's—as much as the outward man perishes, so much the inward man is renewed.

It would, indeed, be proper to address you to-day, also, on this same parable, and to enter the lists with those heretics who censure the Old Testament, bringing accusations against the patriarchs, and whetting their tongues against God, the Creator of the universe. But to avoid satiety, and reserving this controversy for another time, let us direct the discourse to another subject; for a table with only one sort of food produces satiety, while variety provokes the appetite. That it may be so in regard to our preaching, let us now, after a long period, turn to the blessed Paul; for very opportunely has a passage from the Apostle been read to-day, and the things which are to be spoken concerning it are harmonious with those that

have lately been presented. Hear, then, Paul this day proclaiming—I would not have you to be ignorant concerning them which are asleep, that ye sorrow not even as others which have no hope. The parable of Lazarus is the evangelical chord; this passage is the apostolic note. And there is concord between them; for we have, on that parable, said much concerning the resurrection and the future judgment, and our discourse now recurs to that theme; so that, though it is on apostolic ground we are now toiling, we shall here find the same treasure. For in treating the parable, our aim was to teach the hearers this lesson, that they should regard all the splendors of the present life as nothing, but should look forward in their hopes, and daily reflect on the decisions which will be hereafter pronounced, and on that fearful judgment, and that Judge who can not be deceived. On these things Paul has counseled us to-day in the passages which have been read to us. Attend, however, to his own words—I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him—1 Thess. iv. 13, 14.

We ought here, at the outset, to inquire why, when he is speaking concerning Christ, he employs the word *death*; but when he is speaking of our decease he calls it *sleep*, and not *death*. For he did not say, Concerning them that are dead: but what did he say? Concerning them that are asleep. And again—Even so them also which sleep in Jesus will God bring with Him. He did not say, Them that have died. Still again—We who are alive and remain unto the coming of the Lord shall not go before them that sleep. Here, too, he did not say—Them that are dead; but a third time, bringing the subject to their remembrance, he for the third time called death a sleep. Concerning Christ, however, he did not speak thus: but how? For if we believe that Jesus *died*. He did not say, Jesus slept, but He died. Why now did he use the term *death* in reference to Christ, but in reference to us the term *sleep*? For it was not casually, or negligently, that he employed this expression, but he had a wise and great purpose in so doing. In speaking of Christ, he said *death*, so as to confirm the fact that Christ had actually suffered death; in speaking of us, he said *sleep*, in order to impart consolation. For where a resurrection had already taken place, he mentions death with plainness; but where the resurrection is still a matter of hope, he says *sleep*, consoling us by this very expression, and cherishing our valuable hopes. For he who is only

asleep, will surely awake; and death is no more than a long sleep.

Say not, a dead man hears not, nor speaks, nor sees, nor is conscious. It is just so with a sleeping person. If I may speak somewhat paradoxically, even the soul of a sleeping person is in some sort asleep; but not so the soul of a dead man; that is awake.

But you say, a dead man experiences corruption, and becomes dust and ashes. And what then, beloved hearers? For this very reason we ought to rejoice. For when a man is about to rebuild an old and tottering house, he first sends out its occupants, then tears it down, and rebuilds anew a more splendid one. This occasions no grief to the occupants, but rather joy; for they do not think of the demolition which they see, but of the house which is to come, though not yet seen. When God is about to do a similar work, he destroys our body, and removes the soul which was dwelling in it as from some house, that he may build it anew and more splendidly, and again bring the soul into it with greater glory. Let us not, therefore, regard the tearing down, but the splendor which is to succeed.

If, again, a man has a statue decayed by rust and age, and mutilated in many of its parts, he breaks it up and casts it into a furnace, and after the melting he receives it again in a more beautiful form. As then the dissolving in the furnace was not a destruction but a renewing of the statue, so the death of our bodies is not a destruction but a renovation. When, therefore, you see as in a furnace our flesh flowing away to corruption, dwell not on that sight, but wait for the recasting. And be not satisfied with the extent of this illustration, but advance in your thoughts to a still higher point; for the statuary, casting into the furnace a brazen image, does not furnish you in its place a golden and undecaying statue, but again makes a brazen one. God does not thus; but casting in a mortal body formed of clay, he returns to you a golden and immortal statue; for the earth, receiving a corruptible and decaying body, gives back the same, incorruptible and undecaying. Look not, therefore, on the corpse, lying with closed eyes and speechless lips, but on the man that is risen, that has received glory unspeakable and amazing, and direct your thoughts from the present sight to the future hope.

But do you miss his society, and therefore lament and mourn? Now is it not unreasonable, that, if you should have given your daughter in marriage, and her husband should take her to a distant country and should there enjoy prosperity, you would not think the circumstance a calamity, but the intelligence of their prosperity

would console the sorrow occasioned by her absence ; and yet here, while it is not a man, nor a fellow-servant, but the Lord himself who has taken your relative, that you should grieve and lament ?

And how is it possible, you ask, not to grieve, since I am only a man ? Nor do I say that you should not grieve : I do not condemn dejection, but the intensity of it. To be dejected is natural ; but to be overcome by dejection is madness, and folly, and unmanly weakness. You may grieve and weep ; but give not way to despondency, nor indulge in complaints. Give thanks to God, who has taken your friend, that you have the opportunity of honoring the departed one, and of dismissing him with becoming obsequies. If you sink under depression, you withhold honor from the departed, you displease God who has taken him, and you injure yourself ; but if you are grateful, you pay respect to him, you glorify God, and you benefit yourself. Weep, as wept your master over Lazarus, observing the just limits of sorrow, which it is not proper to pass. Thus also said Paul—I would not have you to be ignorant concerning them which are asleep, that ye sorrow not as others who have no hope. Grieve, says he ; but not as the Greek, who has no hope of a resurrection, who despairs of a future life.

Believe me, I am ashamed and blush to see unbecoming groups of women pass along the mart, tearing their hair, cutting their arms and cheeks—and all this under the eyes of the Greeks. For what will they not say ? What will they not utter concerning us ? Are these the men who philosophize about a resurrection ? Indeed ! How poorly their actions agree with their opinions ! In words, they philosophize about a resurrection : but they act just like those who do not acknowledge a resurrection. If they fully believed in a resurrection, they would not act thus ; if they had really persuaded themselves that a deceased friend had departed to a better state, they would not thus mourn. These things, and more than these, the unbelievers say when they hear those lamentations. Let us then be ashamed, and be more moderate, and not occasion so much harm to ourselves and to those who are looking on us.

For on what account, tell me, do you thus weep for one departed ? Because he was a bad man ? You ought on that very account to be thankful, since the occasions of wickedness are now cut off. Because he was good and kind ? If so, you ought to rejoice ; since he has been soon removed, before wickedness had corrupted him : and he has gone away to a world where he stands ever secure, and there is no room even to mistrust a change. Because he was a youth ? For that, too, praise Him that has taken him, because he

has speedily called him to a better lot. Because he was an aged man? On this account, also, give thanks and glorify Him that has taken him. Be ashamed of your manner of burial. The singing of psalms, the prayers, the assembling of the [spiritual] fathers and brethren—all this is not that you may weep, and lament, and afflict yourselves, but that you may render thanks to Him who has taken the departed. For as when men are called to some high office, multitudes with praises on their lips assemble to escort them at their departure to their stations, so do all with abundant praise join to send forward, as to greater honor, those of the pious who have departed. Death is rest, a deliverance from the exhausting labors and cares of this world. When, then, thou seest a relative departing, yield not to despondency; give thyself to reflection; examine thy conscience; cherish the thought that after a little while this end awaits thee also. Be more considerate; let another's death excite thee to salutary fear; shake off all indolence; examine your past deeds; quit your sins, and commence a happy change.

We differ from unbelievers in our estimate of things. The unbeliever surveys the heavens and worships it, because he thinks it a divinity; he looks to the earth and makes himself a servant to it, and longs for the things of sense. But not so with us. We survey the heaven, and admire him that made it; for we believe it not to be a god, but a work of God. I look on the whole creation, and am led by it to the Creator. He looks on wealth, and longs for it with earnest desire; I look on wealth, and condemn it. He sees poverty, and laments; I see poverty, and rejoice. I see things in one light; he in another. Just so in regard to death. He sees a corpse, and thinks of it as a corpse; I see a corpse, and behold sleep rather than death. And as in regard to books, both learned persons and unlearned see them with the same eyes, but not with the same understanding—for to the unlearned the mere shapes of letters appear, while the learned discover the sense that lies within those letters—so in respect to affairs in general, we all see what takes place with the same eyes, but not with the same understanding and judgment. Since, therefore, in all other things we differ from them, shall we agree with them in our sentiments respecting death?

Consider to whom the departed has gone, and take comfort. He has gone where Paul is, and Peter, and the whole company of the saints. Consider how he shall arise, with what glory and splendor. Consider, that by mourning and lamenting thou canst not alter the event which has occurred, and that thou wilt in the end injure thyself. Consider whom you imitate by so doing, and shun this com-

panionship in sin. For whom do you imitate and emulate? The unbelieving, those who have no hope; as Paul has said—That ye sorrow not, even as others who have no hope. And observe how carefully he expresses himself; for he does not say, Those who have not the hope of a resurrection, but simply, Those who have no hope. He that has no hope of a future retribution has no hope at all, nor does he know that there is a God, nor that God exercises a providential care over present occurrences, nor that divine justice looks on all things. But he that is thus ignorant and inconsiderate is more unwise than a beast, and separates his soul from all good; for he that does not expect to render an account of his deeds, cuts himself loose from all virtue, and attaches himself to all vice. Considering these things, therefore, and reflecting on the folly and stupidity of the heathen, whose associates we become by our lamentations for the dead, let us avoid this conformity to them. For the apostle mentions them for this very purpose, that by considering the dishonor into which thou fallest, thou mightest recover thyself from this conformity, and return to thy proper dignity.

And not only here, but every where and frequently, the blessed Paul does the same. For when he would dissuade from sins, he shows with whom we become associated by our sins, that, being touched by the character of the persons, thou shouldest avoid such companionship. To the Thessalonians, accordingly, he says—Let every one keep his own body in sanctification and honor, not in the lust of concupiscence, even as the Gentiles who know not God. And again—Walk not as the other Gentiles in the vanity of their mind. Thus also here—I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others who have no hope. For it is not the nature of things, but our own disposition, which makes us grieve; not the death of the departed, but the weakness of those who mourn. * * * *

We ought, therefore, to thank God not only for the resurrection, but also for the hope of it; which can comfort the afflicted soul, and bid us be of good cheer concerning the departed, for they will again rise and be with us. If we must have anguish, we should mourn and lament over those who are living in sin, not over those who have died righteously. Thus did Paul; for he says to the Corinthians—Lest when I come to you God shall humble me among you and I shall bewail many. He was not speaking of those who had died, but of those who had sinned and had not repented of the lasciviousness and uncleanness which they had committed; over these it was proper to mourn. So likewise another writer admonishes,

saying—Weep over the dead, for the light has failed; and weep over the fool, for understanding has failed (Ecclus. 22: 10). Weep a little for the dead; for he has gone to his rest; but the fool's life is a greater calamity than death. And surely if one devoid of understanding is always a proper object of lamentation, much more he that is devoid of righteousness and that has fallen from hope toward God. These, then, let us bewail; for such bewailing may be useful. For often while lamenting these, we amend our own faults; but to bewail the departed is senseless and hurtful. Let us not, then, reverse the order, but bewail only sin; and all other things, whether poverty, or sickness, or untimely death, or calumny, or false accusation, or whatever human evil befalls us, let us resolutely bear them all. For these calamities, if we are watchful, will be the occasions of adding to our crowns.

But how is it possible, you ask, that a bereaved person, being a man, should not grieve? On the contrary, I ask, how is it that being a man he should grieve, since he is honored with reason and with hopes of future good? Who is there, you ask again, that has not been subdued by this weakness? Many, I reply, and in many places, both among us and among those who have died before us. Job, for instance; the whole circle of his children being taken away, hear what he says:—The Lord gave; the Lord hath taken away; as it seemed good to the Lord, so it has come to pass. A wonderful instance, even when barely heard; but if you examine it closely, your wonder will greatly increase.

For consider; Satan did not take merely half and leave half, or take the larger number and leave the rest; but he gathered all the fruit, and yet did not prevail to uproot the tree; he covered the whole sea with waves, and yet did not overwhelm the bark; he despoiled the tower of its strength, and yet could not batter it down. Job stood firm, though assailed from every quarter; showers of arrows fell, but they did not wound him. Consider how great a thing it was, to see so many children perish. Was it not enough to pierce him to the quick that they should all be snatched away? all together and in one day? in the flower of life? having shown so much virtue? expiring as by a stroke of vengeance? that after so many sorrows this last should be inflicted? that the father was fond of them, and that the deceased were worthy of his affection? When one loses vicious children, he does indeed suffer grief, but yet not intense grief; for the wickedness of the departed does not allow the sorrow to be poignant. But when they are virtuous, an abiding wound is inflicted, the remembrance is indelible, the calamity is in-

consolable; there is a double sting, from nature, and from the virtuous character of the departed.

That Job's children were virtuous, appears from the fact that their father was particularly solicitous in regard to them, and rising up offered sacrifices in their behalf, fearing lest they might have committed secret sins; and nothing was more important in his esteem than this. Not only the virtue of the children is thus shown, but also the affectionate spirit of the father. Since, therefore, the father was so affectionate, showing not only a love for them which proceeded from nature, but that also which came from their piety, and since the departed were thus virtuous, the anguish had a threefold intensity. Still further; when children are torn away separately, the suffering has some consolation; for those that are left alleviate the sorrow over the departed; but when the whole circle is gone, to what one of all his numerous children can the childless man now look?

Besides these causes of sorrow, there was a fifth stroke. What was that? That they were all snatched away at once. For if in the case of those who die after three or five days' sickness, the women and all the relatives bewail this most of all, that the deceased was taken away from their sight speedily and suddenly, much more might he have been distressed, when thus deprived of all, not in three days, or two, or one, but in one hour! For a calamity long thought of, even if it be hard to bear, may easily become light through anticipation; but that which happens contrary to expectation and suddenly is intolerable.

Would you hear of a sixth stroke? He lost them all in the very flower of their age. You know how very piercing are untimely deaths, and productive of very diversified grief. The instance we are contemplating was not only untimely, but also violent; so that here was a seventh stroke. For their father did not see them expire on a bed, but they were all overwhelmed by the falling habitation. Consider then; a man was digging in that pile of ruins, and now he drew up a stone, and now a limb of a deceased one; he saw a hand still holding a cup, and another right hand placed on a table, and the mutilated form of a body, the nose torn away, the head crushed, the eyes put out, the brain scattered, the whole frame marred, and the variety of wounds not permitting the father to recognize the beloved countenances. You suffer emotions and shed tears at merely hearing of these things: what must he have endured at the sight of them? For if we, so long after the event, can not bear to hear of this tragedy, though it was another man's calamity, what an ada-

mant was he to look on these things, and contemplate them, not as another's, but his own afflictions! He did not give way to dejection, nor ask, "What does this mean? Is this the recompense for my kindness? Was it for this that I opened my house, that I might see it made the grave of my children? Did I for this exhibit every parental virtue, that they should endure such a death?" No such things did he speak, or even think; but steadily bore all, though bereaved of them after bestowing on them so much care. For as an accomplished statuary framing golden images, adorns them with great care, so he sought properly to mold and adorn their souls. And as a husbandman assiduously waters his palm-trees, or olives, inclosing them and cultivating them in every suitable way; so he perpetually sought to enrich each one's soul, as a fruitful olive, with increasing virtue. But he saw the trees overthrown by the assault of the evil spirit, and exposed on the earth, and enduring that miserable kind of death; yet he uttered no reviling word, but rather blessed God, thus giving a deadly blow to the devil.

Should you say that Job had many sons, but that others have frequently lost their only sons, and that his cause of sorrow was not equal to theirs; you say well; but I reply, that Job's cause of sorrow was not only equal, but far greater. For of what advantage was it to him that he had many children? It was a severer calamity and a more bitter grief to receive the wound in many bodies.

Still, if you wish to see another holy man having an only son, and showing the same and even greater fortitude, call to mind the patriarch Abraham, who did not indeed see Isaac die, but, what was much more painful, was himself commanded to slay him, and did not question the command, nor repine at it, nor say, "Is it for this thou hast made me a father, that thou shouldst make me the slayer of my son? Better it would have been not to give him at all, than having given him thus to take him away. And if thou choosest to take him, why dost thou command me to slay him and to pollute my right hand? Didst thou not promise me that from this son thou wouldst fill the earth with my descendants? How wilt thou give the fruits, then, if thou pluck up the root? How dost thou promise me a posterity, and yet order me to slay my son? Who ever saw such things, or heard of the like? I am deceived; I have been deluded." No such thing did he say, or even think; he said nothing against the command, he did not ask the reasons; but hearing the word—*Take thy son, thine only son whom thou lovest, and carry him up to one of the mountains which I shall show thee*, he complied so readily as even to do more than was commanded. For he concealed

the matter from his wife, and he left the servants at the foot of the mount in ignorance of what was to be done, and ascended, taking only the victim. Thus not unwillingly, but with promptness, he obeyed the command. Think now what it was, to be conversing alone with his son, apart from all others, when the affections are the more fervently excited, and attachment becomes stronger; and this not for one, or two, but for several, days. To obey the command speedily, would have been wonderful; but not so wonderful as, while his heart was burdened and agitated for many days, to avoid indulging in human tenderness toward his son. On this account God appointed for him a more extended arena, and a longer race-course, that thou mightest the more carefully observe this combatant. A combatant he was indeed, contending not against a man, but against the force of nature. What language can describe his fortitude? He brought forward his son, bound him, placed him on the wood, seized the sacrificing knife, was just on the point of inflicting the stroke. In what manner to express myself properly, I know not; he only would know, who did these things. For no language can describe how it happened that his hand did not become torpid, that the strength of his nerves did not relax, that the affecting sight of his son did not overpower him.

It is proper here, too, to admire Isaac. For as the one obeyed God, so did the other obey his father; and as the one, at God's bidding him to sacrifice, did not demand an account of the matter, so the other, when his father was binding him and leading him to the altar, did not say, "Why art thou doing this?"—but surrendered himself to his father's hand. And then was to be seen a man uniting in his own person the father and the sacrificing priest; and a sacrifice offered without blood, a whole burnt-offering without fire, an altar representing a type of death and the resurrection. For he both sacrificed his son and he did not sacrifice him. He did not sacrifice him with his hand, but in his purpose. For God gave the command, not through desire to see the flowing of blood, but to give you a specimen of steady purpose, to make known throughout the world this worthy man, and to instruct all in coming time, that it is necessary to prefer the command of God before children and nature, before all things, and even life itself. And so Abraham descended from the mount, bringing alive the martyr Isaac. How can we be pardoned then, tell me, or what apology can we have, if we see that noble man obeying God with so much promptness and submitting to him in all things, and yet we murmur at his dispensations? Tell me not of grief, nor of the intolerable nature of your

calamity ; rather consider how in the midst of bitter sorrow you may yet rise superior to it. That which was commanded to Abraham was enough to stagger his reason, to throw him into perplexity, and to undermine his faith in the past. For who would not have then thought, that the promise which had been made him of a numerous posterity was all a deception ? But not so Abraham. And not less ought we to admire Job's wisdom in calamity ; and particularly, that after so much virtue, after his alms and various acts of kindness to men, and though aware of no wrong either in himself or his children, yet experiencing so much affliction, affliction so singular, such as had never happened even to the most desperately wicked, still he was not affected by it as most men would have been, nor did he regard his virtue as profitless, nor form any ill-advised opinion concerning the past.

By these two examples, then, we ought not only to admire virtue, but to emulate and imitate it. And let no one say these were wonderful men. True, they were wonderful and great men. But we are now required to have more wisdom than they, and than all who lived under the Old Testament. For except your righteousness exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven. Gathering wisdom, then, from all quarters, and considering what we are told concerning a resurrection and concerning these holy men, let us frequently recite it to our souls, not only when we are actually in sorrow, but also while we are free from distress. For I have now addressed you on this subject, though no one is in particular affliction, that when we shall fall into any such calamity, we may, from the remembrance of what has been said, obtain requisite consolation. As soldiers, even in peace, perform warlike exercises, so that when actually called to battle and the occasion makes a demand for skill, they may avail themselves of the art which they have cultivated in peace ; so let us, in time of peace, furnish ourselves with weapons and remedies, that whenever there shall burst on us a war of unreasonable passions, or grief, or pain, or any such thing, we may, well armed and secure on all sides, repel the assaults of the evil one with all skill, and wall ourselves round with right contemplations, with the declarations of God, with the examples of good men, and with every possible defense. For so shall we be able to pass the present life with happiness, and to attain to the kingdom of heaven, through Jesus Christ, to whom be glory and dominion, together with the Father and the Holy Spirit, forever and ever. Amen.

DISCOURSE EIGHTH.

AUGUSTINE.

FEW men have done more to influence the theological opinions of Christendom than AURELIUS AUGUSTINUS; sometimes called after the manner of the middle ages, St. Austin. The place of his birth, November 13, A.D. 354, was an obscure village in Numidia, called Tagasta. His father, Patricius, was a pagan till near the close of his life; but Monica, his mother, was a woman of uncommon piety and faith, and spared no effort to sow in the mind of her son the seeds of divine truth. Much to her grief, however, he became wayward and even dissolute; and attached himself to the Manichaean sect, whose principles afforded an excuse for his immorality, and threw a veil over his vilest actions. Although he acquired, previous to the age of thirty-two, great fame in Rome and Carthage, and other places, as a teacher of grammar and rhetoric, yet his conduct all this time, was profligate in the extreme.

His conversion, in 387, may be ascribed, under God, to the importunate supplications of his mother, who believed that God would ultimately renew her graceless son, and who followed him in all his aberrations, with the earnest prayer of faith. It was in reference to these supplications that it was said to that mother by her minister, *Filius istarum lacrymarum, non potest perire: The son of such tears can not perish.* Augustine, upon his conversion, devoted all his property to purposes of charity, and, for three years, with a mistaken zeal, lived as a recluse. After this, however, he was ordained to the ministry, and soon became Bishop of Hippo, on the coast of Africa, where he ended a life of indefatigable labor, August 28th, 430, aged seventy-six years. About seven months after this, the city of Hippo was burned by the Vandals; but fortunately the extensive library of Augustine, containing all his own works, was not destroyed. These works are made up of nearly three hundred books or treatises, including many epistles and homilies; and are of very unequal value. The marked points of his character and faith, which have given him his reputation as an admirer and defender of the higher doctrines of divine grace, are best seen in his "Confessions," and his dogmatical and polemical writings.

The usefulness of Augustine's life, and the soundness of his doctrinal opinions, were much depreciated by the Platonic theosophy, with which his mind was strongly imbued, and his decided inclinations to asceticism. Nevertheless, the character of this eminent father, both as a man and a writer, has often been misrepresented. Perhaps all who are sufficiently familiar with him to form an intelligent estimate, will agree in the opinion that at least he possessed many great and shining qualities; "a sublime genius, an ardent love of the truth and an unflinching determination to defend it, invincible patience, a subtle and lively wit, and sincere piety." The following is one of his homilies on the New Testament.

THE RECOVERING OF SIGHT TO THE BLIND.

"Have mercy on us, O Lord, thou Son of David."—MATT. xx., 30, 34.

I. Ye know, holy brethren, full well as we do, that our Lord and Saviour Jesus Christ is the Physician of our eternal health; and that to this end we task the weakness of our natures, that our weakness might not last forever. For He assumed a mortal body, wherein to kill death. And, *though He was crucified through meekness*, as the Apostle saith, *yet He liveth by the power of God*. They are the words, too, of the same Apostle; *He dieth no more, and death shall have no more dominion over Him*. These things, I say, are well known to your faith. And there is also this which follows from it, that we should know that all the miracles which He did on the body, avail to our instruction, that we may from them perceive that which is not to pass away, nor to have any end. He restored to the blind those eyes which death was sure sometime to close; He raised Lazarus to life who was to die again. And whatever He did for the health of bodies, He did it not to this end that they should be forever; whereas, at the last, He will give eternal health even to the body itself. But because those things which were not seen, were not believed; by means of these temporal things which were seen, He built up faith in those things which were not seen.

II. Let no one then, brethren, say that our Lord Jesus Christ doeth not those things now, and on this account prefer the former to the present ages of the Church. In a certain place, indeed, the same Lord prefers those who *do not see, and yet believe*, to them who see and therefore believe. For even at that time so irresolute was the

infirmity of His disciples, that they thought that He whom they saw to have risen again must be handled, in order that they might believe. It was not enough for their eyes that they had seen Him, unless their hands also were applied to His limbs, and the scars of His recent wounds were touched: that that disciple who was in doubt, might cry out suddenly when he had touched and recognized the scars, *My Lord and my God*. The scars manifested Him who had healed all wounds in others. Could not the Lord have risen again without scars? Yes, but He knew the wounds which were in the hearts of His disciples, and to heal them He had preserved the scars on His own body. And what said the Lord to him who now confessed and said, *My Lord and my God*? *Because thou hast seen*, He said, *thou hast believed; blessed are they who do not see, and yet believe*. Of whom spoke He, brethren, but of us? Not that He spoke only of us, but of those also who shall come after us. For a little while when He had departed from the sight of men, that faith might be established in their hearts, whosoever believed, believed, though they saw Him not, and great has been the merit of their faith; for the procuring of which faith they brought only the movement of a pious heart, and not the touching of their hands.

III. These things, then, the Lord did to invite us to the faith. This faith reigneth now in the Church, which is spread throughout the whole world. And now, He worketh greater cures, on account of which He disdained not then to exhibit those lesser ones. For as the soul is better than the body, so is the saving health of the soul better than the health of the body. The blind body doth not now open its eyes by a miracle of the Lord, but the blinded heart openeth its eyes to the word of the Lord. The mortal corpse doth not now rise again, but the soul doth rise again which lay dead in a living body. The deaf ears of the body are not now opened; but how many have the ears of their heart closed, which yet fly open at the penetrating word of God, so that they believe who did not believe, and they live well who did live evilly, and they obey who did not obey; and we say, "such a man is become a believer;" and we wonder when we hear of them whom once we had known as hardened. Why, then, dost thou marvel at one who now believes, who is living innocently, and serving God; but because thou dost behold him seeing, whom thou hadst known to be blind; dost behold him living whom thou hast known to be dead; dost behold him hearing whom thou hadst known to be deaf? For consider that there are who are dead in another than the ordinary sense, of whom the Lord spoke to a certain man who delayed to follow

the Lord, because he wished to bury his father; *Let the dead*, said He, *bury their dead*. Surely these dead buriers are not dead in body; for if this were so, they could not bury dead bodies. Yet doth he call them dead; where but in the soul within? For as we may often see in a household, itself sound and well, the master of the same house lying dead; so in a sound body do many carry a dead soul within; and these the Apostle arouses thus, *Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light*. It is the same who giveth sight to the blind that awakeneth the dead. For it is with His voice that the cry is made by the Apostle to the dead. *Awake thou that sleepest*. And the blind will be enlightened with light, when he shall have risen again. And how many deaf men did the Lord see before His eyes, when He said, *He that hath ears to hear let him hear*. For who was standing before Him without his bodily ears? What other ears, then, did He seek for, but those of the inner man?

IV. Again, what eyes did He look for when He spake to those who saw indeed, but who saw only with the eyes of the flesh? For when Philip said to Him, *Lord, show us the Father and it sufficeth us*: he understood, indeed, that if the Father were shown him, it might well suffice him; but how would the Father suffice him, when He that was equal to the Father sufficed not? And why did He not suffice? Because He was not seen. And why was He not seen? Because the eye whereby He might be seen was not yet whole. For this, namely, that the Lord was seen in the flesh with the outward eyes, not only the disciples who honored Him saw, but also the Jews who crucified Him. He, then, who wished to be seen in another way, sought for other eyes. And, therefore, it was that to him who said *Show us the Father, and it sufficeth us*: He answered, *Have I been so long time with you, and yet hast thou not known Me, Philip? He who hath seen Me hath seen the Father also*. And that He might in the meanwhile heal the eyes of faith, he has first of all given him instructions regarding faith, that so he might attain to sight. And lest Philip should think that he was to conceive of God under the same form in which he then saw the Lord Jesus Christ in the body, he immediately subjoined, *Believest thou not that I am in the Father, and the Father in me?* He had already said, *He who hath seen me hath seen the Father also*. But Philip's eye was not yet sound enough to see the Father, nor, consequently, to see the Son, who is Himself co-equal with the Father. And so Jesus Christ took in hand to cure, and with the medicine and salve of faith to strengthen the eyes of his mind, which as yet were weak and unable to behold so great a

light, and He said, *Believest thou not that I am in the Father, and the Father in Me?* Let not him, then, who can not yet see what the Lord will one day show him, seek first to see what he is to believe; but let him first believe that the eye by which he is to see may be healed. For it was only the form of the servant which was exhibited to the eyes of servants; because, if *He who thought it not robbery to be equal with God*, could have been now seen as equal with God by those whom he wished to be healed, He would not have needed to *empty Himself and to take the form of a servant*. But because there was no way whereby God could be seen, but whereby man could be seen there was, therefore He who was God was made man, that that which was seen might heal that whereby He was not seen. For He saith Himself in another place, *Blessed are the pure in heart, for they shall see God*. Philip might of course have answered and said, "Lord, do I see Thee? is the Father such as I see Thee to be? forasmuch as Thou hast said, *He who hath seen Me hath seen the Father also?*" But before Philip answered thus, or perhaps before he so much as thought it, when the Lord had said, *He who hath seen Me hath seen the Father also*, He immediately added, *Believest thou not that I am in the Father, and the Father in Me?* For with that eye he could not yet see either the Father, or the Son who is equal with the Father; but that his eye might be healed for seeing, he was anointed unto believing. So, then, before thou seest what thou canst not now see, believe what as yet thou seest not. *Walk by faith*, that thou mayest attain to sight. Sight will not gladden him in his home whom faith consoleth not by the way. For, so says the Apostle, *As long as we are in the body we are in pilgrimage from the Lord*. And he subjoins immediately why we are still *in pilgrimage*, though we have now believed; *For we walk by faith*, he says; *not by sight*.

V. Our whole business, then, brethren, in this life, is to heal this eye of the heart whereby God may be seen. To this end are celebrated the Holy Mysteries; to this end is preached the Word of God; to this end are the moral exhortations of the Church, those, that is, that relate to the corrections of manners, to the amendment of carnal lusts, to the renouncing the world, not in word only, but in a change of life: to this end is directed the whole aim of the Divine and Holy Scriptures, that that inner man may be purged of that which hinders us from the sight of God. For as the eye which is formed to see this temporal light, a light though heavenly yet corporeal, and manifest, not to men only, but even to the meanest animals (for, for this the eye is formed, to this light); if any thing be thrown or falls into it, whereby it is disordered, is shut out from

this light; and though it encompasses the eye with its presence, yet the eye turns itself away from, and is absent from it; and though its disordered condition is not only rendered absent from the light which is present, but the light to see which it was formed, is even painful to it. So the eye of the heart too, when it is disordered and wounded, turns away from the light of righteousness, and dares not and can not contemplate it.

VI. And what is it that disorders the eye of the heart? Evil desire, covetousness, injustice, worldly concupiscence; these disorder, close, blind the eye of the heart. And yet, when the eye of the body is out of order, how is the physician sought out, what an absence of all delay to open and cleanse it, that they may be healed whereby this outward light is seen! There is running to and fro, no one is still, no one loiters, if even the smallest straw fall into the eye. And God, it must be allowed, made the sun which we desire to see with sound eyes. Much brighter, assuredly, is He who made it; nor is the light with which the eye of the mind is concerned, of this kind at all. That light is eternal Wisdom. God made thee, O man, after His own image. Would He give thee wherewithal to see the sun which He made, and not give thee wherewithal to see Him who made thee, when He made thee after His own image? He hath given thee this also; both hath He given thee. But much thou dost love these outward eyes, and despisest much that interior eye; it thou dost carry about bruised and wounded. Yea, it would be a punishment to thee if thy Maker should wish to manifest Himself unto thee; it would be a punishment to thine eye, before that it is cured and healed. For so Adam in Paradise sinned, and hid himself from the face of God. As long, then, as he had the sound heart of a pure conscience, he rejoiced at the presence of God; when that eye was wounded by sin, he began to dread the Divine light, he fled back into the darkness, and the thick covert of the trees, flying from the truth, and anxious for the shade.

VII. Therefore, my brethren, since we too are born of him, and as the Apostle says, *In Adam all die*; for we were all at first two persons; if we were loth to obey the physician, that we might not be sick; let us obey him now, that we may be delivered from sickness. The physician gave us precepts, when we were whole; He gave us precepts that we might not need a physician. *They that are whole*, He saith, *need not a physician, but they that are sick*. When whole, we despised these precepts, and by experience have felt how to our own destruction we despised his precepts. Now we are sick, we are in distress, we are on the bed of weakness; yet let us not

despair. For because we could not come to the Physician, He hath vouchsafed to come Himself to us. Though despised by man when he was whole, He did not despise him when he was stricken. He did not leave off to give other precepts to the weak, who would not keep the first precepts, that he might not be weak; as though He would say, "Assuredly thou hast by experience felt that I spoke the truth when I said, Touch not this. Be healed then now, at length, and recover the life thou hast lost. Lo, I am bearing thine infirmity; drink then the bitter cup. For thou hast of thine own self made those my so sweet precepts, which were given to thee when whole, so toilsome. They were despised, and so thy distress began; cured thou canst not be, except thou drink the bitter cup, the cup of temptations, wherein this life abounds, the cup of tribulation, anguish, and suffering. Drink then," He says, "drink, that thou mayest live." And that the sick man may not make answer, "I can not, I can not bear it, I will not drink;" the Physician, all whole though he be, drinketh first, that the sick man may not hesitate to drink. For what bitterness is there in this cup, which He hath not drunk? If it be contumely, he heard it first when he drove out the devils. *He hath a devil, and by Beelzebub he casteth out devils.* Whereupon, in order to comfort the sick, He saith, *If they have called the Master of the house Beelzebub, how much more shall they call them of His household?* If pains are this bitter cup, He was bound, and scourged, and crucified. If death be this bitter cup, He died also. If infirmity shrink with horror from any particular kind of death; none was at that time more ignominious than the death of the cross. For it was not in vain that the Apostle, when setting forth His obedience, added, *Made obedient unto death, even the death of the cross.*

VIII. But because He designed to honor His faithful ones at the end of the world, He hath first honored the cross in this world; in such wise that the princes of the earth who believe in Him have prohibited any criminal from being crucified; and that cross which the Jewish persecutors with great mockery prepared for the Lord, even kings, his servants at this day, bear with great confidence on their foreheads. Only the shameful nature of the death which our Lord vouchsafed to undergo for us is not now so apparent, Who, as the Apostle says, *was made a curse for us.* And when, as He hung, the blindness of the Jews mocked Him, surely He could have come down from the cross, Who, if He had not so willed, had not been on the cross; but it was a greater thing to rise from the grave than to come down from the cross. Our Lord, then, in doing these

divine, and in suffering these human things, instructs us by his bodily miracles and bodily patience, that we may believe and be made whole to behold those things invisible which the eye of the body hath no knowledge of. With this intent, then, He cured those blind men of whom the account has just now been read in the Gospel. And consider what instruction He has by this cure conveyed to the man who is sick within.

IX. Consider the issue of the thing, and the order of the circumstances. Those two blind men sitting by the wayside cried out, as the Lord passed by, that He would have mercy upon them. But they were restrained from crying out by the multitude which was with the Lord. Now do not suppose that this circumstance is left without a mysterious meaning. But they overcame the crowd who kept them back by the great perseverance of their cry, that their voice might reach the Lord's ears; as though he had not already anticipated their thoughts. So then the two blind men cried out that they might be heard by the Lord, and could not be restrained by the multitude. The Lord *was passing by*, and they cried out. The Lord *stood still*, and they were healed. For *the Lord Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto Him, That our eyes may be opened.* The Lord did according to their faith, He recovered their eyes. If we have now understood by the sick, the deaf, the dead, the sick, and deaf, and dead within; let us look out in this place also for the blind within. The eyes of the heart are closed; *Jesus passeth by* that we may cry out. What is *Jesus passeth by*? Jesus is doing things which last but for a time. What is *Jesus passeth by*? Jesus doth things which pass by. Mark and see how many things of His have *passed by*. He was born of the Virgin Mary; is He being born always? As an infant He was suckled; is He suckled always? He ran through the successive ages of life until man's full estate; doth He grow in body always? Boyhood succeeded to infancy, to boyhood youth, to youth man's full stature in several passing successions. Even the very miracles which he did are *passed by*; they are read and believed. For because these miracles are written that so they might be read, they *passed by* when they were being done. In a word, not to dwell long on this, He was crucified; is He hanging on the cross always? He was buried, He rose again, He ascended into heaven; *now He dieth no more, Death shall no more have dominion over Him.* And His Divinity abideth ever, yea, the immortality of His body now shall never fail. But nevertheless all those things which were wrought by Him in time have *passed by*; and they are written to

be read, and they are preached to be believed. In all these things, then, *Jesus passeth by*.

X. And what are *the two blind men by the wayside* but the two people to cure whom Jesus came? Let us show these two people in the Holy Scriptures. It is written in the Gospel, *Other sheep I have which are not of this fold; them also must I bring, that there may be one fold and one Shepherd*. Who then are the two people? One the people of the Jews, and the other of the Gentiles. *I am not sent*, He saith, *but unto the lost sheep of the house of Israel*. To whom did He say this? To the disciples; when that woman of Canaan who confessed herself to be a dog cried out that she might be found worthy of the crumbs from the Master's table. And because she was found worthy, now were the two people to whom He had come made manifest, the Jewish people, to wit, of whom He said, *I am not sent but unto the lost sheep of the house of Israel*; and the people of the Gentiles, whose type this woman exhibited, whom He had first rejected, saying, *It is not meet to cast the children's bread to the dogs*; and to whom, when she said, *Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table*, He answered, *O woman, great is thy faith; be it unto thee even as thou wilt*. For of this people also was that centurion of whom the same Lord saith, *Verily I say unto you, I have not found so great faith, no, not in Israel*. Because he had said, *I am not worthy that Thou shouldest come under my roof, but speak the word only, and my servant shall be healed*. So then the Lord even before His passion and glorification pointed out two people, the one to whom he had come because of the promises to the Fathers, and the other whom for His mercy's sake He did not reject; that it might be fulfilled which had been promised to Abraham, *In thy seed shall all the nations be blessed*. * * * * *

XI. Attend, now, dearly beloved. The Lord was *passing by*, and the blind men *cried out*. What is, *was passing by*? As we have already said, He was doing works which *passed by*. Now upon these passing works is our faith built up. For we believe on the Son of God, not only in that He is the word of God, by whom all things were made; for if He had always continued *in the form of God, equal with God, and had not emptied Himself in taking the form of a servant*; the blind men would not even have perceived Him, that they might be able to cry out. But when He wrought passing works, that is, *when He humbled Himself, having become obedient unto death, even the death of the cross, the two blind men cried out, Have mercy on us, thou Son of David*. For this very thing that He, David's Lord and

Creator, willed also to be David's son, He wrought in time, He wrought *passing by*.

XII. Now what is it, brethren, *to cry out* unto Christ, but to correspond to the grace of Christ by good works? This I say, brethren, lest haply we cry aloud with our voices, and in our lives be dumb. Who is he that crieth out to Christ, that his inward blindness may be driven away by Christ as He is *passing by*, that is, as He is dispensing to us those temporal sacraments, whereby we are instructed to receive the things which are eternal? Who is he that crieth out unto Christ? Whoso despiseth the world, crieth out unto Christ. Whoso despiseth the pleasures of the world, crieth out unto Christ. Whoso saith, not with his tongue but with his life, *The world is crucified unto me, and I unto the world*; crieth out unto Christ. Whoso *disperseth abroad and giveth to the poor, that his righteousness may endure forever*; crieth out unto Christ. For let him that hears, and is not deaf to the sound, *sell that ye have, and give to the poor; provide yourselves bags which wax not old, a treasure in the heavens that faileth not*; let him as he hears the sound as it were of Christ's footsteps *passing by*, cry out in response to this in his blindness, that is, let him do these things. Let his voice be in his actions. Let him begin to despise the world, to distribute to the poor his goods, to esteem as nothing worth what other men love, let him disregard injuries, not seek to be avenged, let him give his *cheek to the smiter*, let him pray for his enemies; if any *one have taken away his goods*, let him *not ask for them again*; if he *have taken any thing from any man*, let him *restore fourfold*.

XIII. When he shall begin to do all this, all his kinsmen, relations, and friends will be in commotion. They who love the world, will oppose him. What madness this! you are too extreme: What! are not other men Christians? This is folly, this is madness. And other such like things do the multitude cry out to prevent the blind from crying out. The multitude rebuked them as they cried out; but did not overcome their cries. Let them who wish to be healed understand what they have to do. Jesus is now also *passing by*; let them who are by the wayside cry out. These are they, *who know God with their lips, but their heart is far from Him*. These are by the wayside, to whom, as blinded in heart, Jesus gives His precepts. For when those passing things which Jesus did are recounted, Jesus is always represented to us as *passing by*. For even unto the end of the world there will not be wanting *blind men sitting by the wayside*. Need then there is that they who sit by the wayside should cry out. The multitude that was with the Lord would repress the

crying of those who were seeking for recovery. Brethren, do you see my meaning? For I know not how to speak, but still less do I know how to be silent. I will speak then, and speak plainly. For I fear *Jesus passing by* and *Jesus standing still*; and therefore I can not keep silence. Evil and unknown Christians hinder good Christians who are truly earnest and wish to do the commandments of God, which are written in the Gospel. This multitude which is with the Lord hinders those who are crying out, hinders those, that is, who are doing well, that they may not by perseverance be healed. But let them cry out, and not faint; let them not be led away as if by the authority of numbers; let them not imitate those who become Christians before them, who live evil lives themselves, and are jealous of the good deeds of others. Let them not say, "Let us live as these so many live." Why not rather as the Gospel ordains? Why dost thou wish to live according to the remonstrances of the multitude who would hinder them, and not after the steps of the Lord *who passeth by*? They will mock, and abuse, and call thee back; do thou cry out till thou reach the ears of Jesus. For they who shall persevere in doing such things as Christ hath enjoined, and regard not the multitude that hinder them, nor think much of their appearing to follow Christ, that is of their being called Christians; but who love the light which Christ is about to restore to them more than they fear the uproar of those who are hindering them; they shall on no account be separated from Him, and Jesus will *stand still*, and make them whole.

XIV. For how are our eyes made whole? That as by faith we perceive Christ *passing by* in the temporal economy, so we may attain to the knowledge of Him as *standing still* in His unchangeable eternity. For there is the eye made whole when the knowledge of Christ's divinity is attained. Let your love apprehend this; attend ye to the great mystery which I am to speak of. All the things which were done by our Lord Jesus Christ in time, graft faith in us. We believe on the Son of God, not on the word only, *by which all things were made*; but on this very word, *made flesh that He might dwell among us*. Who was born of the Virgin Mary, and the rest which the Faith contains, and which are represented to us that Christ might *pass by*, and that the blind, hearing His footsteps as He *passeth by*, might by their works *cry out*, by their life exemplifying the profession of their faith. But now in order that they who cry out may be made whole, *Jesus standeth still*. For he saw Jesus now *standing still*, who says, *Though we have known Christ after the flesh, yet now henceforth know we Him no more*. For he saw Christ's divinity as far

as in this life is possible. There is then in Christ the divinity, and the humanity. The divinity *standeth still*, the humanity *passeth by*. What means, the divinity *standeth still*? It changeth not, is not shaken, doth not depart away. For He did not so come to us as to depart from the father; nor did He so ascend as to change His place. When He assumed flesh, it changed place; but God assuming flesh, seeing He is not in place, doth not change His place. Let us then be touched by Christ *standing still*, and so our eyes be made whole. But whose eyes? The eyes of those who *cry out* when He is *passing by*; that is, who do good works through that faith which hath been dispersed in time, to instruct us in our infancy.

XV. Now what thing more precious can we have than the eye made whole? They rejoice who see this created light which shines from heaven, or even that which is given out from a lamp. And how wretched do they seem who can not see this light? But wherefore do I speak, and talk of all these things, but to exhort you all to *cry out*, when Jesus *passeth by*. I hold up this light which perhaps ye do not see as an object of love to you, holy brethren. Believe, while as yet ye see it not; and *cry out* that ye may see. How great is thought to be the unhappiness of men who do not see this bodily light? Does any one become blind; immediately it is said: "God is angry with him, he has committed some wicked deed." So said Tobias's wife to her husband. He cried out because of the kid, lest it had come of theft; he did not like to hear the sound of any stolen thing in his house; and she maintaining what she had done, reproached her husband; and when he said, "Restore it if it be stolen;" she answered insultingly, "*Where are thy righteous deeds?*" How great was her blindness who maintaineth the theft; and how clear a light he saw who commanded the stolen thing to be restored! She rejoiced outwardly in the light of the sun; he inwardly in the light of righteousness. Which of them was in the better light?

XVI. It is to the love of this light that I would exhort you, beloved; that ye would cry out by your works, when the Lord *passeth by*; let the voice of faith sound out, that *Jesus was standing still*, that is, the Unchangeable, Abiding Wisdom of God, and the Majesty of the Word of God, *by which all things were made*, may open your eyes. The same Tobias in giving advice to his son, instructed him to this, to cry out; that is, he instructed him to good works. He told him to give to the poor, charged him to give alms to the needy, and taught him, saying, *My son, alms suffereth not to come into darkness*. The blind gave counsel for receiving and gaining sight.

Alms, saith he, *suffereth not to come into darkness*. Had his son in astonishment answered him, "What then, father, hast thou not given alms, that thou now speakest to me in blindness; art not thou in darkness, and yet thou dost say to me, *Alms suffereth not to come into darkness*." But no, he knew well what the light was, concerning which he gave his son instruction, he knew well what he saw in the inner man. The son held out his hand to his father, to enable him to walk on earth; and the father to the son, to enable him to dwell in heaven.

XVII. To be brief; that I may conclude this sermon, brethren, with a matter which touches me very nearly, and gives me much pain, see what crowds there are which *rebuke the blind as they cry out*. But let them not deter you, whosoever among this crowd desire to be healed; for there are many Christians in name, and in works ungodly; let them not deter you from good works. Cry out amid the crowds that are restraining you, and calling you back, and insulting you, whose lives are evil. For not only by their voices, but by evil works, do wicked Christians repress the good. A good Christian has no wish to attend the public shows. In this very thing, that he bridles his desire of going to the theater, he cries out after Christ, cries out to be healed. Others run together thither, but perhaps they are heathens or Jews? Ah! indeed, if Christians went not to the theaters, there would be so few people there, that they would go away for very shame. So then Christians run thither also, bearing the Holy Name only to their condemnation. Cry out then by abstaining from going, by repressing in thy heart this worldly concupiscence; hold on with a strong and persevering cry unto the ears of the Saviour, that Jesus may *stand still* and heal thee. Cry out amid the very crowds, despair not of reaching the ears of the Lord. For the blind man in the Gospel did not cry out in that quarter where no crowd was, that so they might be heard in that direction, where there was no impediment from persons hindering them. Amid the very crowds they cried out; and yet the Lord heard them. And so also do ye even amid sinners, and sensual men, amid the lovers of the vanities of the world, there cry out that the Lord may heal you. Go not to another quarter to cry out unto the Lord, go not to heretics, and cry out unto Him there. Consider, brethren, how in that crowd which was hindering them from crying out, even there were they who cried out made whole.

Sketch of the English Pulpit.

THE ENGLISH PULPIT.

"I, JOHN, *by the grace of God King of England, etc., freely grant unto God, and the holy Apostles, Peter and Paul, AND TO THE HOLY ROMAN CHURCH, OUR MOTHER, AND UNTO THE LORD, POPE INNOCENT, AND TO HIS CATHOLIC SUCCESSORS, THE WHOLE KINGDOM OF ENGLAND, AND THE WHOLE KINGDOM OF IRELAND, with all the rights and all the appurtenances of the same, for the remission of our sins, and of all our generations, both for the living and the dead, that from this time forward we may receive and hold them of him, and of the Roman Church, as second after him, etc. * * * * ** And for the sign of this our perpetual obligation and concession, we will and ordain that of our proper and especial revenue from the said kingdoms, for all our service and custom which we ought to render, THE ROMAN CHURCH RECEIVE A THOUSAND MARKS STERLING, YEARLY, *without diminution of St. Peter's pence ; * * ** AND IF WE, OR ANY OF OUR SUCCESSORS, PRESUME TO ATTEMPT AGAINST THESE THINGS, LET HIM FORFEIT HIS RIGHT TO THE KINGDOM, ETC."

In our previous sketch we left the pulpit under a cloud. That that cloud had not yet been lifted, this act of formal submission to the papal power, by England's king, on the 12th day of May, in the year 1213, sufficiently attests. It is but an index of those unhappy times, when the meanest agents of the Pope insulted with impunity the greatest princes of the earth. But the hour of triumph is sometimes the hour of defeat. The successors of Innocent had not uniformly exacted the promised tribute, for the best of reasons; and when, at a later day, Pope Urban the Fifth demanded of Edward the Third the arrearages of many years, the king refused; for the heart of the better portion of the nation was stirred to the point of resistance. A century had passed, and now the opportune hour for giving a prodigious blow to the power of popery in England had come. And the blow was not wanting. The falling out between the King and the Pope had made Wickliffe royal chaplain; and boldly did he enter the lists. He asserted the sufficiency of the Scriptures, and the liability of the Pope to err, and even commit mortal sin. Vast was the influence of this noble champion for the truth; but his death occurred just when a continuance of his efforts only seemed needful to emancipate the nation. Let us pass over a century, during which the Reformation, for the reason indicated, made but comparatively little progress.

We have quoted one famous passage. Let us cite another of a very different nature. "*If the ship of the Church is to be saved from being swallowed up by the tempest, there is only one anchor that can save it ; it is the HEAVENLY WORD, which, issuing from the bosom of the Father, lives, speaks, and works still in the GOSPEL.*" These were the noble words of Erasmus, who, in the year 1467, first saw the light. And, as he uttered them, he sent forth from the press at Basle, his *New Testament* in Greek, published now for the first time, with a new Latin translation.

It was a bold push for reform, and gave a wonderful advance movement in the direction of Wickliffe's efforts the century previous. Those fresh volumes, crossing the Channel, found their way to the private chambers of praying men and women, to the marts of business, to the lecture-rooms, and the ancient halls of Oxford and Cambridge. The religious reformation was rapidly progressing. The people were reading God's Word, and discussing the great principles of justification by faith and its kindred themes. Ridley, and Latimer, and Cranmer, and Jewell, and Bradford, and Tyndale are seen in the field, doing battle for the truth. They are mighty preachers, and have evoked an influence which no degree of opposition can allay. The Reformers of England are striking hands with those of other countries. The seeds of the Reformation, scattered by Luther's predecessors along the Rhine, have sprung up and come to fruitage ; while the labors of Wishart and Knox, in Scotland, are yielding a plentiful harvest. In every province of Christendom, strange as it may appear, there is a simultaneous, yet independent action of the Divine word—and thus the glorious work goes on.

If we examine now the writings of the founders of the English churches, we shall find strong indications of what Fuller calls a "twilight religion." The nation was just emerging from the depths of Romish superstition, and even the foremost of the Reformers could not have been wholly free from error, and in all respects model preachers. It was not till the remarkable reign of Edward the Sixth, when Protestantism made such immense progress, that any great degree of accuracy and clearness of statement on doctrines generally, was arrived at, and somewhat of method and harmonious arrangement in the manner of public discourse. But for all, the Reformers must have been powerful preachers. The subjects selected were those that excited public attention, and in their treatment they were briefly touched, and rapidly varied. In reading these early productions, we see not, at the best, the men, and are liable to lose sight of the times. Though the structure of the sentences is oftentimes uncouth, and modern taste is offended at the trivial allusions and wearisome digressions, yet in many respects these preachers excelled those of the next century ; certainly in downright earnestness, and a direct and pungent method of presenting truth. In respect to the *matter* of their discourses, as might have been anticipated, they at first dis-

coursed much upon the abuses and enormities of Popery, especially in regard to the Christian ordinances, a belief in whose efficacy had nullified the doctrine of justification by faith. Soon, however, the plain and essential doctrines of the Bible formed the staple of their sermons. They insisted upon the sole authority of the Scriptures, as the rule of faith and practice, and called back the public mind from tradition and speculation to the positive "*Thus saith the Lord.*" With Wickliffe, they declared that impertinent "which is not plainly declared in Scripture." As a consequence piety revived, and the power of religion was widely felt and exemplified. The leading truths of revelation having been disengaged, by means of the Reformation, from the errors with which they had hitherto been intermingled, were incorporated as the basis of the national creed in the year 1562.

But, by the close of the reign of James the First (1625), preaching had begun to degenerate from its former simplicity. In the discourses of these times, we find again, to some extent, the subtle distinctions and vague speculations of the early ages, and appeals to the "Fathers" in matters of faith, as well as, and oftentimes instead of, the Scriptures. This tendency so rapidly progressed, that before the termination of the seventeenth century, the sermons of the state clergy generally breathed little or nothing of the evangelical spirit. Laud, Archbishop of Canterbury, whose discourses seem to have been designed to flatter the pride of King Charles, rather than save the souls of those whom he addressed, was a strenuous advocate of the crown and the miter, and it would appear that he considered it his special vocation to denounce the Non-conformists, and defend the prerogatives of the throne. His example could not but be widely followed. Sermons became political harangues, and exhortations to unity. A lax theology obtained, and with it a general corruption of manners and life. Neal, in his *History of the Puritans*, says of these times, "There was hardly a sermon preached by the inferior clergy within the king's quarters, wherein the Parliament divines (those who sided against the king) were not severely exposed and ridiculed, under the character of Puritans,* Precisians, Formalists, Sabbatarians, canting hypocrites, etc."† Indeed, the clergy were neither fitted nor inclined to preach the pure Gospel. It can not be denied that many of them were absolutely dissolute. Dr. Walker, when referring to them,

* As early as the time of Queen Elizabeth, this term was applied, in derision, to those who insisted on the *pure* word of God, in opposition to all traditions and human constitutions. Hume gave this name to three parties, the *political* Puritans, maintaining the highest principles of civil liberty; the Puritans *in discipline*, who were averse to the ceremonies and government of the Episcopal Church; and the *doctrinal* Puritans, who rigidly defended the system held by the first Reformers. At the beginning of the seventeenth century some of the Puritans were Conformists, and some were Non-conformists. Very soon after the Synod of Dort, the court clergy were distinguished for their Arminianism; and those of the opposite view were branded by the title of DOCTRINAL PURITANS.

† Vol. i. p. 427.

admits that "there were men of wicked lives, and such as were a reproach and scandal to their functions; the particulars of which had better have been buried than left upon record."*

There arose, also, at this time, a set of divines who, as Robert Hall says, "partly in compliance with the popular humor, partly to keep at a distance from the Puritans, and partly to gain the infidels who began to make their appearance, introduced a new sort of preaching, in which the doctrines of the Reformation, as they are usually styled, were supplanted by copious and elaborate disquisitions on points of morality. Their fame and ability emboldened their successors to improve upon this pattern, by consigning the Articles of the Church to a still more perfect oblivion, by losing sight still more entirely of the peculiarities of the Gospel, guarding more anxiously against every sentiment or expression that could agitate or alarm, and by shortening the length and adding as much as possible to the dryness of their moral lucubrations.

"From that time," he continues, "the idea commonly entertained in England of a perfect sermon was that of a discourse upon some moral topic, clear, correct, and argumentative, in the delivery of which the preacher must be free from all suspicion of being moved himself, or of intending to produce emotion in his hearers. This idea was successfully realized, this singular model of pulpit eloquence carried to the utmost perfection. The consequence was that the creed established by law had no sort of influence in forming the sentiments of the people; the pulpit completely vanquished the desk; piety and puritanism were confounded in one common reproach; an almost pagan darkness in the concerns of salvation prevailed; and the English became the most irreligious people upon earth."†

It is plain that honorable exceptions to this humiliating record must be made in favor of some preachers; but mainly, though not exclusively, those in the ranks of the Non-conformists. Here the true doctrines were insisted upon, and, in many instances, with eminent learning and ability. For to these times belong Leighton, and Baxter, and Bates, and Bunyan, and Owen, and Flavel, and Beveridge, and Howe, and Charnock, and others deserving of honorable mention. These men were earnest preachers, the more so as they were pained at the inactivity of the majority of those who filled the sacred office. This was characteristic of the Puritans as a class. While the day lasted they labored with their might, rebuking the prevailing wickedness and "pulling sinners out of the fire." It is also to be observed that their preaching was, in the highest sense, *biblical*. They were "mighty in the Scriptures." They insisted particularly upon the more humiliating truths of revelation, and those which are accounted hard to receive; perhaps carrying the matter, in some instances, to an extreme.

It is difficult to determine which trait predominated in the master

* Sufferings of Clergy, p. 72.

† See Hall's Works, ii. 272.

spirits that figured during the turbulent times preceding the Restoration of Charles the Second; whether their devotion, or their love of freedom, or their attachment to the doctrines of grace. Certain it is that most of their opponents, the firm supporters of arbitrary power, held sentiments directly at variance with the tenets which they had adopted. This fact presents a strange anomaly; the adherents of the established religion virtually departing from their own articles of faith, in substance the doctrinal views of the Reformers, and the Puritans supporting the creed which its friends had abandoned. It was mainly by means of the Non-conformists, therefore, that the spirit of the Reformation was kept alive.

And for much besides this are we indebted to these staunch old Puritans of the seventeenth century. They were men of prodigious power. We are not to judge of them by their *pulpit* productions only; for they have bequeathed to us fewer of these than have their churchly oppressors. Their treatises on religion and religious experience are very voluminous, and constitute a proud monument to early sacred learning. Witness, to mention no others, those of Owen, and Baxter, and Bunyan. But saying nothing of the rich legacy of their writings, how great is our indebtedness to their influence while living! We may judge of our obligations and of their real ability by the impress which their preaching and discussions left upon their own and subsequent ages. Had they not been the most powerful of preachers, the most learned of divines, and the most able of disputants, they could not have wielded so prodigious an influence. No one will deny that they contributed more than any and all others to set limits to the power of the Crown, to define the rights of subjects, and to secure to the people their liberties. Their strong hand it was that wrested the rod of iron from the grasp of the ruling power, and substituted in its stead a scepter of righteousness and mercy. But for the penetrating minds and the earnest purpose of these men, the distinct provinces of divine and human legislation might have long remained unacknowledged and undefined, and no one can tell how much time would have elapsed before scriptural sentiments had come to be held respecting the unsecular nature of Christ's kingdom, and its true resources of maintenance and extension. And having said thus much of the Puritan pulpit, justice demands that we add, that among the *established* clergy in the last half of the seventeenth century, were men of elegant letters and profound erudition, who magnified their offices especially in their noble defense of the truth against the free-thinkers, and Unitarians, and Papists.

But by the close of this century, the pulpit, as intimated above, had ceased to exert the full measure of its power. Few, indeed, were they who "held out the lamp of evangelical instruction," at that darkened period. Not the general style, alone, but the *doctrine* of the pulpit became sadly vitiated. Infidel sentiments, about this time, began to prevail, and before the expiration of the first half of the following cen-

tury, their influence, either in the form of philosophical speculation, or open blasphemy, or secret mistrust, were most pernicious. In proof, it is only necessary to refer to the extensive circulation of the writings of men like Hobbes, Toland, Collins, Shaftsbury, Chubb, and Bolingbroke; and the incidental testimony of learned and pious divines like Bishops Burnet and Gibson, and Butler and Secker, and Drs. Watts and Guyse, and others of these times, who deplore the dismal effects of the growth of infidelity, and "the imminent ruin hanging over the churches, and by consequence, over the whole Reformation."* Arianism and other deadly heresies, also, found advocates in erudite and skillful ecclesiastics, and though ably exposed, exerted no little influence upon the clergy and the laity. The various Acts of Uniformity, which, perhaps, should have been first mentioned, also operated to paralyze the power of the pulpit. The most famous of these acts became a law in 1662. According to its terms, ministers, who had not been ordained by a *bishop* must be *re-ordained*. They must declare their unfeigned consent and assent to all prescribed in the Book of Common Prayer. They must swear obedience to the bishops and other ecclesiastic superiors. They must profess the utmost passive subjection, and declare that they would not take up arms against the king "upon any pretense whatever." Otherwise they were to be deprived of their livings, and forbidden to preach. It was a dark day for England. The act impinged upon the consciences of about two thousand clergymen, who were ejected from their pulpits, and silenced, as far as it was in the power of man to do it. The celebrated Mr. Locke says of this oppressive enactment, "it was fatal to our Church and religion, by throwing out a very great number of worthy, learned, pious, and orthodox divines." The Corporation Act, the preceding year, incapacitated all persons for holding civil office or trust who did not receive the sacrament in the established Church. The Conventicle Acts (1663, 1670) restricted attendance at other than the established churches. The Oxford Act (1665), banished all dissenting ministers five miles from any corporate town. These are but specimens of the intolerance that prevailed, until the pent-up fires broke forth in the Revolution of 1688. It was not until William and Mary came to the throne (1694) that toleration was extended by law. From these and other causes, the ministry became comparatively effete, while men of rank and fashion laughed at religion, and the common people wallowed in sin.

Such was the state of things when Whitfield and Wesley made their appearance upon the stage, about the year 1740; of whom Hall observed, "whatever feelings the severest criticism can discover in their character, they will be hailed by posterity as the second reformers of England." The time of their advent forms a memorable era in the history of preach-

* Burnet's Pastoral Call, 3d ed. Pref. See also Butler's Pref. to Analogy, Secker's Eight Charges, and Watts' Revival of Religion.

ing. Their souls were inspired with high resolves, and unwonted zeal. The appeals which they uttered, and which were addressed principally to the middle and lower classes, came from the depth of their convictions, and were aimed at the conscience and the passions of the hearers, with earnestness and affection; and how mightily the Lord wrought through them, it is not needful here to narrate. But their influence was not solely in the direction of the immediate gathering of souls to Christ. It extended beyond the laity to the ranks of the clergy. The Dissenters, as a body, were less influenced by their preaching than the established Church. Besides the fact that they were mainly already evangelical in their bearings, the doctrines of Wesley and his adherents (the remark does not hold true of Whitfield) were not acceptable to this class, since they were not, in their opinion, orthodox. This was no objectionable feature in the view of the Episcopal order, but rather the reverse. Here, therefore, the change was most marked. While the few faithful ones were encouraged, the cold, perfunctory ecclesiastics were roused from their guilty slumbers, and either addressed themselves afresh to the work of the ministry, or, from the force of public opinion, abandoned their profession. It is true the influence was not universal; but, to a great extent, the preaching of the times became less smooth and vapid, and more plain, earnest, and evangelical. And such it has remained, to a good degree, from that day to the present. Thenceforward the number of faithful ministers greatly increased, and the pulpit exerted its legitimate influence upon the national character and life; an influence greatly augmented by the missionary spirit, at the beginning of the present century. If, because of the exclusion of the Dissenters from the seats of learning and the emoluments of the State, the more learned and accurate sermonizers generally have been in the line of the established Church, the more practical, and equally effective preachers have been found in the several independent connections. Taken as it stands, the pulpit of England challenges the admiration of the world. Its venerable antiquity is invested with thrilling historic interest, and vast are the treasures of sacred learning, of acute disquisition, of profound speculation, of powerful controversy, and of able biblical criticism, which it has given forth for the nurture of piety and the defense of the faith. And its present is fraught with prophesies of a future not unworthy of the past. A complete divorce of Church and State would result in a vast augmentation of its power. So would a more direct, persuasive, and energetic manner of public address, such as Aristotle denominates the "*agonistical*" or *wrestling* style. For, with many brilliant exceptions, the English preachers are evidently inclining toward the unnatural composure and essayistic style of a former age. But yet, who can contemplate with other feelings than those of profound and grateful admiration, the present and prospective influence of the Anglican pulpit upon the destinies of the nation and the world?

DISCOURSE NINTH.

WICKLIFFE.*

JOHN DE WICKLIFFE, the herald of the Reformation, "the star that arose on the brow of a long and gloomy night," was born about the year 1324, at a village of the same name, near Richmond in Yorkshire, England; where his ancestors had resided from the time of the Conquest. He was entered a student at Oxford University—then recently established—in the year 1340, and afterward at Merton College, which the name of Duns Scotus rendered so celebrated. In 1361 he became master of Baliol College, and four years later of Canterbury Hall, just founded at Oxford. Displaced by the Pope for advocating offensive opinions, he retired to his living at Lutterworth. In 1377 he was tried for heresy, at the instigation of those who were alarmed at the influence of his writings, but so able was his defense that the charge was dismissed. A second time he was summoned to trial by the Pope, and with the same result.

A third council condemned his doctrines as heretical; but while some of his followers suffered punishment, Wickliffe himself was removed by death at Lutterworth, in the year 1382. Chaucer was his intimate associate; and it is supposed that the fidelity of Wickliffe, as the good minister of Lutterworth, furnished this celebrated writer with the original of his "Village Pastor." The angry Papists branded with infamy the name of the zealous Reformer, and obtained a decree of the Council of Constance by which his bones were dug up and burned, and their ashes cast into a neighboring brook, a branch of the Avon. "And thus this brook did convey his ashes into the Avon; and the Avon into the Severn; and the Severn into the narrow sea, and this into the wide ocean. And so the ashes of Wickliffe are the emblem of his doctrine: it is now dispersed all over the world."

* The name of the Reformer has been spelled in sixteen different ways. Wiclif is adopted by Lewis and Baber, and is used in the oldest document where the word is found—his appointment to the embassy of the Pope in 1370. Vaughan adopts Wycliffe, and it is supposed by many to be correct. But Neal and other good authorities use Wickliffe, and we adopt it as the most popular form.

That the mind which Wickliffe possessed was one of the very highest order, is sufficiently evinced in the wide sphere which he filled as lecturer in theology, royal chaplain, popular preacher, faithful pastor, powerful writer, and able defender and translator of the Word of God. He was emphatically in advance of his age; and stands out in solitary grandeur as the Father of the Reformation. He was born a century and a half anterior to Luther; and although the faithful Waldenses, in their mountain fastnesses, had trimmed the flickering lamp through long ages of moral darkness, yet it is doubtful whether Wickliffe borrowed his light from theirs; and certain that he first bore aloft the torch of truth to scatter the impending gloom. To Wickliffe belongs the honor also, of having first translated the Bible into the English language; a work which he completed in 1383. No event in the annals of English history can be compared with this in importance. It was the author's *great* work, but by no means his *sole* work. His writings are voluminous and embrace a large variety of subjects. As printing was not yet discovered, copies of his works were at first made in writings and their influence was immense.* Wickliffe's method of preaching was *postillating*, in distinction from *declaring*; that is, taking up the various parts of a passage and briefly *expounding* them, in succession, with a view to some timely application.

Owing to this fact, the *Sermons* of Wickliffe which have come down to us, are exceedingly brief and imperfect, and discover but little of the excellence and force which undoubtedly marked the Reformer's preaching. The discourse which follows was put forth under the title of "Wickliffe's Wicket" (little door, or gate, in allusion to Christ's "strait gate"), and bore on the first page a quotation from the 6th of John, which is here transcribed literally as a specimen of the English language in the fourteenth century: "I am the lyuyng brede whych came downe from heauen: who so etethe of this brede shall lyue for euer. And the brede that I wyll gyue is my flesche, whyche I wyll gyue for the lyfe of the worlde." The modern rendering here used is that adopted by the London Tract Society; and we begin where the author enters upon the discussion of his subject, after an appropriate introduction. It is proper to add that this was one of Wickliffe's most influential productions, and dealt many a heavy blow during the progress of the Reformation. It is often noticed in the articles against the Lollards, and in various proclamations against heretical books. It is written in his usual purity of style, and well adapted to influence the common mind. No subject could

* The number of Wickliffe's disciples at his decease is described by Knighton, a canon of Leicester, his cotemporary; and coming from an enemy is the more valuable. He says, "The number of those who believed in Wickliffe's doctrine very much increased, and were multiplied like suckers, growing from the root of a tree. They every where filled the kingdom; so that a man could scarcely meet two people on the same road but one of them was a disciple of Wickliffe."—Twysden, Decem. Scrip. Col. 2663.

have been more important than that here treated; for the "*altar*" had come to be the shrine of idolatry; and in the discussion of *this* question, *all* the Scriptural doctrines of salvation were involved.

CHRIST'S REAL BODY NOT IN THE SACRAMENT.

"This is my body."—MATT. xxvi. 26.

Now understand ye the words of our Saviour Christ, as he spake them one after another—as Christ spake them. For he took bread and blessed, and yet what blessed he? The Scripture saith not that Christ took bread and blessed it, or that he blessed the bread which he had taken. Therefore it seemeth more that he blessed his disciples and apostles, whom he had ordained witnesses of his passion; and in them he left his blessed word, which is the bread of life, as it is written, Not only in bread liveth man, but in every word that proceedeth out of the mouth of God. Matt. iv. Also Christ saith, I am the bread of life that came down from heaven. John vi. And Christ saith also in John, The words that I have spoken to you are spirit and life. Therefore it seemeth more that he blessed his disciples, and also his apostles, in whom the bread of life was left more than in material bread, for the material bread hath an end. As it is written in the Gospel of Matthew xv. that Christ said, All things that a man eateth go down into the belly, and are sent down into the draught; but the blessing of Christ kept his disciples and apostles, both bodily and ghostly. As it is written, that none of them perished but the son of perdition, that the Scriptures might be fulfilled, John xvii., and often the Scripture saith that Jesus took bread and brake it, and gave it to his disciples, and said, Take ye, eat ye, this is my body that shall be given for you. But he said not this bread is my body, or that the bread should be given for the life of the world. For Christ saith, What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth, the flesh profiteth nothing. John vi. Also Christ saith in the Gospel, Verily, verily I say unto you except the wheat corn fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit.

Here men may see by the words of Christ that it behooved that he died in the flesh, and that in his death was made the fruit of everlasting life for all them that believe on him, as it is written.

For as by Adam all die, even so by Christ shall all live, and every man in his own order; for as one clearness is in the sun, another in the moon, and a star in clearness is nothing in comparison to the sun. Even so is the again rising of the dead, for we are sown in corruption and shall rise again incorruptible, we are sown in infirmity, and shall rise again in strength; we are sown in natural bodies, and shall rise again spiritual bodies. Then if Christ shall change thus our deadly* bodies by death, and God the Father spared not his own Son, as it is written, but that death should reign in him as in us, and that he should be translated into a spiritual body, as the first again rising of dead men. Then how say the hypocrites that take on them to make our Lord's body? Make they the glorified body? Either make they again the spiritual body which is risen from death to life? or make they the fleshly body as it was before he suffered death? And if they say also that they make the spiritual body of Christ, it may not be so, for what Christ said and did, he did as he was at supper before he suffered his passion; as it is written that the spiritual body of Christ rose again from death to life. Matt. xxviii. Also that he ascended up to heaven, and that he will abide there till he come to judge the quick and the dead. And if they say that they make Christ's body as it was before he had suffered his passion, then must they needs grant that Christ is to die yet. For by all Holy Scriptures he was promised to die, and that he should give lordship of everlasting life.

Furthermore, if they say that Christ made his body of bread, I ask, With what words made he it? Not with these words, "*Hoc est corpus meum*," that is to say in English, "This is my body," for they are the words of giving, and not of making, which he said after that he brake the bread; then parting it among his disciples and apostles. Therefore if Christ had made of that bread his body, [he] had made it in his blessing, or else in giving of thanks, and not in the words of giving; for if Christ had spoken of the material bread that he had in his hands when he said, "*Hoc est corpus meum*," "This is my body," it was made before, or else the word had been a lie. For if I say, This is my hand, and if it be not a hand, then am I a liar; therefore seek carefully if ye can find two words of blessing, or of giving of thanks, wherewith Christ made his body and blood of the bread and wine. And that all the clerks of the earth know not, for if ye might find or know those words, then should ye wax great masters above Christ, and then ye might be givers of his substance, and as fathers and makers of him, and that

* Mortal.

he should worship you, as it is written, Thou shalt worship thy father and mother. Exod. xx. Of such as desire such worship against God's law, speaketh St. Paul of the man of sin that enhance* himself as if he were God. And he is worshiped over all things as God, and showeth himself as he were God. Where our clergy are guilty in this, judge ye or they that know most, for they say that when ye have said, "*Hoc est corpus meum*," that is to say, "This is my body;" which ye call the words of consecration, or else of making; and when they are said over the bread, ye say that there is left no bread, but it is the body of the Lord. So that in the bread there remaineth nothing but a heap of accidents, as witness ruggedness, roundness, savor, touching, and tasting, and such other accidents. Then, if thou sayest that the flesh and blood of Christ, that is to say, his manhood, is made more, or increased by so much as the ministration of bread and wine is, the which ye minister—if ye say it is so—then thou must needs consent that the thing which is not God to-day shall be God to-morrow; yea, and that the thing which is without spirit of life, but groweth in the field by kind, shall be God at another time. And we all ought to believe that he was without beginning, and without ending; and not made, for if the manhood of Christ were increased every day by so much as the bread and wine draweth to that ye minister, he should increase more in one day by cart-loads than he did in thirty-two years when he was here in earth.

And if thou makest the body of the Lord in those words, "*Hoc est corpus meum*," that is to say, "This is my body." And if thou mayest make the body of the Lord in those words, "This is *my* body," thou thyself must be the person of Christ, or else there is a false God; for if it be thy body as thou sayest, then it is the body of a false knave or of a drunken man, or of a thief, or of a lecherer or full of other sins, and then there is an unclean body for any man to worship for God! For even if Christ had made there his body of material bread in the said words, as I know they are not the words of making, what earthly man had power to do as he did? For in all Holy Scripture, from the beginning of Genesis to the end of the Apocalypse, there are no words written of the making of Christ's body; but there are written that Christ was the Son of the Father, and that he was conceived of the Holy Ghost, and that he took flesh and blood of the Virgin Mary, and that he was dead, and that he rose again from death on the third day, and that he ascended to heaven very God and man, and that we should believe in

* Advanceth.

all scriptures that are written of him, and that he is to come to judge the quick and the dead, and that the same Christ Jesus, King and Saviour, was at the beginning with the Father and the Holy Ghost, making all things of naught, both heaven and earth, and all things that are therein; working by word of his virtue,* for he said, Be it done, and it was done, Gen. i., whose works never earthly man might comprehend, either make. And yet the words of the making of these things are written in the beginning of Genesis, even as God spake them; and if ye can not make the work that he made, and have the word by which he made it, how shall ye make him that made the works? You have no words of authority or power left you on earth by which ye should do this, but ye have feigned this craft of your false errors, which some of you understand not; for it is prophesied, Isaiah vi. xlii., Matt. xiii., Luke viii., and Mark iv., They shall have eyes and see not, and ears and hear not; and shall see prophecies, and shall not understand, lest they be converted; for I hide them from the hearts of those people; their hearts are greatly fattened. And this thing is done to you for the wickedness of your errors in unbelief; therefore be ye converted from the worst sin, as it is written, When Moses was in the hill with God, Exod. xxxii., the people made a calf and worshiped it as God. And God spake to Moses, Go, for the people have done the worst sin to make and worship alien gods.

But now I shall ask you a word; answer ye me, Whether is the body of the Lord made at once or at twice? Is both the flesh and the blood in the host of the bread? or else is the flesh made at one time, and the blood made at other time; that is to say the wine in the chalice? If thou wilt say it is full and wholly the manhood of Christ in the host of bread, both flesh and blood, skin, hair, and bones, then makest thou us to worship a false god in the chalice, which is unconjured when ye worship the bread; and if ye say the flesh is in the bread, and the blood in the wine, then thou must grant, if thy craft be true, as it is not indeed, that the manhood of Christ is parted, and that he is made at two times. For first thou takest the host of bread, or a piece of bread, and makest it as ye say, and the innocent people† worship it. And then thou takest to thee the chalice, and likewise marrest, makest, I would have said, the blood in it, and then they worship it also, and if it be so as I am sure that the flesh and blood of Christ ascended, then are ye false harlots‡ to God and to us; for when we shall be houselled§ ye bring

* Power.

† False servants, cheats.

‡ Simple, ignorant people.

§ Receive the sacrament.

to us the dry flesh, and let the blood be away; for ye give us after the bread, wine and water, and sometimes clean water unblessed, or rather conjured, by the virtue of your craft; and yet ye say, under the host of bread is the full manhood of Christ. Then by your own confession must it needs be that we worship a false god in the chalice, which is unconjured when we worship the bread, and worship the one as the other; but where find ye that ever Christ or any of His disciples taught any man to worship this bread or wine?

Therefore, what shall we say of the apostles that were so much with Christ, and were called by the Holy Ghost; had they forgotten to set it in the creed when they made it, which is Christian men's belief? Or else we might say that they knew no such God, for they believe in no more gods but in him that was at the beginning, and made of naught all things visible and invisible, Heb. i. Ps. cii., which Lord took flesh and blood, being in the Virgin, the same God. But ye have many false ways, to beguile the innocent people with sleights of the fiend.

For ye say that in every host each piece is the whole manhood of Christ, or full substance of him. For ye say as a man may take a glass, and break the glass into many pieces, and in every piece properly thou mayest see thy face, and yet thy face is not parted. So ye say the Lord's body is in each host or piece, and his body is not parted. And this is a full subtle question to beguile an innocent fool, but will ye take heed of this subtle question, how a man may take a glass and behold the very likeness of his own face, and yet it is not his face, but the likeness of his face? for if it were his very face, then he must needs have two faces, one on his body and another in the glass! And if the glass were broken in many places, so there should be many faces more by the glass than by the body, and each man shall make as many faces to them as they would; but as ye may see the mind or likeness of your face, which is not the very face, but the figure thereof, so the bread is the figure or mind of Christ's body in earth, and therefore Christ said, As oft as ye do this thing do it in mind of me, Luke xxii.

Also ye say this, As a man may light many candles at one candle, and yet the light of that candle is never the more nor ever the less. So ye say that the manhood of Christ descendeth into each part of every host, and the manhood of Christ is never the more nor less. Where then becometh your ministrations? For if a man light many candles at one candle, as long as they burn there will be many candles lighted, and as well the last candle as the first; and so by this reason, if ye shall fetch your word at God, and make God, there

must needs be many gods, and that is forbidden in the first commandment, Exod. xx. And as for making more, either making less, of Christ's manhood, it lieth not in your power to come there nigh, neither to touch it, for it is ascended into heaven in a spiritual body, Matt. xxviii., which he suffered not Mary Magdalen to touch, when her sins were forgiven to her.

Therefore all the sacraments that are left here in earth are but minds of the body of Christ, for a sacrament is no more to say but a sign or mind of a thing passed, or a thing to come; for when Jesus spake of the bread, and said to his disciples, Luke xxii., As ye do this thing, do it in mind of me, it was set for a mind of good things passed of Christ's body; but when the angel showed to John, Apocalypse xvii., the sacraments of the woman and of the beast that bare her, it was set for a mind of evil things to come on the face of the earth, and great destroying of the people of God. And in the old law there were many figures or minds of things to come. For before Christ, circumcision was commanded by a law; and he that kept not the law was slain. And yet St. Paul saith, Rom., ii. And neither is it circumcision that is openly in the flesh, but he that is circumcised of heart in spirit, not the letter whose praising is not of men, but of God. Peter saith in the third chapter of his epistle, And so baptism of like form maketh not us safe, but the putting away of the filthiness of the flesh, and the having of good conscience in God by the again rising of our Lord Jesus Christ from death, that we should be made heirs of everlasting life, he went up into heaven, and angels, and powers, and virtues, are made subjects to Him.

And also the Scripture saith of John Baptist, Matt. iii., that he preached in the wilderness and said, A stronger than I shall come after me, and I am not worthy to kneel down and unlace his shoe; and yet Christ said that he was more than a prophet. See also Isaiah xl. Matt. xi. How may ye then say that ye are worthy to make his body, and yet your works bear witness that ye are less than the prophets, for if ye were not, ye should not teach the people to worship the sacraments or minds* of Christ for Christ himself; which sacraments or figures are lawful as God taught them and left them unto us, as the sacrifices or minds of the old law were full good. As it is written, They that kept them should live in them, Paul, Rom. x. And so the bread that Christ brake was left to us for mind of things passed for the body of Christ, that we should believe he was a very man in kind as we are, but as God in power, and that

* Remembrances.

his manhood was sustained by food as ours. For St. Paul saith he was very man, and in form he was found as man. And so we must believe that he was very God and very man together, and that he ascended up very God and very man to heaven, and that he shall be there till he come to doom the world. And we may not see him bodily, being in this life, as it is written, Peter i., For he saith, Whom ye have not ye love, into whom ye now not seeing believe. And John saith in the first chapter of his Gospel, No man saw God; none but the only-begotten Son that is in the bosom of the Father, He hath told it out. And John saith in his first epistle, the third chapter, Every man that sinneth seeth not him, neither knoweth him. By what reason then say ye that are sinners that ye make God? truly this must needs be the worst sin, to say that ye make God, and it is the abomination of discomfort that is said in Daniel the prophet to be standing in the holy place; he that readeth let him understand.

Also Luke saith, chap. xxii., that Christ took the cup after that he had supped, and gave thanks and said, This cup is the new testament in my blood that shall be shed into the remission of sins for man. Now, what say ye; the cup which he said was the new testament in his blood, was it a material cup in which the wine was that he gave his disciples wine of, or was it his most blessed body in which the blessed blood was kept till it was shed out for the sins of them that should be made safe by his passion? Needs must we say that he spake of his holy body, as he did when he called his passion or suffering in body a cup, when he prayed to his father, before he went to his passion, Matt. xxvi., and said, If it be possible that this cup pass from me, but if thou wilt that I drink it, thy will be done? He spake not here of the material cup in which he had given his disciples drink; for it troubled not him, but he prayed for his great sufferance and bitter death, the which he suffered for our sins and not for his own. And if he spake of his holy body and passion when he said, This cup is the new testament in my blood, so he spake of his holy body, when he said, This is my body which shall be given for you, and not of the material bread which he had in his hand. Also in another place he calleth his passion a cup, Matt. xx., where the mother of Zebedee's sons came to him, and asked of him that her two sons, when he came to his kingdom, might sit one on his right side, and one at his left side. And he answered and said, Woman, thou wottest not what thou asketh; then he said to them, May ye drink of the cup that I shall drink? and they said, Yea, Lord. And he said, Ye shall drink of my cup, but to sit on

my right hand or left hand it is not mine to give, but to the Father it is proper. But in that he said, Ye shall drink of my cup, he promised them to suffer tribulation of this world as he did, by the which they should enter into life everlasting, and to be both on his right hand. And thus ye may see that Christ spake not of the material cup, neither of himself, nor of his apostles, neither of material bread, neither of material wine. Therefore let every man wisely, with meek prayers, and great study, and also charity, read the words of God and holy Scriptures; but many of you are like the mother of Zebedee's sons to whom Christ said, Thou knowest not what thou askest. So, many of you know not what ye ask, nor what you do; for if ye did, ye would not blaspheme God as ye do, to set an alien God instead of the living God. Also Christ saith, John xv., I am a very* vine; wherefore then worship ye not the vine for God, as ye do the bread? Wherein was Christ a very vine, or wherein was the bread Christ's body, in figurative speech, which is hidden to the understanding of sinners? Then if Christ became not a material or an earthly vine, neither did a material vine become the body of Christ. So neither the bread, material bread, was changed from its substance to the flesh and blood of Christ.

Have ye not read in John the second, when Christ came into the temple, they asked of him what token he would show, that they might believe him. And he answered them, Cast down this temple, and in three days I shall raise it again; which words were fulfilled in his rising again from death; but when he said, Undo this temple, in that that he said this, they were in error, for they understood it fleshly, and had supposed that he had spoken of the temple of Jerusalem, because he stood in it. And therefore they accused him at his passion full falsely. Matt. xxvi. For he spake of the temple of his blessed body, which rose again in the third day. And right so Christ spake of his holy body when he said, This is my body which shall be given for you, Luke xxii., which was given to death, and to rising again to bliss, for all that shall be saved by him. But like as they accused him falsely of the temple of Jerusalem, so now-a-days they accuse falsely against Christ, and say that Christ spake of the bread that he brake among his apostles; for in that Christ said this, they are deceived, take it fleshly, and turn it to the material bread, as the Jews did to the temple; and on this false understanding they make abomination of discomfort, as is said by Daniel the prophet, and in Matthew xxiv., to be standing in the holy place; he that readeth let him understand.

* True.

Now, therefore, pray we heartily to God, that this evil may be made short for the chosen men, as he hath promised in his blessed Gospel. Matt. xxiv. And the large and broad way that leadeth to perdition may be stopped, and the strait and narrow way that leadeth to bliss may be made open by Holy Scriptures, that we may know which is the will of God, to serve him in truth and holiness in the dread of God, that we may find by him a way of bliss everlasting. So be it.

DISCOURSE TENTH.

HUGH LATIMER.

It is precisely three hundred years, this very day,* since Latimer was burned alive at the stake, by the decree of Bloody Mary, uttering those memorable and truly prophetic words to his companion in the flames, "*Be of good comfort, Brother Ridley, and play the man, we shall this day light such a candle, by God's grace, in England, as, I trust, never shall be put out.*" He was now old and gray-headed, for he was born, the son of an humble but pious yeoman, about the year 1480, at Thurstaston, in the county of Leicester, England. Latimer received his early education at Cambridge, and in 1509 was elected Fellow of Clare Hall. Up to the age of thirty he was a most violent and bigoted papist; but was brought to the knowledge of the truth through the personal conversation of Bilney, then a student at Cambridge; and henceforth, to use his own words, "began to smell the Word of God, and forsook the school-doctors, and such fooleries."

Becoming an earnest preacher of the truth which he once opposed, he incurred the persecution of the papists, but was licensed by Cardinal Wolsey, before whom he was accused; and soon called into particular notice, as Henry the Eighth now began to throw off the shackles of the Pope of Rome. In the year 1535, Latimer was appointed to the Bishopric of Worcester, where he promoted the Reformation to the utmost of his ability, and did much to procure the authorized publication of the Bible in English. In 1539, when Gardner and other Romish ecclesiastics had prejudiced the mind of the king, and secured the passage of articles restoring some of the leading points of Popery, Latimer resigned his official position, and retired to private life, whence he was soon called, at the instigation of Bishop Gardner, and committed to prison in the Tower, where he remained six years. On the accession of Edward VI. he was set at liberty, and during this reign constantly preached the Gospel, both at court and in various parts of the country. When Queen Mary succeeded to the throne, Latimer was cited to appear for trial before a council, and well knew that it was for his life. He passed

* 16th of October, 1855.

through Smithfield on his way, and said of that place, that it "had long groaned for him," expecting to die where so many had been burned in previous years. He was committed again to the Tower, and confined in a cell with three others, Cranmer, Ridley, and Bradford. In 1554 the three bishops were removed to Oxford, where they were tried, condemned, and imprisoned. They were finally brought before the commissioners appointed by the Pope, September 30, 1555; the aged Latimer girded as to his waist "with a penny leathern girdle, at which his New Testament hung by a string of leather, and his spectacles, without case, depending about his neck upon his breast." On the 16th of October, Latimer and Ridley were led forth to the place of execution, in front of Balliol College, on the north side of Oxford, where they were compelled to hear their doctrines and characters aspersed in a sermon by a renegade priest. They were then fastened to the stake by a chain around the middle of the body, a bag of gunpowder was tied to the neck of each, the faggots were fired, and the martyrs were consumed, calling upon the name of the Lord.

Latimer ranks high in the first quality of a preacher—that he preached *Christ*, and salvation *without human merit*. His sermons were not learned, and many of his anecdotes and illustrations would not suit the modern taste. But he always insisted on the cardinal doctrine, that justification is not by works, and that Christ, by the one only oblation of his body, sanctified forever those that believe. In *courage*, too, Latimer has never been excelled. To the king he said, "If your grace allow me for a preacher, I would desire your grace to give me leave to discharge my conscience." "Latimer, Latimer," he exclaimed, at the beginning of one of his sermons, "thou art going to speak before the high and mighty King Henry VIII., who is able, if he think fit, to take thy life away. Be careful what thou sayest. But Latimer, Latimer, remember also that thou art about to speak before the Kings of kings, and Lord of lords. Take heed that thou dost not displease him." His *reverence for the Scripture* was equal to his courage. "I would be ruled by God's book," said he; "and rather than depart one jot from it, I would be torn by wild horses." Of some who complained, he said, "I would rather follow Paul, though they had all the doctors on their side." In his *daily life* Latimer exemplified what he preached. He visited the narrow chambers of the students, and the dark rooms of the working-classes, and "watered with good deeds whatsoever he had before planted by godly words."

As a *powerful* preacher Latimer has been rarely equaled, and perhaps never excelled. His enemies, "though swelling, blown full, and puffed up, like Æsop's frog, with envy and malice against him," as Becon has it, returned from hearing him with the words of exaggeration, "Never spake like this man." His style is lively and cheerful, and though in his sermons we meet with many quaint, odd, and coarse things, yet we

every where discover the traces of his homely wit, his racy manner, his keen observation, his manly freedom, his playful temper, and his simplicity and sincerity of heart. Says a well-known English divine, "If a combination of sound Gospel doctrine, plain Saxon language, boldness, liveliness, directness, and simplicity, can make a preacher, few, I suspect, have ever equaled old Latimer."

It was customary with the preachers of Latimer's day, oftentimes, to seize upon some singular topic to engage the attention of their hearers, which may account for the odd title of the sermon which follows. It was preached in 1548, when Latimer must have been nearly seventy years of age, and perhaps in no one of his discourses (of which the very rare extant editions contain forty-five) does the great martyr-preacher appear to better advantage.

SERMON OF THE PLOW.

"For whatsoever things were written aforetime, were written for our learning."—ROM. xv., 4.

All things that are written in God's book, in the Bible book, in the book of the Holy Scripture, are written to be our doctrine. I told you in my first sermon,* honorable audience, that I proposed to declare unto you two things, the one, what seed should be sown in God's field, in God's plow-land; and the other, who should be the sowers.

That is to say, what doctrine is to be taught in Christ's Church and congregation, and what men should be the teachers and preachers of it. The first part I have told you in the three sermons past, in which I have assayed to set forth my plow, to prove what I could do. And now I shall tell you who are the plowers; for God's word is seed to be sown in God's field, that is, the faithful congregation, and the preacher is the sower. And it is said in the Gospel; "He that soweth, the husbandman, the plowman, went forth to sow his seed." So that a preacher is compared to a plowman, as it is in another place: "No man that putteth his hand to the plow, and looketh back, is apt for the kingdom of God," (Luke ix.) That is to say, let no preacher be negligent in doing his office. This is one of the places that has been racked,† as I told you of racking Scriptures, and I have been one of them myself that have racked it, I cry

* The sermon here mentioned has not been preserved.

† Wrested or perverted.

God mercy for it; and have been one of them that have believed, and have expounded it against religious persons that would forsake their order which they had professed, and would go out of their cloister; whereas indeed it relates not to monkery, nor makes at all for any such matter; but it is directly spoken of diligent preaching of the word of God. For preaching of the Gospel is one of God's plow-works, and the preacher is one of God's plowmen.

Be not offended with my similitude, in that I compare preaching to the labor and work of plowing, and the preacher to a plowman; ye may not be offended with this my similitude, though I have been unjustly slandered by some persons for such thing. * * * * * But as preachers must be wary and circumspect, that they give not any just occasion to be slandered and ill-spoken of by the hearers, so the auditors must not be offended without cause. For heaven is in the Gospel likened unto a mustard-seed: it is compared also to a piece of leaven; and Christ saith, that at the last day he will come like a thief; and what dishonor is this to God? Or what derogation is this to heaven? You should not then, I say, be offended with my similitude, because I liken preaching to a plowman's labor, and a prelate to a plowman. But now you will ask me, whom I call a prelate? A prelate is that man, whatsoever he is, that has a flock to be taught by him; whosoever has any spiritual charge in the faithful congregation, and whosoever he is that has a cure of souls.

Well may the preacher and the plowman be likened together; first, for their labor at all seasons of the year; for there is no time of the year in which the plowman has not some special work to do; as in my country in Leicestershire, the plowman has a time to set forth, and to assay his plow, and other times for other necessary works to be done. And they also may be likened together for the diversity of works, and variety of offices that they have to do. For as the plowman first sets forth his plow, and then tills the land, and breaks it in furrows, and sometimes ridges it up again; and at another time harrows it and clotteth it,* and sometimes dungs it and hedges it, digs it and weeds it, and makes it clean; so the prelate, the preacher, has many diverse offices to do. He has first a busy work to bring his parishieners to a right faith, as Paul calleth it; and not a swerving† faith, but to a faith that embraces Christ, and trusts to his merits; a lively faith, a justifying faith; a faith that makes a man righteous, without respect of works; as you have it very well declared and set forth in the homily. He has then a busy work, I say, to bring his flock to a right faith, and then to confirm them in the

* Breaks the clods.

† Wandering, changing.

same faith. Now casting them down with the law, and with threatenings of God for sin; now ridging them up again with the Gospel, and with the promises of God's favor. Now weeding them, by telling them their faults, and making them forsake sin; now clotting them, by breaking their stony hearts, and by making them supple-hearted, and making them to have hearts of flesh; that is, soft hearts, and apt for doctrine to enter in. Now teaching to know God rightly, and to know their duty to God and their neighbors. Now exhorting them when they know their duty, that they do it, and be diligent in it; so that they have a continual work to do. Great is their business, and therefore great should be their hire. They have great labors, and therefore they ought to have good livings, that they may commodiously feed their flock; for the preaching of the word of God unto the people, is called meat; Scripture calls it meat; not strawberries, that come but once a year, and tarry not long, but are soon gone; but it is meat, it is not dainties. The people must have meat, that is familiar and continual, and daily given unto them to feed upon. Many make a strawberry of it, ministering it but once a year; but such do not the office of good prelates. For Christ saith, "Who think you is a wise and a faithful servant? He that giveth meat in due time." So that he must at all times convenient preach diligently; therefore saith He, "Who, think ye, is a faithful servant?" He speaks as though it were a rare thing to find such a one, and as though He should say, there are but few of them to be found in the world. And how few of them there are throughout this realm that give meat to their flock as they should do, the visitors can best tell. Too few, too few, the more is the pity, and never so few as now.

By this then it appears that a prelate, or any that has the cure of souls must diligently and substantially work and labor. Therefore, saith Paul to Timothy, "He that desireth to have the office of a bishop, or a prelate, that man desireth a good work." Then if it is a good work, it is work; you can make but a work of it. It is God's work, God's plow, and that plow God would have still going. Such then as loiter and live idly, are not good prelates, or ministers. And of such as do not preach and teach, and do their duties, God saith by his prophet Jeremy, "Cursed be the man that doth the work of God fraudulently, guilefully, or deceitfully; some books have it negligently or slackly." How many such prelates, how many such bishops, Lord, for Thy mercy, are there now in England? And what shall we in this case do? shall we company with them? O Lord, for Thy mercy! shall we not company with them? O Lord, whither

shall we flee from them? But "Cursed be he that doth the work of God negligently or guilefully." A sore word for them that are negligent in discharging their office, or have done it fraudulently; for that is the thing which makes the people ill.

But it must be true that Christ saith, "Many are called, but few are chosen." (Matt. xxii.) Here I have an occasion by the way to say somewhat unto you; yea, for the place that I alleged unto you before out of Jeremy, the forty-eighth chapter. And it was spoken of a spiritual work of God, a work that was commanded to be done, and it was of shedding blood, and of destroying the cities of Moab. For, saith he, "Cursed be he that keepeth back his sword from shedding of blood." As Saul, when he kept back the sword from shedding of blood, at the time he was sent against Amalek, was refused of God for being disobedient to God's commandment, in that he spared Agag the king. So that place of the prophet was spoken of them that went to the destruction of the cities of Moab, among which there was one called Nebo, which was much reprov'd for idolatry, superstition, pride, avarice, cruelty, tyranny, and hardness of heart; and these sins were plagued of God and destroyed.

Now what shall we say of these rich citizens of London? what shall I say of them? Shall I call them proud men of London, malicious men of London, merciless men of London? No, no, I may not say so; they will be offended with me then. Yet must I speak. For is there not reigning in London as much pride, as much covetousness, as much cruelty, as much oppression, and as much superstition, as there was in Nebo? Yes, I think, and much more too. Therefore, I say, Repent, O London! repent, repent. Thou hearest thy faults told thee; amend them, amend them. I think, if Nebo had had the preaching that thou hast, they would have converted. And, you rulers and officers, be wise and circumspect, look to your charge, and see you do your duties; and rather be glad to amend your ill living than be angry when you are warned or told of your fault. What ado was there made in London at a certain man, because he said (and indeed at that time on a just cause), "Burgesses," quoth he, "nay, butterflies."* What ado there was for that word! and yet would that they were no worse than butterflies. Butterflies do but their nature; the butterfly is not covetous, is not

* This was spoken in allusion to the fickle conduct of many of the London citizens a few years before. In the latter part of the reign of Henry VIII., when the king hearkened again to his popish counselors, many citizens became favorers of Romanism who had promoted the Reformation at first.

greedy of other men's goods ; is not full of envy and hatred, is not malicious, is not cruel, is not merciless. The butterfly glories not in her own deeds, nor prefers the traditions of men before God's word ; it commits not idolatry, nor worships false gods. But London can not abide to be rebuked ; such is the nature of men. If they are pricked, they will kick ; if they are galled, they will wince ; but yet they will not amend their faults, they will not be ill spoken of. But how shall I speak well of them ? If you would be content to receive and follow the word of God, and favor good preachers, if you could bear to be told of your faults, if you could amend when you hear of them, if you could be glad to reform that which is amiss ; if I might see any such inclination in you, that you would leave off being merciless, and begin to be charitable, I would then hope well of you, I would then speak well of you. But London was never so ill as it is now. In times past men were full of pity and compassion, but now there is no pity ; for in London their brother shall die in the streets for cold, he shall lie sick at the door, and perish there for hunger. Was there ever more unmercifulness in Nebo ? I think not. In times past, when any rich man died in London, they were wont to help the poor scholars of the universities with exhibitions. When any man died, they would bequeath great sums of money toward the relief of the poor. When I was a scholar in Cambridge myself, I heard very good report of London, and knew many that had relief from the rich men of London ; but now I hear no such good report, and yet I inquire of it, and hearken for it ; but now charity is waxen cold, none helps the scholar nor yet the poor. And in those days, what did they when they helped the scholars ? They maintained and gave them livings who were very papists, and professed the Pope's doctrine : and now that the knowledge of God's word is brought to light, and many earnestly study and labor to set it forth, now hardly any man helps to maintain them.

Oh London, London ! repent, repent ; for I think God is more displeased with London than ever he was with the city of Nebo. Repent, therefore ; repent, London, and remember that the same God liveth now that punished Nebo, even the same God, and none other ; and He will punish sin as well now as He did then : and He will punish the iniquity of London as well as He did them of Nebo. Amend, therefore. And you that are prelates, look well to your office ; for right prelating is busy laboring, and not lording. Therefore preach and teach, and let your plow be going. Ye lords, I say, that live like loiterers, look well to your office—the plow is your

office and charge. If you live idle and loiter, you do not your duty, you follow not your vocation; let your plow therefore be going, and not cease, that the ground may bring forth fruit.

But now methinks I hear one say unto me: "Wot ye what you say? Is it a work? Is it a labor? How then hath it happened that we have had for so many hundred years so many unpreaching prelates, lording loiterers, and idle ministers?" You would have me here to make answer, and to show the cause thereof. Nay, this land is not for me to plow, it is too stony, too thorny, too hard for me to plow. They have so many things that make for them, so many things to say for themselves, that it is not for my weak team to plow them. They have to say for themselves long customs, ceremonies, and authority, placing in Parliament, and many things more. And I fear this land is not yet ripe to be plowed; for, as the saying is, it lacketh weathering: it lacketh weathering, at least it is not for me to plow. For what shall I look for among thorns, but pricking and scratching? What among stones, but stumbling? What, I had almost said, among serpents, but stinging? But this much I dare say, that since lording and loitering hath come up, preaching hath come down, contrary to the apostles' time: for they preached and lorded not, and now they lord and preach not. For they that are lords will ill go to plow: it is no meet office for them; it is not seeming for their estate. Thus came up lording loiterers: thus crept in unpreaching prelates, and so have they long continued. For how many unlearned prelates have we now at this day! And no marvel; for if the plowmen that now are were made lords, they would give over plowing; they would leave off their labor, and fall to lording outright, and let the plow stand: and then both plows not walking,* nothing should be in the commonweal but hunger. For ever since the prelates were made lords and nobles, their plow standeth, there is no work done, the people starve. They hawk, they hunt, they card, they dice, they pastime in their prelacies with gallant gentlemen, with their dancing minions, and with their fresh companions, so that plowing is set aside. And by the lording and loitering, preaching and plowing is clean gone. And thus, if the plowmen of the country were as negligent in their office as prelates are, we should not long live, for lack of sustenance. And as it is necessary to have this plowing for the sustentation of the body, so must we have also the other for the satisfaction of the soul, or else we can not live long spiritually. For as the body wastes and consumes away for lack of bodily meat, so the soul pines away for de-

* Working.

fault of spiritual meat. But there are two kinds of inclosing, to hinder both these kinds of plowing; the one is an inclosing to hinder the bodily plowing, and the other to hinder the holy day plowing, the Church plowing.

The bodily plowing is taken in and inclosed for the gain of individuals. For what man will let go or diminish his private advantage for a commonwealth? And who will sustain any damage for public benefit? The other plow also no man is diligent to set forward, and no man will hearken to it. But to hinder it all men's ears are open; yea, and there are a great many of this kind of plowmen, who are very busy, and would seem to be very good workmen: I fear some are rather mock-gospelers than faithful plowmen. I know many myself that profess the Gospel, and live nothing thereafter. I know them, and have been conversant with some of them. I know them, and I speak it with a heavy heart, there is as little charity and good* living in them as in any others, according to that which Christ said in the Gospel to the great number of people that followed Him; as though they had an earnest zeal for His doctrine, whereas indeed they had it not: "Ye follow me," saith He, "not because ye have seen the signs and miracles that I have done; but because ye have eaten the bread, and refreshed your bodies; therefore you follow Me." So that I think many now-a-days profess the Gospel for the living's sake, not for the love they bear to God's word. But they that will be true plowmen must work faithfully for God's sake, for the edifying of their brethren. And as diligently as the husbandman ploweth for the sustentation of the body, so diligently must the prelates and ministers labor for the feeding of the soul; both the plows must still be going, as most necessary for man. And wherefore are magistrates ordained, but that the tranquillity of the commonweal may be confirmed, limiting both plows?

But now for the fault of unpreaching prelates, methinks I could guess what might be said for excusing of them. They are so troubled with lordly living, they are so placed in palaces, couched in courts, ruffling in their rents, dancing in their dominions, burdened with embassages, pampering themselves like a monk that maketh his jubilee; and moiling† in their gay manors and mansions, and so troubled with loitering in their lordships, that they can not attend it. They are otherwise occupied, some in the king's matters, some are ambassadors, some of the privy council, some to furnish the

* Holy and virtuous.

† Drudging.

court, some are lords of the Parliament, some are presidents, and some comptrollers of mints.*

Well, well, is this their duty? Is this their office? Is this their calling? Should we have ministers of the Church to be comptrollers of the mints? Is this a meet office for a priest that hath cure of souls? Is this his charge? I would here ask one question; I would fain know who controlleth the devil at home in his parish, while he controlleth the mint? If the apostles might not leave the office of preaching to the deacons, shall one leave it for minting? I can not tell you; but the saying is, that since priests have been minters, money hath been worse than it was before. And they say that the evilness of money hath made all things dearer. And in this behalf I must speak to England. "Hear, my country, England," as Paul said in his first epistle to the Corinthians, the sixth chapter; for Paul was no sitting bishop, but a walking and a preaching bishop—but when he went from them, he left there behind him the plow going still; for he wrote unto them, and rebuked them for going to law, and pleading their causes before heathen judges: "Is there," saith he, "among you no wise man, to be an arbitrator in matters of judgment? What, not one of all that can judge between brother and brother; but one brother goeth to law with another, and that before heathen judges? Appoint those for judges that are most abject and vile in the congregation." Which he speaks to rebuke them; "For," saith he, "I speak it to your shame." So, England, I speak it to thy shame; is there never a nobleman to be a lord-president, but it must be a prelate? Is there never a wise man in the realm to be a comptroller of the mint? I speak it to your shame. I speak it to your shame. If there be never a wise man, make a water-bearer, a tinker, a cobbler, a slave, a page, comptroller of the mint: make a mean gentleman, a groom, a yeoman, or a poor beggar, lord-president.

Thus I speak, not that I would have it so; but to your shame, if there is never a gentleman meet or able to be lord-president. For why are not the noblemen and young gentlemen of England so brought up in knowledge of God, and in learning, that they may be able to execute offices in the commonweal? The king has a great many wards, and I trow there is a court of wards; why is there not a school for the wards, as well as there is a court for their lands? Why are they not set in schools where they may learn? Or why are they not sent to the universities, that they may be able

* The popish prelates who are described by Latimer in this and the preceding paragraphs, were accustomed to hold offices of state, and to be concerned in the government.

to serve the king when they come to age? If the wards and young gentlemen were well brought up in learning, and in the knowledge of God, they would not when they come to age so much give themselves to other vanities. And if the nobility be well trained in godly learning, the people would follow the same train. For truly, such as the noblemen are, such will the people be. And now, the only cause why noblemen are not made lord-presidents, is because they have not been brought up in learning.

Therefore for the love of God appoint teachers and schoolmasters, you that have charge of youth; and give the teachers stipends worthy their pains, that they may bring them up in grammar, in logic, in rhetoric, in philosophy, in the civil law, and in that which I can not leave unspoken, of the word of God. Thanks be unto God, the nobility otherwise is very well brought up in learning and godliness, to the great joy and comfort of England; so that there is now good hope in the youth, that we shall another day have a flourishing commonweal, considering their godly education. Yea, and there are already noblemen enough, though not so many as I would wish, able to be lord-presidents, and wise men enough for the mint. And as unmeet a thing it is for bishops to be lord-presidents, or priests to be minters, as it was for the Corinthians to plead matters of variance before heathen judges. It is also a slander to the noblemen, as though they lacked wisdom and learning to be able for such offices, or else were no men of conscience, or else were not meet to be trusted, and able for such offices. And a prelate has a charge and cure otherwise; and therefore he can not discharge his duty and be a lord-president too. For a presidentship requireth a whole man; and a bishop can not be two men. A bishop has his office, a flock to teach, to look unto; and therefore he can not meddle with another office, which alone requires a whole man; he should therefore give it over to whom it is meet, and labor in his own business; as Paul writes to the Thessalonians, "Let every man do his own business, and follow his calling." Let the priest preach, and the nobleman handle the temporal matters. Moses was a marvelous man, a good man: Moses was a wonderful man, and did his duty, being a married man: we lack such as Moses was. Well, I would all men would look to their duty, as God hath called them, and then we should have a flourishing Christian commonweal.

And now I would ask a strange question; who is the most diligent bishop and prelate in all England, that passes all the rest in doing his office? I can tell, for I know who it is; I know him well. But now I think I see you listening and hearkening that I should

name him. There is one that passes all the other, and is the most diligent prelate and preacher in all England. And will ye know who it is? I will tell you—it is the Devil. He is the most diligent preacher of all others; he is never out of his diocese; he is never from his cure: you shall never find him unoccupied; he is ever in his parish; he keeps residence at all times; you shall never find him out of the way; call for him when you will he is ever at home. He is the most diligent preacher in all the realm; he is ever at his plow; no lording nor loitering can hinder him; he is ever applying his business, you shall never find him idle I warrant you. And his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kinds of popery. He is ready as can be wished for to set forth his plow; to devise as many ways as can be to deface and obscure God's glory. Where the devil is resident, and has his plow going, there away with books and up with candles;* away with Bibles and up with beads; away with the light of the Gospel, and up with the light of candles, yea, at noon-day. Where the devil is resident, that he may prevail, up with all superstition and idolatry; censing, painting of images, candles, palms, ashes, holy water, and new service of men's inventing; as though man could invent a better way to honor God with, than God Himself hath appointed. Down with Christ's cross, up with purgatory pickpurse,† up with him, the popish purgatory, I mean. Away with clothing the naked, the poor and impotent, up with decking of images, and gay garnishing of stocks and stones: up with man's traditions and his laws, down with God's traditions and his most holy word. Down with the old honor due to God, and up with the new god's honor. Let all things be done in Latin: there must be nothing but Latin, not so much as "Remember man that thou art ashes, and into ashes shalt thou return:" which are the words that the minister speaketh unto the ignorant people, when he gives them ashes upon Ash-Wednesday, but it must be spoken in Latin. God's word may in no wise be translated into English.

Oh that our prelates would be as diligent to sow the corn of good doctrine, as Satan is to sow cockle and darnel! And this is the devilish plowing, which worketh to have things in Latin, and hinders the fruitful edification. But here some man will say to me, What, sir, are you so privy to the devil's counsel that you know all this to be true?—True I know him too well, and have obeyed him a lit-

* The lighted tapers used in the popish services.

† Alluding to the vast sums extorted under pretense of praying for the souls in purgatory.

tle too much in condescending to some follies; and I know him as other men do, yea that he is ever occupied, and ever busy in following his plow. I know by St. Peter, who saith of him, "He goeth about like a roaring lion, seeking whom he may devour." I would have this text well viewed and examined, every word of it: "He goeth about" in every corner of his diocese; he goeth on visitation daily, he leaves no place of his cure unvisited: he walks round about from place to place, and ceases not. "As a lion," that is, strongly, boldly, and proudly; stately and fiercely, with haughty looks, with his proud countenances, with his stately braggings. "Roaring;" for he lets not any occasion slip, to speak or to roar out when he seeth his time. "He goeth about seeking," and not sleeping, as our bishops do; but he seeketh diligently, he searcheth diligently all corners, where he may have his prey. He roveth abroad in every place of his diocese; he standeth not still, he is never at rest, but ever in hand with his plow, that it may go forward. But there was never such a preacher in England as he is. Who is able to tell his diligent preaching, which every day, and every hour, labors to sow cockle and darnel, that he may bring out of form, and out of estimation and renown, the institution of the Lord's Supper and Christ's cross? For there he lost his right; for Christ said, "Now is the judgment of this world, and the prince of this world shall be cast out. And as Moses did lift up the serpent in the wilderness, so must the Son of man be lift up. (John iii.) And when I shall be lift up from the earth, I will draw all things unto Myself."—For the devil was disappointed of his purpose; for he thought all to be his own: and when he had once brought Christ to the cross, he thought all was sure.

But there lost he all reigning: for Christ said, "I will draw all things to Myself." He means, drawing of man's soul to salvation. And that He said He would do by His own self; not by any other sacrifice. He meant by His own sacrifice on the cross, where He offered Himself for the redemption of mankind; and not the sacrifice of the mass, to be offered by another. For who can offer Him but Himself? He was both the Offerer and the Offering. And this is the mark at which the devil shooteth, to evacuate* the cross of Christ, and to mangle the institution of the Lord's Supper; which, although he can not bring to pass, yet he goes about by his sleights and subtle means to frustrate the same; and these fifteen hundred years he has been a doer, only purposing to make Christ's death of small efficacy and virtue. For whereas Christ, "according as the

* To empty, or make of none effect.

serpent was lifted up in the wilderness," so would He Himself be exalted; that thereby as many as trusted in Him should have salvation; but the devil would none of that. They would have us saved by a daily oblation propitiatory; by a sacrifice expiatory, or remissory.*

Now if I should preach in the country, among the unlearned, I would tell what propitiatory, expiatory, and remissory mean; but here is a learned auditory: yet for them that are unlearned I will expound it. Propitiatory, expiatory, remissory, or satisfactory, for they signify all one thing in effect, and it is nothing else but whereby to obtain remission of sins, and to have salvation. And this way the devil used to evacuate the death of Christ, that we might have affiance in other things, as in the daily sacrifice of the priest; whereas Christ would have us to trust in His sacrifice alone. So He was "the Lamb that hath been slain from the beginning of the world;" and therefore He is called "a Continual Sacrifice; and not for the continuance of the mass, as the blanchers have blanched it, and wrested it, and as I myself did once mistake it. But Paul saith, "By Himself, and by none other, Christ made purgation and satisfaction for the whole world."

Would that this word, *by Himself*, had been better weighed and looked upon, and to make them holy; for Christ is a *continual* sacrifice, in effect, fruit, and operation; that like as they, who, seeing the serpent hang up in the desert, were put in remembrance of Christ's death, in whom as many as believed were saved; so all men that trusted in the death of Christ shall be saved, as well they that were before, as they that come after. For He was a continual sacrifice, as I said in effect, fruit, operation, and virtue. As though He had from the beginning of the world, and continually should to the world's end, hang still on the cross; and He is as fresh hanging on the cross now, to them that believe and trust in Him, as He was fifteen hundred years ago, when He was crucified.

Then let us trust upon His death alone, and look for no other sacrifice propitiatory, than the same bloody sacrifice, the lively sacrifice; and not the dry sacrifice,† but a bloody sacrifice. For Christ Himself said, "It is perfectly finished:" "I have taken at My Father's hand the dispensation of redeeming mankind, I have wrought man's redemption, and have dispatched the matter." Why then mangle

* In the Romish Church the mass is offered daily, as a sacrifice for the remission of sins.

† The papists distinguish the sacrifice of the mass from the actual death of Christ upon the cross by calling it "an unbloody sacrifice."

ye Him? Why do ye divide Him? Why make you of Him more sacrifices than one? Paul saith, "Christ our passover is offered up:" so that the thing is done, and Christ hath done it, and He hath done it once for all: and it was a bloody sacrifice, not a dry sacrifice.

Why then, it is not the mass that avails or profits for the quick and the dead. Woe to thee, O devil, woe to thee that hast prevailed so far and so long; that hast made England to worship false gods, forsaking Christ their Lord. Woe to thee, devil, woe to thee, devil, and all thy angels. If Christ by His death draw all things to Himself, and draws all men to salvation, and to heavenly bliss, that trust in Him—then the priests at the mass, at the Popish mass, I say, what can they draw, when Christ draweth all, but lands and goods from the right heirs? The priests draw goods and riches, benefices and promotions to themselves; and such as believed in their sacrifices they draw to the devil. But Christ is He that draweth souls unto Him by His bloody sacrifice. What have we to do then, but to eat in the Lord at His Supper?

What other service have we to do to Him, and what other sacrifice have we to offer, but the mortification of our flesh? What other oblation have we to make but of obedience, of good living, of good works, and of helping our neighbors? But as for our redemption, it is done already, it can not be done better: Christ has done that so well that it can not be amended. It can not be devised how to make that any better than He hath done it. But the devil, by the help of that Italian bishop* yonder, his chaplain, has labored by all means that he might, to frustrate the death of Christ and the merits of His passion. And they have devised for that purpose to make us believe in other vain things by his pardons; as to have remission of sins for praying on hallowed beads; for drinking of the bake-house bowl; as a canon of Waltham Abbey once told me, that whenever they put their loaves of bread into the oven, as many as drank of the pardon bowl should have pardon for drinking of it. A mad thing, to give pardon to a bowl! Then to Pope Alexander's holy water, to hallowed bells, palms, candles, ashes, and what not! And of these things, every one has taken away some part of Christ's sanctification; every one has robbed some part of Christ's passion and cross, and has mingled Christ's death, and has been made to be propitiatory and satisfactory, and to put away sin. Yea, and Alexander's holy water yet at this day remains in England, and is used for a remedy against spirits, and to chase away devils; yea, and I would this had been the worst. I would this were the worst. But

* The Pope.

woe worth thee, O devil, that hast prevailed to evacuate Christ's cross, and to mangle the Lord's Supper. These are the Italian bishop's devices, and the devil has shot at this mark to frustrate the cross of Christ : he shot at this mark long before Christ came ; he shot at it four thousand years before Christ hanged on the cross, or suffered his passion.

For the brazen serpent was set up in the wilderness to put men in remembrance of Christ's coming ; that as they which beheld the brazen serpent were healed of their bodily diseases, so they that looked spiritually upon Christ that was to come, in Him should be saved spiritually from the devil. The serpent was set up in memory of Christ to come, but the devil found means to steal away the memory of Christ's coming, and brought the people to worship the serpent itself, and to cense him, to honor him, and to offer to him, to worship him, and to make an idol of him. And this was done by the market men that I told you of. And the clerk of the market did it for the lucre and advantage of his master, that thereby his honor might increase ; for by Christ's death he could have but small worldly advantage. And so even now has he certain blanchers* belonging to the market, to stop the light of the Gospel, and to hinder the king's proceedings in setting forth the word and glory of God. And when the king's majesty, with the advice of his honorable council, goes about to promote God's word, and to set an order in matters of religion, there shall not lack blanchers that will say, As for images, whereas they have used to be censed, and to have candles offered unto them, none are so foolish as to do it to the stock or stone, or to the image itself ; but it is done to God and His honor, before the image. And though they should abuse it, these blanchers will be ready to whisper the king in the ear, and to tell him that this abuse is but a small matter ; and that the same, with all other like abuses in the Church, may be reformed easily. "It is but a little abuse," say they, "and it may be easily amended. But it should not be taken in hand at the first, for fear of trouble or further inconveniences. The people will not bear sudden alterations ; an insurrection may be made after sudden mutation, which may be to the great harm and loss of the realm. Therefore all things shall be well, but not out of hand, for fear of further business." These are the blanchers that hitherto have stopped the word of God, and hindered the true setting forth of the same. There are so many put-offs, so many put-bys, so many respects and considerations of worldly wisdom. And I doubt not but there were blanchers in the

* White-washers, persons who gloss over popish doctrines and practices.

old time to whisper in the ear of good King Hezekiah, for the maintenance of idolatry done to the brazen serpent, as well as there have been now of late, and are now, that can blanch the abuse of images, and other like things.

But good King Hezekiah would not be so blinded; he was like to Apollos, fervent in spirit. He would give no ear to the blanchers; he was not moved with these worldly respects, with these prudent considerations, with these policies; he feared not insurrections of the people; he feared not lest his people would not bear the glory of God, but he (without any of these respects, or policies, or considerations, like a good king, for God's sake and for conscience' sake) presently plucked down the brazen serpent, and destroyed it utterly, and beat it to powder. He out of hand cast out all images, he destroyed all idolatry, and clearly extirpated all superstition. He would not hear these blanchers and worldly wise men, but without delay followed God's cause, and destroyed all idolatry out of hand. Thus did good King Hezekiah; for he was like Apollos, fervent in spirit, and diligent to promote God's glory.

And good hope there is that it shall be likewise here in England; for the king's majesty* is so brought up in knowledge, virtue, and godliness, that it is not to be mistrusted but that we shall have all things well, and that the glory of God shall be spread abroad throughout all parts of the realm, if the prelates will diligently apply to their plow, and be preachers rather than lords. But our blanchers, who will be lords, and no laborers, when they are commanded to go and reside upon their cures, and preach in their benefices, they would say, Why? I have set a deputy there; I have a deputy that looks well to my flock, who shall discharge my duty. A deputy, quoth he, I looked for that word all this while. And what a deputy must he be, trow ye? Even one like himself; he must be a Canonist; that is to say, one that is brought up in the study of the Pope's laws and decrees; one that will set forth papistry as well as himself will do; and one that will maintain all superstition and idolatry; and one that will not at all, or else very weakly, resist the devil's plow; yea, happy it is if he take no part with the devil; and where he should be an enemy to him, it is well if he take not the devil's part against Christ. But in the mean time, the prelates take their pleasures. They are lords, and no laborers; but the devil is diligent at his plow. He is no unpreaching prelate; he is no lordly loiterer from his cure; but a busy plowman; * * * * he still applieth his business.

* Edward VI. had then just succeeded to the throne, and the grosser corruptions of the Church of Rome were being removed.

Therefore, ye unpreaching prelates, learn of the devil ; to be diligent in doing of your office, learn of the devil ; and if you will not learn of God, nor good men, for shame learn of the devil ; “ I speak it for your shame ; ” if you will not learn of God, nor good men, to be diligent in your office, learn of the devil. Howbeit there is now very good hope that the king’s majesty, being by the help of good governance of his most honorable counselors, trained and brought up in learning, and knowledge of God’s word, will shortly provide a remedy, and set an order herein ; which thing that it may so be, let us pray for him. Pray for him, good people ; pray for him. You have great cause and need to pray for him.

DISCOURSE ELEVEN

JOHN JEWELL.

JOHN JEWELL was born on the 24th of May, 1522, at Buden, in Devonshire; and educated at Oxford, where he took the degree of Bachelor of Arts in 1540, became a noted tutor, and was soon after chosen to the chair of Rhetoric. He had early imbibed the principles of the Reformation, and upon the accession of Edward the Sixth, made a public declaration of his faith, and became a bosom friend of the celebrated Peter Martyr, who had been invited from Germany, and was now professor at Oxford. When Queen Mary came to the throne, and cast her influence in favor of the papacy, Jewell was expelled from the college; and although making a forced subscription to the popish doctrines, he was compelled to flee for safety to the Continent. He returned to England in 1558, at the death of Mary, and in the following year was made Bishop of Salisbury where he led an irreproachable and highly useful life until the time of his death, which occurred in September, 1571, in the fiftieth year of his age. The writings of Jewell are somewhat extensive; the most noted of which is his apology of the Church of England, containing reasons for departing from the see of Rome. Jewell was the most accomplished scholar who had yet appeared in the Reformed Church; for hitherto the clergy were too intimately involved in the fierce struggles of the times to allow of much attention to the department of literature and composition. The style of the Reformer is pure and racy; and in reading him we often meet with passages of rich and flowing eloquence. The following, which is the peroration of his famous *Challenge Sermon*, has been regarded as perhaps the best specimen. The sermon was preached at Paul's Cross, March 30, 1560, to an immense congregation, and gave a most severe blow to the popish religion in England. It startled the papists at home and abroad; and was warmly written against, especially by Dr. John Harding, one of the divines of Louvain, and the most learned man of the College.

CHALLENGE TO THE PAPISTS.

"For I have received of the Lord that which also I delivered unto you; that the Lord Jesus, the same night in which He was betrayed, took bread," etc.—1 COR. xi. 23.

Here the matter itself that I have now in hand putteth me in remembrance of certain things that I uttered unto you, to the same purpose, at my last being in this place. I remember I laid out then here before you, a number of things that are now in controversy, whereunto our adversaries will not yield. And I said, perhaps boldly, as it might then seem to some men, but I myself, and the learned of our adversaries do well know, sincerely and truly, That none of them that this day stand against us are able, or shall ever be able, to prove against us any one of all those points, either by the Scriptures, or by example of the primitive Church, or by the old doctors, or by the ancient general councils.

Since that time it hath been reported in places that I spoke then more than I was to justify and make good. Howbeit, these reports were only made in corners, and therefore ought the less to trouble me. But if my sayings had been so weak, and might so easily have been reprov'd, I marvel that the parties never yet came to the light to take the advantage. For my promise was, and that openly, here before you all, that if any man were able to prove the contrary, I would yield and subscribe to him; and he should depart with the victory. Loath I am to trouble you with a rehearsal of such things as I have spoken afore; and yet, because the case so requireth, I shall desire you that have already heard me to bear the more with me in this behalf. Better it were to trouble your ears with twice hearing of one thing than to betray the truth of God.

The words that I then spake, as near as I can call them to mind, were these: If any learned man, of all our adversaries, or if all the learned men that be alive, be able to bring any one sufficient sentence out of any old Catholic doctor or father, or out of any old general council, or out of the Holy Scriptures of God, or any one example of the primitive Church, whereby it may be clearly and plainly proved that there was any private mass in the whole world at that time, for the space of six hundred years after Christ; or that there was then any communion ministered unto the people under one kind, or that the people had their common prayers then in a strange tongue that they understood not; or that the Bishop of Rome was then called an universal bishop, or the head of the uni

versal Church ; or that the people was then taught to believe that Christ's body was really, substantially, corporally, carnally, or naturally, in the sacrament, or that His body is, or may be, in a thousand places or more at one time ; or that the priest did then hold up the sacrament over his head ; or that the people did then fall down and worship it with godly honor ; or that the sacrament was then, or now ought to be, hanged up under a canopy ; or that in the sacrament, after the words of consecration, there remaineth only the accidents and shows without the substance of bread and wine ; or that the priest then divided the sacrament in three parts, and afterward received it himself all alone ; or that whosoever had said the sacrament is a figure, a pledge, a token, or a remembrance of Christ's body, had therefore been judged for an heretic ; or that it was lawful then to have thirty, twenty, fifteen, ten, or five masses said in one church in one day ; or that images were then set up in the churches to the intent the people might worship them ; or that the lay people was then forbidden to read the Word of God in their own tongue :—if any man alive were able to prove any of these articles, by any one clear or plain clause or sentence either of the Scriptures or of the old doctors, or of any old general council, or by any example of the primitive Church, I promised them that I would give over and subscribe unto him.

These words are the very like, I remember, I spake here openly before you all. And these be the things that some men say I have spoken and can not justify. But I, for my part, will not only not call in any thing that I then said (being well assured of the truth therein), but also will lay more matter to the same ; that if they that seek occasion have any thing to the contrary, they may have the larger scope to reply against me.

Wherefore, besides all that I have said already, I will say further, and yet nothing so much as might be said. If any one of all our adversaries be able clearly and plainly to prove, by such authority of the Scriptures, the old doctors, and councils, as I said before, that it was then lawful for the priest to pronounce the words of consecration closely and in silence to himself ; or that the priest had then authority to offer up Christ unto His Father ; or to communicate and receive the sacrament for another as they do ; or to apply the virtue of Christ's death and passion to any man by the mean of the mass ; or that it was then thought a sound doctrine to teach the people that the mass, *ex opere operato*, that is, even for that it is said done, is able to remove any part of our sin ; or that then any Christian man called the sacrament his Lord and God ; or that

the people was then taught to believe that the body of Christ remaineth in the sacrament as long as the accidents of the bread remain there without corruption; or that a mouse, or any other beast or worm may eat the body of Christ (for so some of our adversaries have said and taught); or, that when Christ said, *Hoc est corpus meum*, this word *hoc* pointeth not the bread, but *individuum vagum*, as some of them say; or that the accidents, or forms, or shows, of bread and wine be the sacraments of Christ's body and blood, and not rather the very bread and wine itself; or that the sacrament is a sign or token of the body of Christ that lieth hidden underneath it; or that ignorance is the mother and cause of true devotion and obedience;—these be the highest mysteries and greatest keys of their religion, and without them their doctrine can never be maintained and stand upright; if any one of all our adversaries be able to avouch any one of all these articles, by any such sufficient authority of Scripture, doctors, or councils as I have required, as I said before, so say I now again, I am content to yield unto him, and to subscribe. But I am well assured that they shall never be able truly to allege one sentence. And because I know it, therefore I speak it, lest ye haply should be deceived.

All this notwithstanding ye have heard men in times past allege unto you councils, doctors, antiquities, successions, and long-continuance of time, to the contrary. And an easy matter it was to do, especially before them that lack either leisure, or judgment, to examine their proofs. On a time Mithridates, the King of Pontus, laid siege to Cizicum, a town joined in friendship to the city of Rome, which thing the Romans hearing, sent out a gentleman of theirs, named Lucullus, to raise the siege. After that Lucullus was within the sight of the town, and showed himself with his company upon the side of an hill, thence to give courage to the citizens within, that were besieged, Mithridates, to cast them into despair, and cause them the rather to yield to him, made it to be noised, and bare them in hand, that all that new company of soldiers was his, sent for purposely by him, against the city. All that notwithstanding the citizens within kept the walls, and yielded not. Lucullus came on, raised the siege, vanquished Mithridates, and slew his men. Even so, good people, is there now a siege laid to your walls; an army of doctors and councils show themselves upon the hills, the adversary that would have you yield beareth you in hand that they are their soldiers and stand on their side. But keep your hold: the doctors and old Catholic Fathers in the points that I have spoken of are yours; ye shall see the siege raised, ye shall see your adversa-

ries discomfited, and put to flight. The Pelagians were able to allege St. Augustine, as for themselves; yet when the matter came to proof, he was against them. Helvidius was able to allege Tertullian, as making for himself; but in trial he was against him. Eutyches alleged Julius Romanus for himself; yet indeed was Julius most against him. The same Eutyches alleged for himself Athanasius and Cyprian; but in conclusion they stood both against him. Nestorius alleged the councils of Nice, yet was the same council found against him. Even so they that have advanced themselves of doctors and councils, and continuance of time in any of these points, when they shall be called to trial to show their proofs, they shall open their hands and find nothing. I speak not this of arrogancy (Thou, Lord, knowest it best, that knowest all things): but forasmuch as it is God's cause and the truth of God, I should do God injury if I should conceal it. But to return again to our matter.

In the time of Peter and James, neither was there any man that ever heard the name of Masses (for Missa was never named until four hundred years after Christ—and yet then was it no private mass neither, but a communion) nor yet were the pieces and parts of the mass, as we in our times have seen them, set together. And what mass could that be, that as yet had neither its own name nor its parts? But forasmuch as they affirm so constantly that St. James said mass at Jerusalem, and whatsoever it were that he said, will needs have it called by the name of a mass; let us compare their mass and St. James's mass both together. St. James said his mass in the common tongue, as the people might understand him: they say their mass in a strange Latin tongue, that the people should not know what they mean. St. James spake out the words of consecration distinctly and plainly: they, in their mass, suppress the same words and keep them close. St. James in his mass ministered the communion unto the people: they in their mass receive themselves all alone. St. James in his mass ministered the sacrament unto the people under both kinds: they in their mass have only a number of dumb gestures and ceremonies, which they themselves understand not, and make no manner of mention of Christ's death. St. James's mass was full of knowledge: their mass is full of ignorance. St. James's mass was full of consolation: their mass is full of superstition. When St. James said mass, the people resorted to receive the sacrament: when they say mass, the people resorteth to look upon only, and to behold the sacrament. And to conclude, St. James in his mass had Christ's institution: they in their mass have well near nothing else but man's invention.

Such indifference ye may see between St. James's mass and theirs. O that St. Paul were now alive and saw the behavior and order of the priest at their mass! Think ye that he would take it and account it for the Lord's Supper? when he had espied but one fault in the holy communion among the Corinthians, straightway he rebuked them, and called them back to Christ's institution: "This," saith he, "I received of the Lord, and the same I gave over unto you."

But if he saw the disorder that we have seen, would he not be moved as much against us now as he was sometime against the Corinthians? Would he not pull us back to the institution of Christ as he did them? Would he not say unto us. Did I ever teach you to minister the holy communion in a strange language? Did I ever teach you to receive the communion privately to yourselves alone, and so to disdain and to despise your brethren? Did I ever teach you to minister the communion to the people in one kind? Did I ever teach you to say mass, or to receive the sacrament, for the people? Did I ever teach you the idle follies of your canon? Did I ever teach you to offer up the Son of God unto the Father? Did I ever teach you any other propitiary sacrifice for sin than that of Christ once offered upon the cross? Did I ever teach you to minister the Lord's Supper wherein the people should nothing else but look upon and behold your doings, without any kind of knowledge or comfort? Did I ever teach you to lift the sacrament over your head? Did I ever teach the people to fall down thereunto, and to worship they know not what? Be these the things that I delivered you? Be these the things that I received of the Lord? This would St. Paul say unto us, if he were now alive. Thus would he reprove us, and call us to the standard and original of the first appointing of the holy sacrament.

Our own inventions and fantasies, wherewith we had filled the mass, were so many and so gross, that they quite covered and shadowed the death of Christ, and the holy mysteries of our salvation. Therefore we could not truly say, These things Paul delivered unto us, or, these things Paul received of the Lord.

Wherefore, forasmuch as we see there have been great and evident abuses and errors in the mass, so plain and so manifest that no man that hath reason, and will consider them, can deny it, let us follow the council of St. Paul: let us return to the ordinance of Christ, unto the true standard that can not fail us. As it is not in the power of man to appoint sacraments, so is it not in the power of man to alter or change sacraments. God will not be worshiped

after our fantasies, and therefore, so oftentimes He chargeth us in the Scriptures, "Ye shall not do that thing that seemeth good to you in your own sight: Ye shall not turn neither to the left hand nor to the right; but what thing so ever I bid you do, that only shall ye do. Your thoughts be not My thoughts, neither be your ways My ways, for as far as heaven is from the earth, or the east from the west, so far off be your thoughts from My thoughts, and your ways from My ways, saith the Lord." It is a dangerous thing for a mortal man to control or find fault with the wisdom of the immortal God.

Tertullian, an old Father of the Church, showeth us the willfulness of man's heart, after it hath once enterprised to presume a little against God's truth and ordinance: First, saith he, they attempt somewhat beside the Scriptures, to the intent, that afterward they may gather courage and boldness to do contrary to the Scriptures. At the end they proceed as far as the Scribes and Pharisees, that for maintenance of their own traditions despised and brake the commandments of God. For redress therein, there is no better way than to follow St. Paul's counsel here, and to have recourse to God's holy word. O that our adversaries, and all they that stand in defense of the mass this day, would content themselves to be judged by this rule! O that in all the controversies that lie between us and them, they would remit the judgment unto God's word? so should we soon agree and join together; so should we deliver nothing unto the people but that we have received at God's hand.

And if there be any here that have had, or yet have, any good opinion of the mass, I beseech you for God's sake, even as ye tender your own salvation, suffer not yourselves wilfully to be led away; run not blindly to your own confusion; think with yourselves, it was not for naught that so many of your brethren rather suffered themselves to die, and to abide all manner of extremity and cruelty, than they would be partakers of that thing that you reckon to be holy. Let their death, let their ashes, let their blood, that was so abundantly shed before your eyes, somewhat prevail with you, and move you. Be not ruled by your willful affections: ye have a good zeal and mind toward God; have it according unto the knowledge of God. The Jews had a zeal of God, and yet they crucified the Son of God. Search the Scriptures; there shall ye find everlasting life. There shall ye learn to judge yourselves, and your own doings, that ye be not judged of the Lord. If ever it happen to you to be present again at the mass, think but thus with

yourselves: What make I here, what profit have I of my doings? I hear nothing; I understand nothing; I am taught nothing; I receive nothing. Christ bade me take: I take nothing: Christ bade me eat: I eat nothing: Christ bade me drink: I drink nothing: Is this the institution of Christ? Is this the Lord's Supper? Is this the right use of the holy mysteries? Is this it that Paul delivered unto me? Is this it that Paul received of the Lord? Let us say but this unto ourselves; and, no doubt, God of His mercy will open our hearts; we shall see our errors, and content ourselves to be ordered by the wisdom of God: to do that God will have us to do; to believe that God will have us to believe; to worship that God will have us worship. So shall we have comfort of the holy mysteries; so shall we receive the fruits of Christ's death; so shall we be partakers of Christ's body and blood; so shall Christ truly dwell in us, and we in Him; so shall all errors be taken from us; so shall we join all together in God's truth; so shall we all be able with one heart and one spirit, to know and to glorify the only, the true, and living God, and His only begotten Son Jesus Christ. *Amen.*

DISCOURSE TWELFTH.

JOHN DONNE, D.D.

THIS celebrated poet and divine was born in London, in the year 1573, and educated, first at Oxford, then at Cambridge, "that he might receive nourishment from both soils," as Izaak Walton, his biographer, has it. Shortly after his ordination, he was appointed by King James I. as one of his Chaplains in Ordinary, and became a royal favorite. After twenty years of devoted labor in the pulpit, he died March 1, 1631, uttering among his last expressions, these words: "I were miserable, if I might not die." Donne was a most brilliant preacher; profoundly learned, and very often earnest and eloquent; "carrying some to heaven in holy raptures, and enticing others by a sacred art and persuasiveness to amend their lives." His piety and humility suffered from contact with the corruption of the Court of King James, and the literary faults of his age grew up and flourished with his excellencies. It would seem, also, that his wonderful fancy, and great wit, were not suitably chastened and controlled. But he was earnest in the pursuit of knowledge, and possessed of a soft heart, full of noble compassion. His discourses, one hundred and fifty-six in number, are highly characteristic in their style, extremely ingenious, and illuminated by many rays of learning, caught from various sources, to a great extent from the writings of the "Fathers." The sermon which follows contains sentences of singular strength and beauty of expression, and will convey a fair idea of Donne's style of preaching. The Latin quotations, which, in keeping with the custom of his time, are so ostentatiously displayed, are generally dropped, as they are entirely superfluous, because translated by the preacher himself, and therefore only impede the flow of thought, and mar the force and beauty of the discourse.

CHRIST'S TRIUMPH IN THE RESURRECTION.

"Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts, ii. 36.

The first word of the text must be the last part of the sermon—"therefore;" therefore let all know it. Here is something necessary

to be known, and the means by which we are to know it; and these will be our two parts: knowledge, and the way to it; for, *qui testatur de scientia, testatur de modo scientiæ*, is a good rule in all laws: he that will testify any thing upon his knowledge, must declare how he came by that knowledge. So then, what we must conclude, and upon what premises, what we must resolve, and what must lead us to that resolution, are our two stages, our two resting-places: and to those two our several steps are these: in the first, "Let all the house of Israel know," etc., we shall consider first, the manner of St. Peter (for the text is part of a sermon of St. Peter's) in imprinting this knowledge on his auditory; which is, first, in that compellation of love and honor, *domus Israel*, "the house of Israel:" but yet, when he hath raised them to a sense of their dignity, in that attribute, he doth not pamper them with an over value of them; he lets them know their worst as well as their best:—though you be the house of Israel, yet it is you that have crucified Christ Jesus: "that Jesus, whom ye have crucified;" and from this his manner of preparing them we shall pass to the matter that he proposes to them: when he had remembered them what God had done for them, "You are the house of Israel," and what they had done against God, "You have crucified that Jesus," he imparts a blessed message to them all, "Let all know it:" let them know it, and know it assuredly; he exhibits it to their reason, to their natural understanding: and what? The greatest mystery, the entire mystery of our salvation, "that that Jesus is both Lord and Christ;" but He is made so—made so by God—made both—made Christ; that is, anointed, embalmed, preserved from corruption, even in the grave, and made Lord by His triumph, and by being made Head of the Church, in the resurrection, and in the ascension: and so that which is the last step of our first stage, "that that Jesus is made Lord, as well as He is made Christ," enters us upon our second stage, the means by which we are to know, and prove all this to ourselves; "therefore," says the text, "let all know it:" wherefore? Why, because God hath raised Him, after you had crucified Him; because "God hath loosed the bands of death, because it was impossible that He should be holden by death;" because David's prophecy of a deliverance from the grave is fulfilled in Him; therefore let all know this to be thus. So that the resurrection of Christ is argument enough to prove that Christ is made Lord of all; and if He be Lord He hath subjects that do as He does; and so His resurrection is become an argument and an assurance of our resurrection too; and that is as far as we shall go in our second part—that first

Christ's resurrection is proof enough to us of His dominion—if He be risen, He is Lord; and then His dominion is proof enough to us of our resurrection, if He be Lord, Lord of us, we shall rise too: and when we have paced and passed through all these steps, we shall in some measure have solemnized this day of the resurrection of Christ; and in some measure have made it the day of our resurrection too.

I. First, then, the apostle applies himself to his auditory in a fair, in a gentle manner; he gives them their titles, *domus Israel*, "the house of Israel." We have a word now denizenized, and brought into familiar use among us—compliment; and for the most part, in an ill sense; so it is, when the heart of the speaker doth not answer his tongue; but God forbid but a true heart and a fair tongue might very well consist together: as virtue itself receives an addition by being in a fair body, so do good intentions of the heart, by being expressed in fair language. The man aggravates his condemnation that gives me good words and means ill; but he gives me a rich jewel, and in a fair cabinet, he gives me precious wine, and in a clean glass, that intends well, and expresses his good intentions well too. * * * *

Especially is this manner necessary in men of our profession; "not to break a bruised reed, nor to quench smoking flax;" not to avert any, from a will to hear, by any frowardness, any morosity, and defrauding them of their due praise and due titles; but to accompany this blessed apostle, in this way of his discreet and religious insinuation, to call them "men of Judea," and "men of Israel," and "men and brethren," and *domus Israel*, the ancientest house, the honorablest house, the lastingest house in the world, "the house of Israel."

He takes from them nothing that is due—that would but exasperate: he is civil, but his civility doth not amount to a flattery, as though the cause of God needed them, or God must be beholden to them, or God must pay for it, or smart for it, if they were not pleased. And therefore, though he do give them their titles, plainly and without disguise he imputes and puts home to them the crucifying of Christ; how honorably soever they were descended, he lays that murder close to their consciences: "You, you house of Israel, have crucified the Lord Jesus." There is a great deal of difference between Shimei's vociferations against David—"Thou man of blood, thou man of Belial,"—and Nathan's proceeding with David; and yet Nathan forbore not to tell him, "Thou art the man;" thou hast despised the Lord—thou hast killed Uriah—thou hast taken

his wife. It is one thing to sow pillows under the elbows of kings (flatterers do so), another thing to pull the chair from under the king, and popular and seditious men do so. When inferiors insult over their superiors, we tell them, *Christi domini*, they are the Lord's anointed, and the Lord hath said, "Touch not mine anointed;" and when such superiors insult over the Lord Himself, and think themselves gods without limitation, as the God of heaven is, when they do so, we must tell them they do so, *etsi Christi domini*, though you be the Lord's anointed, yet you crucify the anointed Lord; for this was St. Peter's method, though his successor will not be bound by it.

When he hath carried the matter thus evenly between them, I do not deny but you are the house of Israel, you can not deny but you have crucified the Lord Jesus; you are heirs of a great deal of honor, but you are guilty of a shrewd fault too, stand or fall to your Master, your Master hath dealt thus mercifully with you all that to you all, all, He sends a message, *Sciant omnes*, "Let all the house of Israel know this." Needs the house of Israel know any thing? Needs there any learning in persons of honor? We know this characterizes, this distinguishes some whole nations. In one nation it is almost a scorn for a gentleman to be learned; in another almost every gentleman is conveniently, and in some measure, learned. But I enlarge not myself; I pretend not to comprehend national virtues, or national vices. For this knowledge which is proclaimed here, which is the knowledge that the true Messias is come, and that there is no other to be expected, is such a knowledge as that even the house of Israel itself is without a foundation if it be without this knowledge. Is there any house that needs no reparations? Is there a house of Israel (let it be the library, the depository of the oracles of God, a true Church, that hath the true word of the true God, let it be the house fed with manna, that hath the true administration of the true sacraments of Christ Jesus), is there any such house that needs not a further knowledge that there are always thieves about that house that would rob us of that word, and of those sacraments?

The Holy Ghost is a dove, and the dove couples, pairs, is not alone. Take heed of singular, of schismatical opinions; and what is more singular, more schismatical, than when all religion is confined in one man's breast? The dove is *animal sociale*, a sociable creature, and not singular; and the Holy Ghost is that. And Christ is a sheep, *animal gregale*, they flock together. Embrace thou those truths which the whole flock of Christ Jesus, the whole Christian,

hath from the beginning acknowledged to be truths, and truths necessary to salvation; for, for other traditional, and conditional, and occasional, and collateral, and circumstantial points; for almanac-divinity, that changes with the season, with the time, and meridional divinity, calculated to the height of such a place, and lunary divinity, that ebbs and flows, and state divinity, that obeys affections of persons, *domus Israel*, the true Church of God had need of a continual succession of light, a continual assistance of the Spirit of God, and of her own industry, to know those things that belong to her peace.

And therefore let no church, no man, think that he hath done enough, or knows enough. If the devil thought so too we might the better think so: but since we see that he is in continual practice against us let us be in continual diligence and watchfulness to countertermine him. We are *domus Israel*, the house of Israel, and it is a great measure of knowledge that God hath afforded us; but if every pastor look into his parish, and every master into his own family, and see what is practicing there, *sciat domus Israel*, let all our Israel know that there is more knowledge and more wisdom necessary. Be every man far from calumniating his superiors for that mercy which is used toward them that are fallen; but be every man as far from remitting or slackening his diligence for the preserving of them that are not fallen.

The wisest must know more, though you be the house of Israel already; and then, though you have crucified the Lord Jesus you may know it, let all know it. St. Paul says once, "If they had known it they would not have crucified the Lord of life;" but he never says if they have crucified the Lord of life they are excluded from knowledge. I mean no more but that the mercy of God, in manifesting and applying Himself to us, is above all our sins. No man knows enough; what measure of tentations soever he have now, he may have tentations through which this knowledge and this grace will not carry him; and therefore he must proceed from grace to grace. So no man hath sinned so deeply but that God offers Himself to him yet; *Sciant omnes*, the wisest man hath ever something to learn, he must not presume; the sinfulest man hath God ever ready to teach him, he must not despair.

Now the universality of this mercy hath God enlarged, and extended very far, in that He proposes it, even to our knowledge, *Sciant*, let all know it. It is not only *credant*, let all believe it, for the infusing of faith, is not in our power; but God hath put it in our power to satisfy their reason, and to chafe that wax, to which

He Himself vouchsafes to set the great seal of faith. And that St. Jerome takes to be most properly his commission: Let us endeavor to assist them who are weak in the faith with the strength of reason. And truly it is very well worthy of a serious consideration that whereas all the articles of our creed are objects of faith, so as that we are bound to receive them *de fide*, as matters of faith, yet God hath left that, out of which all those articles are to be deduced and proved (that is, the Scripture) to human arguments. It is not an article of the creed to believe these, and these books, to be or not to be canonical Scripture; but our arguments for the Scripture are human arguments, proportioned to the reason of a natural man. God does not seal in the water, in the fluid and transitory imaginations, and opinions of men; we never set the seal of faith to them; but in wax, in the rectified reason of man, that reason that is ductile, and flexible, and pliant to the impressions that are naturally proportioned unto it, God sets his seal of faith. They are not continual, but they are contiguous; they flow not from one another, but they touch one another; they are not both of a piece, but they enwrap one another—faith and reason. Faith itself, by the prophet Isaiah, is called knowledge. “By His knowledge shall My righteous servant justify many,” says God of Christ; that is, by that knowledge that men shall have of Him. So Zacharias expresses it at the circumcision of John Baptist, “that he was to give knowledge of salvation for the remission of sins.”

As therefore it is not enough for us, in our profession, to tell you, “Except you believe all this you shall be damned,” without we execute that commission before, “go and preach,” work upon their affections, satisfy their reason; so it is not enough for you to rest in an imaginary faith and easiness in believing, except you know also what, and why, and how you come to that belief. Implicit believers, ignorant believers, the adversary may swallow; but the understanding believer, he must chew, and pick bones, before he come to assimilate him, and make him like himself. The implicit believer stands in an open field, and the enemy will ride over him easily; the understanding believer is in a fenced town, and he hath outworks to lose before the town be pressed; that is, reasons to be answered before his faith be shaken, and he will sell himself dear, and lose himself by inches, if he be sold or lost at last; and therefore, *sciant omnes*, let all men know, that is, endeavor to inform themselves—to understand.

That particular, that general particular (if we may say so, for it

includes all,) which all were to know, is, that the same Jesus, whom they crucified, was exalted above them all.

Suppose an impossibility (St. Paul does so, when he says to the Galatians, "If an angel from heaven should preach any other Gospel; for that is impossible"). If we could have been in paradise, and seen God take a clod of red earth, and make that wretched clod of contemptible earth such a body as should be fit to receive His breath, an immortal soul—fit to be the house of the second person in the Trinity, for God the Son to dwell in bodily—fit to be the temple for the third person, for the Holy Ghost, should we not have wondered more than at the productions of all other creatures? It is more, that the same Jesus, whom they had crucified, is exalted thus, to sit in that despised flesh, at the right hand of our glorious God; that all their spitting should but macerate Him, and dissolve Him to a better mold, a better plaster; that all their buffetings should but knead Him, and press Him into a better form; that all their scoffs and contumelies should be prophecies; that that *Ecce rex*, "Behold your king;" and that *Rex Judeorum*, "This is the king of the Jews," which words they who spoke them thought to be lies, in their own mouths should become truths, and He be truly the King, not of the Jews only, but of all nations too; that their nailing Him upon the cross, should be a settling of Him upon an everlasting throne; and their lifting Him upon the cross, a waiting upon Him so far upon His way to heaven; that this Jesus, whom they had thus evacuated, thus crucified, should be thus exalted, was a subject of infinite admiration, but mixed with infinite confusion too.

Wretched blasphemer of the name of Jesus, that Jesus, whom thou crucifiest, and treadest under thy feet in that oath, is thus exalted. Unclean adulterer, that Jesus, whom thou crucifiest, in stretching out those forbidden arms in a strange bed, thou that beheadest thyself, castest off thy head, Christ Jesus, that thou mightest make thy body the body of a harlot, that Jesus whom thou defilest there, is exalted. Let several sinners pass this through their several sins, and remember with wonder, but with confusion too, that that Jesus, whom they have crucified, is exalted above all.

How far exalted? Three steps, which carry Him above St. Paul's third heaven; He is Lord, and He is Christ, and He is made so by God; God has made Him both Lord and Christ. We return up these steps as they lie, and take the lowest first: God made Him so; nature did not make Him so; no, not if we consider Him in that nature, wherein he consists of two natures, God and man. We place in the school (for the most part) the infinite merit of Christ Jesus

(that His one act of dying once should be a sufficient satisfaction to God, in His justice, for all the sins of all men), we place it, I say, rather *in pacto*, than *in persona*; rather that this contract was thus made between the Father and the Son than that, whatsoever that person, thus consisting of God and man, should do, should, only in respect of the person, be of an infinite value and extention to that purpose; for then, any act of His, His incarnation, His circumcision, any had been sufficient for our redemption, without His death. But God made Him that that He is; the contract between the Father and Him, that all that He did should be done so, and to that purpose, that way, and to that end; this is that that hath exalted Him, and us in Him.

If, then, not the subtlety and curiosity, but the wisdom of the school, and of the Church of God, have justly found it most commodious to place all the mysteries of our religion *in pacto*, rather than *in persona*, in the covenant, rather than in the person, though a person of incomprehensible value; let us also, in applying to ourselves those mysteries of our religion, still rely upon the covenant of God with man, revealed in His word, and not upon the person of any man; not upon the persons of martyrs, as if they had done more than they needed for themselves, and might relieve us with their supererogations; for, if they may work for us, they may believe for us; and says the prophet, "The righteous shall live by his own faith." Not upon that person who hath made himself supernumerary and a controller upon the three persons in the Trinity, the Bishop of Rome; not upon the consideration of accidents upon persons, when God suffers some to fall who would have advanced His cause, and some to be advanced who would have thrown down His cause; but let us ever dwell *in pacto*, and in the *fecit Deus*; this covenant God has made in His word, and in this we rest.

It is God then, not nature, not His nature that made Him. And what? Christ, Christ is anointed; and then, Mary Magdalen made Him Christ, for she anointed Him before His death; and Joseph of Arimathea made Him Christ, for he anointed Him and embalmed Him after His death. But her anointing before kept Him not from death; nor would his anointing after have kept Him from putrefaction in the grave, if God had not in a far other manner made Him Christ, anointed Him above His fellows. God hath anointed Him, embalmed Him, enwrapped Him in the leaves of the prophets, that His flesh should not see corruption in the grave; that the flames of hell should not take hold of Him, nor singe Him there; so anointed Him as that, in His human nature, "He is ascended into heaven,

and set down at the right hand of God;" that making of Him Christ, that is, that anointing which St. Peter speaks of in this place, is the dignifying of His human nature, that was anointed, that was consecrated, that was glorified in heaven.

But He had a higher step than that; God made this Jesus Christ, and He made Him Lord; He brought Him to heaven in His own person, in His human nature; so He shall all of us; but when we shall be all there, He only shall be Lord of all. And if there should be no other bodies in heaven than His, yet, yet now He is Lord of all, as He is Head of the Church. "Ask of me," says His Father, "and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." And, as it is added, "I have set My King upon My holy hill of Sion;" so He hath made Him Lord, Head of the Jews and of the Gentiles too, of Sion and of the nations also; He hath consecrated His person, raised His human nature to the glorious region of blessed spirits, to heaven; and He hath dignified Him with an office, made Him Lord, Head of the Church, not only of Jews and Gentiles upon earth, but of the militant and triumphant Church too.

II. Our two general parts were *what* we must all know, and *by what* we must know it. Our knowledge is this exaltation of Jesus; and our means is implied in the first word of the text, "therefore;" therefore, because He is raised from the dead; for to that resurrection, expressed in three or four several phrases before the text, is this text and this exaltation referred. Christ was delivered for our sins, raised for our justification, and upon that depends all. Christ's descending into hell and His resurrection, in our creed, make but one article, and in our creed we believe them both alike. Says St. Augustine, "Who but an infidel will deny Christ's descending into hell?" and if we believe that to be a limb of the article of the resurrection, His descent into hell must rather be a commencement of His triumph than a consummation of His exultation; the first step of His exaltation there, rather than the last step of His passion upon the cross: but the declaration, the manifestation, that which admits no disputation, was His resurrection. Says St. Cyril, "He was made Christ and Lord;" that is, declared evidently to be so by His resurrection: as there is the like phrase in St. Paul, "God hath made the wisdom of this world foolishness," that is, declared it to be so. And therefore, it is imputed to be a crucifying of the Lord Jesus again, not to believe that now, after His having overcome death in His resurrection, He is in an immortal and in a glorious state in heaven. For when the Apostle argues thus, "If Christ be not

risen, then is our preaching in vain, and your faith in vain," he implies the contrary too; if you believe the resurrection, we have preached to good purpose. St. Augustine says, "The heathen confess Christ's death; to believe His resurrection is the proper character of a Christian;" for the first stone of the Christian faith was laid in this article of the resurrection. In the resurrection only was the first promise performed, "He shall bruise the serpent's head;" for, in this, He triumphed over death and hell; and the last stone of our faith is laid in the same article, too, that is, the day of judgment: of a day of judgment God hath given an assurance unto all men (says St. Paul at Athens), "in that He hath raised Christ Jesus from the dead." In this Christ makes up His circle; in this He is truly *alpha* and *omega*, His coming in paradise in a promise, His coming to judgment in the clouds, are tied together in the resurrection; and therefore all the Gospel, all our preaching, is contracted to that one text, "to bear witness of the resurrection;" only for that was there need of a new apostle; "There was a necessity of one to be chosen in Judas's room, to be a witness of the resurrection." He does not say, to bear witness of the other articles, but only of the resurrection; he charges him with no more instructions; he needs no more in his commission, but to preach the resurrection. Here is a retreat from the whole warfare; here is a trophy erected upon the last enemy; "the last enemy that shall be destroyed is death;" and here is the death of that enemy in the resurrection.

And, therefore, to all those who importuned Him for a sign, Christ still turns upon the resurrection. The Jews pressed Him in general, "What sign showest Thou unto us?" and He answers, "Destroy this temple" (this body), "and in three days I will raise it." In another place, the Scribes and Pharisees join, "Master, we would see a sign from Thee;" and He tells them, "There shall be no sign but the sign of the prophet Jonas," who was a type of the resurrection. And then the Pharisees and Sadducees join. Now they were bitter enemies to one another; but, as Tertullian says, "It was always Christ's case to be crucified between two thieves." So these, though enemies, join in this vexation: they ask a sign, as the rest, and, as to the rest, Christ gives that answer of Jonas. So that Christ Himself determines all, sums up all, in this one article, the resurrection.

Now, if the resurrection of this Jesus have made Him not only Christ, anointed and consecrated in heaven, in His own person, but made Him Lord, then He hath subjects, upon whom that dominion and that power works, and so we have assurance of a resurrection in

Him too. That He is made Lord of us by His resurrection is quoted in prophecy : "It pleased the Lord to bruise Him," says the prophet Isaiah ; "but He shall see His seed, and He shall prolong His days;" that is, He shall see those that are regenerate in Him live with Him forever. It is quoted in prophecy, and it spreads forth in the Gospel. "To this end," says the Apostle, "Christ died and rose, that He might be Lord of the dead and of the living." Now, what kind of Lord if He had no subjects? Gregory asks, "When the head is above water, will any imagine the body to be drowned?" What a perverse consideration were it to imagine a live head and dead members? Or, consider our bodies in ourselves, and our bodies are temples of the Holy Ghost; and shall the temples of the Holy Ghost lie forever, forever, buried in their rubbish? They shall not; for the day of judgment is the day of regeneration, as it is called in the Gospel; "Because our body shall be regenerated by glory there, as our souls are by faith here," says Augustine. Therefore Tertullian calls the resurrection *exemplum spei nostræ*, the original, out of which we copy out our hope; and *clavem sepulchrorum nostrorum*, the key of our sepulchers. How hard soever my grave be locked, yet with that key, with the application of the resurrection of Christ Jesus, it will open. And they are all names which express this well, which Tertullian gives Christ, that He is the pledge, the hostage, the surety of our resurrection. So doth that also which is said in the school, "Without Adam there had been no such thing as death; without Christ, no such thing as a resurrection." But (as the prophet speaks) "the breaker is gone up before, and they have passed through the gate;" that is, assuredly, infallibly, they shall pass.

But what needs all this heat, all this animosity, all this vehemence about the resurrection. May not man be happy enough in heaven, though his body never come thither? Upon what will ye ground the resurrection? Upon the omnipotence of God? It was well said, and often repeated among the ancients, "the omnipotence of God hath always been the sanctuary of heretics," that is, always their refuge in all their incredible doctrines—God is able to do it, can do it. You confess the resurrection is a miracle; and miracles are not to be multiplied or imagined without necessity; and what necessity of bodies in heaven?

Beloved, we make the ground and foundation of the resurrection to be, not merely the omnipotency of God, for God will not do all that He can do; but the ground is, the almighty will of God revealed by Him to us. And therefore Christ joins both these together, "Ye err, not knowing the Scriptures, nor the power of God;" that is, not

considering the power of God, as it is revealed in the Scriptures: for there is our foundation of this doctrine; we know out of the omnipotence of God it may be, and we know out of the Scriptures it must be: that works upon our faith, this upon our reason; that it is man that must be saved, man that must be damned; and to constitute a man there must be a body as well as a soul. Nay, the immortality of the soul will not so well lie in proof, without a resuming of the body. For, upon those words of the Apostle, "If there were no resurrection we were the miserablest of all men," the school reasons reasonably: naturally the soul and body are united; when they are separated by death, it is contrary to nature, which nature still affects this union; and consequently the soul is the less perfect for this separation: and it is not likely that the perfect natural state of the soul, which is to be united to the body, should last but three or four score years, and in most much less, and the unperfect state, that is, the separation, should last eternally, forever: so that either the body must be believed to live again, or the soul believed to die.

Never, therefore, dispute against thine own happiness; never say, God asks the heart, that is, the soul, and therefore rewards the soul, or punishes the soul, and hath no respect to the body. Says Tertullian, never go about to separate the thoughts of the heart from the college, from the fellowship of the body; all that the soul does, it does in, and with, and by the body. And therefore (says he also) the body is washed in baptism, but it is that the soul might be made clean; in all unctions, whether that which was then in use in baptism, or that which was in use at our transmigration and passage out of this world, the body was anointed that the soul might be consecrated. Says Tertullian still, the body is signed with the cross, that the soul might be armed against temptations; and again, "My body received the body of Christ, that my soul might partake of His merits." He extends it into many particulars, and sums up all thus, "These two, body and soul, can not be separated forever, which, while they are together, concur in all that either of them do." "Never think it presumption," says St. Gregory, "to hope for that in thyself which God admitted when He took thy nature upon Him." "And God hath made it," says he, "more easy than so for thee to believe it, because not only Christ Himself, but such men as thou art did rise at the resurrection of Christ." And therefore when our bodies are dissolved and liquified in the sea, putrefied in the earth, resolved to ashes in the fire, macerated in the air, make account that all the world is God's cabinet, and water, and earth, and fire, and air, are the proper boxes in which God lays up our bodies for

the resurrection. Curiously to dispute against our own resurrection, is seditiously to dispute against the dominion of Jesus; who is not made Lord by the resurrection, if He have no subjects to follow Him in the same way. We believe Him to be Lord, therefore let us believe His and our resurrection.

This blessed day, which we celebrate now, He rose; He rose so as none before did, none after ever shall rise; He rose, others are but raised: "Destroy this temple," says He, "and I will raise it;" I, without employing any other architect. "I lay down My life," says He: the Jews could not have killed Him when He was alive; if He were alive here now, the Jesuits could not kill Him here now; except His being made Christ and Lord, an anointed King, have made Him more open to them. "I have a power to lay it down," says He, "and I have a power to take it up again."

This day we celebrate His resurrection; this day let us celebrate our own. * * * * * Fulfill, therefore, that which Christ says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Be this that hour, be this thy first resurrection. Bless God's present goodness for this now, and attend God's leisure for the other resurrection hereafter. He that is "the first-fruits of them that slept," Christ Jesus, is awake; He dies no more, He sleeps no more. He offered a sacrifice for thee, but He had that from thee that He offered for thee: He was the first-fruits, but the first-fruits of thy corn: doubt not of having that in the whole crop which thou hast already in thy first-fruits; that is, to have that in thyself, which thou hast in thy Saviour. And what glory soever thou hast had in this world, glory inherited from noble ancestors, glory acquired by merit and service, glory purchased by money and observation, what glory of beauty and proportion, what glory of health and strength soever thou hast had in this house of clay, "the glory of the latter house shall be greater than of the former." To this glory, the God of this glory, by glorious or inglorious ways, such as may most advance His own glory, bring us in His time, for His Son Christ Jesus's sake. Amen.

DISCOURSE THIRTEENTH.

JOSEPH HALL, D.D.

EMINENT among the best and holiest men that any age or country has produced, stands the name of Bishop HALL. He was born, July 1, 1574, at Briston Park, Leicestershire, of parentage "honest and well allowed." In common with many others of the good and great, his religious and moral worth was the fruit, under God, of maternal piety and care. In allusion to his mother he says: "How often have I blessed the memory of those divine passages of experimental divinity which I have heard from her mouth!" His literary training was received in the Grammar School of his native town, and in Emmanuel College, Cambridge, where he was chosen fellow, at the age of twenty-two. Here he ably filled, for two years, the office of professor of rhetoric, which he resigned for the ministry, and accepted the rectory of Hawsted. He also held charge in Waltham for sixteen years, and afterward the deanery of Worcester. In 1627 he was raised to the see of Exeter, whence, in 1641, he was transferred to Norwich.

His Episcopal office was rendered painful by the representations to the king, probably by the infamous Laud, that he was too indulgent to the scruples of the Non-Conformists; and he was finally committed to the Tower. On regaining his liberty, he retired to Norwich, but in a few months his estate, including his furniture, books, and apparel, was exposed for sale; and, expelled from his residence, he retired to a small house in Heigham, where, in 1656, "quietly, gradually, and even insensibly, he gave up his last breath."

To Hall's deep piety was added a mind of uncommon penetration, a poetic fancy, and a fine, classic taste. It was Sir Henry Watton who first styled him the "English Seneca." Fuller's amplification is well known: "He was commonly called our English Seneca, for the pureness, plainness, and fullness of his style; not ill at controversies, more happy at comments, very good in characters, best of all in his meditations." Hall's writings are very numerous; of which his "Contemplations on the Old and New Testaments," are the most noted. They well deserve the

name of "Sacred Classics." Of scarcely inferior merit are some of his less celebrated treatises, devotional and practical. His published *sermons* are comparatively few, since, as he informs us, it was his custom to "gather the quintessence of those larger discourses," into the form of meditations. The few extant sermons are not much known, being exceedingly rare. That was a happy thought of his: "It seemed not amiss, that *some* of those metals should be shown in the ore, whereof so great a quantity was presented in the wedge." The author of this work is happy in being able to embody a discourse "in the ore;" and as a specimen of earnest and faithful presentation of the cross-bearing doctrines of the Gospel, it is especially worthy of imitation in these times, when formality and voluptuousness threaten the Churches with sorer evils, than were ever inflicted by the knife of persecution.

The discourse is remarkable for that density of expression and amplitude of thought, that quaintness and richness of illustration, that pungency and pathos, and that fervor of piety and soundness of doctrine, which characterize Bishop Hall's productions.

THE BELIEVER CRUCIFIED WITH CHRIST.

"I am crucified with Christ: nevertheless I live."—GAL. ii. 20.

He that was once tossed in the confluence of two seas, was once no less straitened in his resolutions betwixt life and death. Neither doth my text argue him in any other case here; as there he knew not whether he should choose, so here he knew not whether he had. "I am crucified," there he is dead; yet "I live," there he is alive again; "yet not I," there he lives not; "but Christ in me," there he more than lives. This holy correction makes my text full of wonders, full of sacred riddles. 1. The living God is dead upon the cross, "Christ crucified." 2. St. Paul who died by the sword, dies on the cross. 3. St. Paul who was not Paul till after Christ's death, is yet crucified with Christ. 4. St. Paul thus crucified yet lives. 5. St. Paul lives not himself, while he lives. 6. Christ who is crucified, lives in Paul, who was crucified with him.

See then here, both a Lent and an Easter; a Lent of mortification—"I am crucified with Christ;" an Easter of resurrection and life—"I live; yet not I, but Christ lives in me." The Lent of my text will be sufficient (as proper) for this season; wherein my speech shall pass through three stages of discourse; Christ crucified, St. Paul crucified, St. Paul crucified with Christ. In all which, your

Christian patience shall as much shorten my way as my care shall shorten the way to your patience.

Christ's cross is the first lesson of our infancy, worthy to be our last, and all. The great doctor of the Gentiles affected not to fly any higher pitch. *Grande crucis sacramentum*, as Ambrose writes ; this is the greatest wonder that ever earth or heaven yielded. God incarnate, was "a great mystery ;" but God suffering and dying was so much more, as death is more penal than birth. The Godhead of man, and the blood of God, are two such miracles, as the angels of heaven can never enough look into, never enough admire.

Ruffinus tells us that among the sacred characters of the Egyptians, the cross was anciently one, which was said to signify eternal life ; hence, their learned sort were converted to, and confirmed in the faith. Surely, we know, that in God's hieroglyphics, eternal life is both represented and exhibited to us by the cross. That the cross of Christ was made of the tree of life ; a slip whereof the angels gave to Adam's son, out of Paradise, is but a Jewish legend ; Galatine may believe it, not we. But, that it is made the tree of life to all believers, we are sure. This is the only instrument to scale heaven ; never man ascended thither, but by it. By this, Christ Himself climbed up to His own glory. "Father, glorify Thy name ;" that is, saith He, "Lift Me up to the tree, not of My shame, but of My triumph." "Behold, we preach Christ crucified" (saith St. Paul), "to the Jews a stumbling-block, to the Greeks foolishness ; but to them which are called, Christ the power of God, and the wisdom of God." Foolish men, that stumble at power, and deride wisdom ! Upbraid us now, ye fond Jews and pagans, with a crucified Saviour ; it is our glory, it is our happiness, which ye make our reproach. Had not our Saviour died, He could have been no Saviour for us ; had not our Saviour died, we could not have lived. See now the flag of our dear Redeemer, this cross, shining eminently in our foreheads ; and if we had any place more high, more conspicuous, more honorable, there we would advance it. O blessed Jesu, when Thou art thus lifted up on Thy cross, Thou drawest all hearts unto Thee ; there Thou "leadest captivity captive, and givest gifts unto men." Ye are deceived, O ye blind Jews and paynims, ye are deceived. It is not a gibbet, it is a throne of honor, to which our Saviour is raised ; a throne of such honor as to which heaven and earth and hell, do and must bow. The sun hides his awful head, the earth trembles, the rocks rend, the graves open, and all the frame of nature doth homage to their Lord in this secret, but divine pomp of his crucifixion. And while ye think His feet and hands despicably fixed, be-

hold, He is powerfully trampling upon hell and death, and setting up trophies of His most glorious victory, and scattering everlasting crowns and scepters unto all believers. O Saviour! I do more adore Thee, on the Calvary of Thy passion, than on the Tabor of Thy transfiguration, or the Olivet of Thine ascension; and can not so feelingly bless Thee for—"Father, glorify Me," as for—"My God, My God, why hast Thou forsaken Me;" since it is no news for God to be great and glorious; but, for the eternal and ever-living God to be abased; to be abased unto death, to the death of the cross, is that which could not but amaze the angels, and confound devils; and so much more magnifies Thine infinite mercy, by how much an infinite person would become more ignominious. All hosannahs of men, all allelujahs of saints and angels, come short of this majestic humiliation. "Blessing, honor, glory, and power, be unto Him that sitteth upon the throne, and to the Lamb, for ever and ever." And ye, beloved, as ever ye hope to make music in heaven, learn to tune your harps to the note and ditty of those heavenly elders. Rejoice in this, and rejoice in nothing but this cross; not in transitory honors, titles, treasures, which will at the last leave you inconsolately sorrowful, but in this cross of Christ; whereby the world is crucified to you, and you to the world. Oh! embrace this precious cross; and say with that blessed martyr, "My love is crucified." Those that have searched into the monuments of Jerusalem, write that our Saviour was crucified with his face to the west; which, howsoever spitefully meant of the Jews (as not allowing him worthy to look on the holy city and temple), yet, was not without a mystery; "His eyes looked to the Gentiles," etc., saith the Psalmist. As Christ, therefore, on His cross, looked toward us sinners of the Gentiles, so let us look up to Him. Let our eyes be lift up to this brazen serpent, for the cure of the deadly stings of that old serpent. See Him, O all ye beholders! see Him hanging upon the tree of shame, of curse, to rescue you from curse and confusion, and to feoff you in everlasting blessedness. See Him stretching out His arms to receive and embrace you; hanging down His head to take view of your misery; opening His precious side to receive you into His bosom; opening His very heart to take you in thither; pouring out thence water to wash you, and blood to redeem you. O, all ye Nazarites that pass by, out of this dead lion seek and find the true honey of unspeakable and endless comfort! And ye, great masters of Israel, whose lips profess to preserve knowledge, leave all curious and needless disquisitions, and with that divine and extatical doctor of the Gentiles, care only to know—to preach—"Christ and Him crucified."

But this, though the sum of the Gospel, is not the main drift of my text. I may not dwell in it, though I am loath to part with so sweet a meditation. From Christ crucified turn your eyes to Paul crucified; you have read of him dying by the sword; hear him speak of dying by the cross, and see his moral, spiritual, living crucifixion.

Our apostle is two men, Saul and Paul—the old man and the new. In respect of the old man, he is crucified and dead to the law of sin; so as that sin is dead in him; neither is it otherwise with every regenerate. Sin hath a body, as well as the man hath, (“Who shall deliver me from this body of death?”) a body that hath limbs and parts: “Mortify your earthly members,” saith our Apostle. Not the limbs of our human body, which are made of earth; but the sinful limbs, that are made of “corruption, fornication, uncleanness, inordinate affection,” etc. The head of sin is wicked devices; the heart of sin, wicked desires; the hands and feet of sin, wicked execution; the tongue of sin, wicked words; the eyes of sin, lustful apprehensions; the forehead of sin, impudent profession of evil; the back of sin, a strong supportation and maintenance of evil: all this body of sin is not only put to death, but to shame too; so as it is dead with disgrace: “I am crucified.” St. Paul speaks not this singularly of himself, but in the person of the renewed: sin doth not, can not live a vital and vigorous life in the regenerate. Wherefore, then, say you, was the Apostle’s complaint, “Wretched man that I am, who shall deliver me from this body of death?” Mark, I beseech you, it was the body of sin, not the life of sin; a body of death, not the life of that body. Or if this body had yet some life, it was such a life as is left in the limbs when the head is struck off; some dying quiverings, rather as the remainders of a life that was, than any act of a life that is. Or, if a further life, such a one as in swoonds and fits of epilepsy, which yields breath, but not sense; or if some kind of sense, yet no motion; or if it have some kind of motion in us, yet no manner of dominion over us. What power, motion, sense, relics of life, are in a fully crucified man? Such a one may waft up and down with the wind, but can not move out of any internal principle.

Sin and grace can not more stand together in their strength than life and death. In remiss degrees all contraries may be lodged together under one roof. St. Paul swears that he dies daily, yet he lives; so the best man sins hourly, even while he obeys; but the powerful and overruling sway of sin is incompatible with the truth of regeneration. Every Esau would be carrying away a blessing.

Ye shall have strong drinkers, as Isaiah calls them. "Neighing stallions of lust," as Jeremy calls them; mighty hunters in oppression, as Nimrod; corrupt talkers; which yet will be challenging as deep a share in grace as the most conscionable. Alas! how many millions do miserably delude themselves with a mere pretense of Christianity, *aliter vivunt, aliter loquuntur*,* as was said of the philosophers. Vain hypocrites! they must know that every Christian is a crucified man. How are they dead to their sins, that walk in their sins? How are their sins dead in them, in whom they stir, reign, flourish? Who doth not smile to hear of a dead man that walks? Who derides not the solecism of that actor that expressed himself fully dead by saying so? What a mockery is this!—eyes full of lust, itching ears, scurrilous tongues, bloody hands, hearts full of wickedness—and yet dead? Deceive not your souls, dear Christians, if ye love them: this false death is the way to the true, eternal, incomprehensibly woeful death of body and soul. If ye will needs do so, walk on, ye falsely dead, in the ways of your old sins; but be sure these paths shall lead you down to the chambers of everlasting death. Away with this hateful simulation. God is not mocked; ye must either kill or die. Kill your sins, or else they will be sure to kill your souls; apprehend, arraign, condemn them; fasten them to the tree of shame; and, if they be not dead already, break their legs and arms, disable them to all offensive actions, as was done to the thieves in the Gospel: so shall you say with our blessed apostle, "I am crucified."

Neither is it thus only in matter of notorious crime and gross wickedness; but thus it must be in the universal carriage of our lives, and the whole habitual frame of our dispositions. In both these, we are, we must be crucified. Be not deceived, my brethren, it is a serious and severe thing to be a Christian. This work is not frolicsome, jovial, plausible: there is a certain thing called true mortification, required to this business; and whoever heard but there was pain in death? but, among all deaths, in crucifying? What a torture must there needs be in this act of violence! What a distension of the body (whose weight is rack enough to itself!) What straining of the joints? What nailing of hands and feet! Never make account to be Christians without the hard tasks of penitence. It will cost you tears, sighs, watchings, self-restraints, self-strugglings, self-denials: this word is not more harsh than true. Ye delicate hypocrites, what do you talk of Christian profession, when ye will not abate a dish from your table, nor spare an hour's sleep from

* They are one sort of people in their lives, another in their professions.

your eyes, nor cast off an offensive rag from your backs, for your God? In vain shall the vassals of appetite challenge to be the servants of God. Were it, that the kingdom of God did consist in eating and drinking, in pampering and surfeits, in chambering and wantonness, in prancing and vanity, in talk and ostentation, O God, how rich shouldst Thou be of subjects, of saints! But, if it require abstinence, humiliation, contrition of heart, subjugation of our flesh, renunciation of our wills, serious impositions of laborious devotions, O Lord, what is become of true Christianity?

Where shall we seek for a crucified man? Look to our tables, there ye shall find excess and riot: look to our backs, there ye shall find proud disguises: look to our conversations, there ye shall find scurrilous and obscene jollity. This liberty, yea, this licentiousness, is that which opens the mouths of our adversaries to the censure of our real impiety. That slander which Julian could cast upon Constantine, that delicacy led him to intemperance, the very same do they cast upon us: they tell us of their strict Lents, frequent fastings, canonical hours, sharp penances; of their bashful shrifts, their painful scourgings, their solitary cells, their woolward and barefoot walks, their hard and tedious pilgrimages; while we, they say, deny nothing to back or belly, fare full, lie soft, sit warm, and make a wanton of the flesh, while we profess to tend the spirit. Brethren, hear a little the words of exhortation: the brags of their penal will-worship shall no whit move us. All this is blown away with a "Who hath required it?" Baal's priests did more than they, yet were never the holier. But for ourselves, in the fear of God, see that we do not justify their crimination; while they are in one extreme, placing all religion in the outside, in "touch not, taste not, handle not;" let us not be in the other, not regarding the external acts of due humiliation. It is true that it is more easy to afflict the body than to humble the soul. A dram of remorse is more than an ounce of pain. O God, if whippings, and hair-cloths, and watchings, would satisfy Thy displeasure, who would not sacrifice the blood of this vassal, his body, to expiate the sin of his soul? Who would not scrub his skin to ease his conscience? Who would not hold his eyes open to avoid an eternal unrest and torment? But such sacrifices and oblations, O God, Thou desirest not: "The sacrifice of God is a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Yet it is as true that it is more easy to counterfeit mortification of spirit than humiliation of body: there is pain in the one, none in the other. He that cares not, therefore, to pull down his body, will much less care to humble his soul; and he that

spares not to act meet and due penalties upon the flesh, gives more color of the soul's humiliation. Dear Christians, it is not for us to stand upon niggardly terms with our Maker; He will have both; He that made both will have us crucified in both. The old man doth not lie in a limb or faculty, but is diffused through the whole extent of body and soul, and must be crucified in all that it is. Saith the chosen vessel, "I beat down my body;" my body as well as my spirit. Lent is wont to be a penitential time: if ye have soundly and effectually shriven yourselves to your God, let me enjoin you a wholesome and saving penance for the whole year, for your whole life. Ye must curb your appetites, ye must fast, ye must stint yourselves to your painful devotions; ye must give peremptory denials to your own wills; ye must put your knife to your throat in Solomon's sense. O remember the quarrel against damned Dives: he fared sumptuously every day; he made neither lents nor embers; every day was gaudy and festival, in rich suits, in dainty morsels, and full draughts, "wine within, oil without;" now all the world for a drop, and it is too little. "Woe unto you that are full," saith our Saviour; but even nature itself could abominate "one that is full twice a day." One of the sins of our Sodom is fullness of bread. What is the remedy? It is an old word that "hunger cures the diseases of gluttony." O that my words could prevail so far with you, beloved Christians, as to bring austere abstinence and sober moderation into fashion. The court and city have led the way to excess; your example shall prescribe, yea, administer the remedy. The heathen man could say, "He is not worthy of the name of a man that would be a whole day in pleasure;"*—what, and we always? "In fasting often," saith St. Paul;—what, and we never? "I fast twice a week," saith the Pharisee; and we Christians, when? I speak not of popish mock-fasts, in change, not in forbearance; in change of coarser cates of the land, for the curious dainties of the water; of the flesh of beasts for the flesh of fish; of untoothsome morsels for delicate messes, as Jerome calls them: let me never feast, if this be fasting. I speak of a true and serious maceration of our bodies by an absolute refraining from sustenance; which howsoever in itself it be not an act pleasing unto God (for well may I invert St. Paul, "neither if we eat not, are we the better; neither if we eat, are we the worse"), yet in the effect it is. The plow bears no corn, but it makes way for it; it opens the soil, it tears up the briars, and turns up the furrows. Thus doth holy abstinence: it chastises the flesh, it lightens the spirit, it disheartens our vicious dispositions, it

* Cic. de fin.

quickens our devotion. O then, as we care to avert the heavy judgments of God from ourselves, as we desire to hand down the Gospel with peace to our posterity, let each man humble himself; let each man rend his heart, with sorrow for his sins; let every man ransack his own soul and life, and offer an holy violence to all those sinful corruptions which have stirred up the God of heaven against us; and never leave till in truth of heart he can say, with our blessed Apostle, "I am crucified."

Ye have seen Christ crucified, St. Paul crucified; see now both crucified together: "I am crucified with Christ." It is but a cold word this, "I am crucified;" it is the company that quickens it: He that is the life gives it life, and makes both the word and act glorious: "I am crucified with Christ."

Alas! there is many a one crucified, but not with Christ. The covetous, the ambitious man is self-crucified; he plats a crown of thorny cares for his own head; he pierces his hands and feet with toilsome and painful undertakings; he drencheth himself with the vinegar and gall of discontentments; he gores his side and wounds his heart with inward vexations: thus the man is crucified; but with the world, not with Christ. The envious man is crucified by his own thoughts; he needs no other gibbet than another man's prosperity; because another's person or counsel is preferred to his, he rushes upon his own destruction. This man is crucified, but it is Achitophel's cross, not Christ's.

The desperate man is crucified with his own distrust; he pierceth his own heart with a deep, irremediable, unmitigable, killing sorrow; he pays his wrong to God's justice with a greater wrong to His mercy, and leaps out of an inward hell of remorse to the bottomless pit of damnation. This man is crucified; but this is Judas's cross, not Christ's.

The superstitious man is professedly mortified. The answer of that hermit in the story is famous. "Why dost thou destroy thy body?" "Because it would destroy me." He useth his body, therefore, not as a servant, but a slave; not as a slave, but an enemy: he lies upon thorns, with the Pharisees; little-ease is his lodging, with Simeon the anchorite; the stone is his pillow, with Jacob; tears his food, with exiled David; he lanceth his flesh with the Baalites; he digs his grave with his nails; his meals are hunger, his breathings sighs, his linen hair-cloth, lined and laced with cords and wires; lastly, he is his own willing tormentor, and hopes to merit heaven by self-murder. This man is crucified, but not with Christ.

The felon, the traitor, is justly crucified; the vengeance of the

law will not let him live. The Jesuitical incendiary, that cares only to warm himself by the fires of states and kingdoms, cries out of his sufferings:—the world is too little for the noise of our cruelty and their patience, while it judgeth of our proceedings by our laws, not by our executions. But if they did suffer what they falsely pretend, they might be crucified, but not with Christ; they should bleed for sedition, not conscience. They may steal the name of Jesus, they shall not have His society: this is not Christ's cross, it is the cross of Barabbas, or the two malefactors. All these, and many more, are crucified, but not as St. Paul was here, "with Christ." How must we be crucified with Christ? in partnership, in person: in partnership of the suffering—every particularity of Christ's crucifixion is reacted in us. Christ is the model, we the metal: the metal takes such form as the model gives it; so are we spread upon the cross of Christ, in an answerable extension of all parts, to die with Him, as the prophet was upon the dead child, to revive him. Superstitious men talk of the impression of our Saviour's wounds in their idol, St. Francis. This is nothing new; St. Paul, and every believing Christian hath both the lashes and wounds, and transfixions of his Jesus wrought upon him. The crown of thorns pierces his head when his sinful conceits are mortified; his lips are drenched with gall and vinegar when sharp and severe restraints are given to his tongue; his hands and feet are nailed when he is by the power of God's Spirit disabled to the wonted courses of sin; his body is stripped when all color and pretenses are taken away from him; shortly, his heart is pierced, when the life-blood of his formerly reigning corruptions are let out. He is no true Christian that is not thus crucified with Christ.

Woe is me! how many fashionable ones are not so much as pained with their sins: it is no trouble to them to blaspheme, oppress, debauch. Yea, rather it is a death to them to think of parting with their dear corruptions. The world hath bewitched their love. That which Erasmus saith of Paris, that after a man hath acquainted himself with the odious scent of it, "it grows into his liking more and more," is too true of the world, and sensual minds: alas! they rather crucify Christ again than are crucified with Christ. Woe to them that ever they were; for not being dead with Christ, they are not dead in Christ; and not being dead in Christ, they can not but die eternally in themselves; "For the wages of sin is death:" death in their person, if not in their surety. Beloved, let us not think it safe for us to rest in this miserable and deadly condition. As ye love your souls, give no sleep to your eyes, nor peace to your hearts, till ye find the sensible effects of the death and passion of Christ your

Saviour within you, mortifying all your corrupt affections, and sinful actions, that ye may truly say with St. Paul, "I am crucified with Christ."

Six several times do we find that Christ shed blood: in His circumcision—in His agony—in His crowning—in His scourging—in His affixion—in His transfixion. The instrument of the first was the knife; of the second, vehemence of passion; of the third, the thorns; of the fourth, the whips; of the fifth, the nails; of the last, the spear. In all these we are, we must be, partners with our Saviour.

In His circumcision, when we draw blood of ourselves by cutting off the foreskin of our filthy (if pleasing) corruptions.

In His agony, when we are deeply affected with the sense of God's displeasure for sin, and terrified with the frowns of an angry Father.

In His crowning with thorns, when we smart and bleed with reproaches for the name of Christ; when that which the world counts honor is pain to us, for His sake; when our guilty thoughts punish us, and wound our restless heads, with the sad remembrance of our sins.

In His scourging, when we tame our wanton and rebellious flesh, with wise rigor and holy severity.

In His affixion, when all the powers of our souls and parts of our body are strictly hampered, and unremovably fastened upon the royal commandments of our Maker and Redeemer.

In His transfixion, when our hearts are wounded with Divine love (with the spouse in the Canticles) or our consciences with deep sorrow.

In all these we bleed with Christ, and all these (save the first only) belong to His crucifying. Surely, as it was in the old law, without blood shed there was no remission, so it is still, and ever, in the new. If Christ had not thus bled for us, there had been no remission; if we do not thus bleed with Christ, there is for us no remission.

There is no benefit where is no partnership. If Christ therefore bled with His agony, with His thorns, with His whips, with His nails, with His spear, in so many thousand passages, as tradition is bold to define; and we never bleed, either with the agony of our sorrow for sin, or the thorns of our holy cares for displeasure, or the scourges of severe Christian rigor, or the nails of holy constraint, or the spear of deep remorse, how do we, how can we for shame, say, we are "crucified with Christ?"

St. Austin, in his epistle, or book rather, to Honoratus, gives us all the dimensions of the cross of Christ. The latitude he makes in the transverse; this (saith he) pertains to good works, because on this His hands were stretched. The length was from the ground to the transverse, this is attributed to His longanimity and persistence; for on that His body was stayed and fixed. The height was in the head of the cross, above the transverse, signifying the expectation of supernal things. The depth of it was in that part which was pitched below within the earth, importing the profoundness of His free grace, which is the ground of all His beneficence. In all these must we have our part with Christ; in the transverse of His cross, by the ready extension of our hands to all good works of piety, justice, charity. In the arrectary or beam of His cross, by continuance and uninterrupted perseverance in good. In the head of His cross, by a high elevated hope, and looking for of glory. In the foot of His cross, by a lively and firm faith, fastening our souls upon the affiance of His free grace and mercy. And thus shall we be crucified with Christ, upon His own cross.

Yet, lastly, we must go further than this, from His cross to His person.

So did St. Paul, and every believer, die with Christ, that he died in Christ; for, as in the first Adam we all lived and sinned; so, in the second, all believers died, that they might live.

The first Adam brought in death to all mankind; but, at last, actually died for none but himself. The second Adam died for mankind, and brought life to all believers. Seest thou thy Saviour, therefore, hanging upon the cross? all mankind hangs there with Him, as a knight or burgess of parliament voices his whole borough or county. What speak I of this? The members take the same lot with the Head. Every believer is a limb of that Body; how can he, therefore, but die with Him, and in Him? That real union, then, which is betwixt Christ and us, makes the cross and passion of Christ ours; so as the thorns pierced our heads, the scourges blooded our backs, the nails wounded our hands and feet, and the spear gored our sides and hearts; by virtue whereof we receive justification from our sins, and true mortification of our corruptions. Every believer, therefore, is dead already for his sins, in his Saviour; he needs not fear that he shall die again. God is too just to punish twice for one fault; to recover the sum both of the surety and principal. All the score of our arrearages is fully struck off, by the infinite satisfaction of our blessed Redeemer. Comfort thyself, therefore, thou penitent and faithful soul, in the confidence of thy safety. Thou shalt not

die, but live, since thou art already crucified with thy Saviour. He died for thee, thou diedst in Him. "Who shall lay any thing to the charge of God's elect? It is God that justifies! Who shall condemn? It is Christ that died; yea, rather, that is risen again, and lives gloriously at the right hand of God; making intercession for us." To Thee, O blessed Jesu, together with thy co-eternal Father, and Holy Spirit, three persons in one infinite and incomprehensible Deity, be all praise, honor, and glory, now and forever. Amen.

DISCOURSE FOURTEENTH.

THOMAS ADAMS.

It is impossible to determine, with precision, the time and place of Thomas Adams's birth, whose discourse next follows. He is not to be confounded with either of two other somewhat distinguished divines of the same name; one of whom is mentioned in Wood's *Athenæ Oxonienses*, as removed from his fellowship for non-conformity in 1652, and preaching in the Conventicles of London; and the other of whom died in 1784, well known as the Rector of Wirthingham, and author of "*Private Thoughts*," and a volume of sermons. The Thomas Adams here represented, was minister at Willington, and a preacher at Paul's Cross in 1612; which must have been several years before the birth of the Non-conformist minister above mentioned. But where he was born, or when, and how he died, we know not. He has left no diary, and found no biographer; nor are there any traces of him in the record of his times. His works constitute his only monument. These were published by the author in 1630, in one folio volume of 1240 pages, and some of them, at an early date, passed through several editions.* From dates and references in his writings, we learn that he was a public preacher in the early part of the reign of James the First, and that he must have been contemporary with Bishop Hall (whose writings he often quotes), though probably his junior by a few years. As a proximate date of his birth, we have fixed upon the year 1578. He was a man of deep and varied learning, and his discourses abound in passages of great brightness. His style is much like that of Joseph Hall, and Jeremy Taylor; plentiful in ornament, rich, quaint, terse, vigorous, and sparkling with brilliant imagery. We are not disposed to detract aught from the meed of praise awarded by his recent English editor: "With the eye of a poet, the heart of a saint, and the tongue of an orator, he gives substance to abstractions, personifies the virtues, paints the beauties of holiness, and brings to the ear the voices of the distant and the dead."

* A part of his Discourses have recently been edited by Rev. W. H. Stowell of Independent College, Rotherham, and republished in this country by the Carters of New York.

THE THREE DIVINE SISTERS—FAITH, HOPE, AND CHARITY.

“Now abideth faith, hope, charity, these three; but the greatest of these is charity.”—
1 Cor. xiii. 13.

When those three goddesses, say the poets, strove for the golden ball, Paris adjudged it to the Queen of Love. Here are three celestial graces, in a holy emulation, if I may so speak, striving for the chieftom; and our apostle gives it to Love. The greatest of these is Charity.

Not that other daughters are black, but that Charity excels in beauty. We may say of this sister, as it was said of the good woman, “Many daughters have done virtuously, but thou excellest them all.” Paul doth not disparage any when he saith, “Charity is the greatest.” All stars are bright, though one star may differ from another in glory. We may say of graces, as of the captains of the sons of Gad: “The least a hundred, the greatest a thousand.” Or as the song was of Saul and David: “Saul hath slain his thousands, David his ten thousands.” Faith is excellent, so is Hope; but “the greatest of these is Charity.”

These are three strings often touched; Faith, whereby we believe all God’s promises to be true, and ours; Hope, whereby we wait for them with patience; Charity, whereby we testify what we believe and hope. He that hath Faith can not distrust; he that hath Hope can not be put from anchor; he that hath Charity will not lead a licentious life, for love keeps the commandments.

For method’s sake we might first confer them all, then prefer one. But I will speak of these according to the three degrees of comparison. 1. Positively. 2. Comparatively. 3. Superlatively. “The greatest of them is Charity.” Under which method we have involved: 1. Their order, how they are ranked. 2. Their nature, how they are defined. 3. Their distinction, how they are differenced. 4. Their number, how many are specified. 5. Their conference, how they are compared. 6. Lastly, their dignity, and therein how far one is preferred.

Faith is that grace which makes Christ ours, and all His benefits. God gives it. “Faith is given by the Spirit.” By the word preached. “Faith cometh by hearing.” For Christ’s sake. “To you it is given for Christ’s sake, to believe in His name.” This vir-

tue is no sooner given of God but it gives God. So soon as thou believest, Christ is thine and all His. "For He that gives us Christ will also with Him give us all things."

"Without this, it is impossible to please God." Let us not otherwise dare to come into His presence. There is nothing but wrath in Him for sin in us. Joseph charged his brethren that they should come no more into his sight unless they brought Benjamin with them. We come at our peril into God's presence if we leave His beloved Benjamin, our dear Jesus, behind us. When the philosopher heard of the enraged emperor's menace, that the next time he saw him he would kill him, he took up the emperor's little son in his arms, and saluted him with a *potesne*. Thou canst not now strike me. God is angry with every man for his sins. Happy is he that can catch up His Son Jesus; for in whose arms soever the Lord sees his Son, He will spare him. The men of Tyre were fain to intercede to Herod by Blastus. Our intercession to God is made by a higher and surer way; not by His servant, but by His Son.

Now this Mediator is not had without a medium, Faith. Faith is that means whereby we lay hold on this Christ. Diffidence shall never have Jesus for the advocate, though every man may say, "I believe, Lord help my unbelief."

Saint Paul useth one word that very significantly expresseth Faith, calling it "The evidence of things not seen." Faith is to believe what thou seest not; whose reward is to see what thou believest. Now the metaphor may be explained thus:

1. Christ dying made a will or a testament, sealing it with His own blood, wherein He bequeathed a certain legacy of inheritance to His brethren with Himself. "Father, I will that they whom Thou hast given Me be with Me where I am; that they may behold My glory which Thou hast given Me." This is the substance of His will and testament.

2. The conveyance of this will is the Gospel, "Whosoever believes, and is baptized, shall be saved." A large patent, a free and full grant. There is no exception of persons, either in regard of state, quality, or country. "There is neither Jew nor Greek, bond nor free, male nor female; for ye are all one in Christ Jesus." The conveyance is of an ample latitude.

3. The executor or administrator of this will, if I may so speak, is the Holy Ghost, that Comforter which Christ promised to "send, that should lead us into all truth." This Spirit begets faith and sanctification in our hearts, puts Abba into our mouths, applies the merits of our Saviour to our souls; and indeed "seals us up to the

day of redemption." Without His assistance we could appropriate no comfort by His will; nor challenge any legacy therein bequeathed.

4. Lastly, The evidence whereby every particular man apporions to himself His title and interest, is his Faith. Thou, unregenerate soul, pleadest a legacy in this will. Go to, let us join issue, and come to trial. Where is thy evidence? Here it is, my Faith. This evidence, as all other, must have some witnesses. Produce thine; and before the bar of the great Chief Justice, the King's Bench of heaven, let them not lie.

The first is thy Conscience. Alas! give this leave to speak without interruption (and one day it shall not flatter thee). This saith, thy evidence is false and counterfeit; forged by a wretched scrivener, flesh and blood: for thy heart trusts in uncertainly good riches, or in certainly bad vanities, more than in the living God.

The next is thy Life. Alas! this is so speckled with sins, so raw and sore with lusts, that as a body broken out into blanes and biles argues a corrupted liver or stomach within: so the spots and ulcers of thy life demonstrate a putrified heart. Lo, now thy witnesses. Thou art gone at the common law of justice: It is only the chancery of mercy that must clear thee. What wilt thou now do? What, but humble thyself in recompense for thy false faith; take prayer in thy company, for pardon of former errors; go by the word preached; for the minister is, as it were, the register to ingross the deed; and desire God on the humbled knees of thy soul, to give thee a new and a true evidence. Let this instruct us to some uses.

1. Be sure that thy evidence is good. Satan is a subtle lawyer (and thou dost not doubt of his malice), and will soon pick holes in it; find out tricks and cavils against it. He will winnow and sift thee, grain after grain: take heed lest thou run not all to chaff. There is a faith of saints: "Now live not I, but Christ liveth in me: and the life that I live I live by the faith of the Son of God." And there is a faith of devils: "Thou believest; thou doest well: the devils also believe and tremble." There is a faith which can not perish: "Whosoever believeth in Him shall not perish." And there is a faith that in the time of temptation falls away. The rocky ground receives the word, and for a while believeth, but in the time of temptation falls away. There is a faith which the world overcometh: such was the faith of Demas. And there is a faith that overcometh the world: "This is the victory whereby we overcome the world, even our faith." There is a dead, idle, and infructuous

faith; and there is a lively, active, working faith: "Faith worketh by love." Be sure, then, that thy faith will endure the touch, even the fiery trial.

2. Do not lose such a legacy as Christ hath bequeathed for want of faith. Glorious is the inheritance; but where is thy evidence? Flatter not thy soul with hope of this possession, without the assurance of faith, *Christ gives His life for His sheep*. What is this to thee that art a wolf, a swine, a goat? God dresseth His vineyard, pruneth it, is provident over it. What is this to thee that art a thorn, and no branch of the vine? Look thou to be weeded up, and thrown out. The blood of Christ runs fresh; but where is thy pipe of faith to derive it from His-side to thy conscience? Say it should shower mercy, yet if thou wantest faith, all would fall besides thee. There would be no more favor for thee than if there was no Saviour.

Let, then, no miseries of earth, much less pleasures, quench thy faith. Satan seeing this spark of fire kindled in thy heart, would blow it out with storms, or work thee to smother it thyself with vanities, or to rake it up in the dead embers of cold security; but believe against sight and sense, as David prophesied that he should be a king. Faith shall have so much the more recompense, as it had the less argument to induce it.

Hope is the sweetest friend that ever kept a distressed soul company; it beguiles the tediousness of the way, all the miseries of our pilgrimage.

Therefore *dum spiro spero*, said the heathen; but *dum expiro spero*, says the Christian. The one, while I live, I hope; the other also, when I die, I hope: so Job, *I will hope in Thee though thou killest me*. It tells the soul such sweet stories of the succeeding joys; what comforts there are in heaven; what peace, what joy, what triumphs, marriage-songs, and hallelujahs there are in that country whither she is traveling, that she goes merrily away with her present burden.

It holds the head while it aches, and gives invisible drink to the thirsty conscience. It is a liberty to them that are in prison, and the sweetest physic to the sick. Saint Paul calls it an anchor. Let the winds blow, and the storms beat, and the waves swell, yet the anchor stays the ship. It breaks through all difficulties, and makes way for the soul to follow it. It teacheth Abraham to expect fruit from a withered stock; and Joseph in a dungeon, to look for the sun and stars' obeisance. It counsels a man, as Esdras did the woman who, having lost her son, would needs die languishing in the disconsolate fields: *Go thy way into the city to thine husband*.

Mourn not, wretch, for the loss of some worldly and perishing delight: sit not down and die, though the fruit of thy womb be swallowed in the earth; but *go home to the city*, the city of mercy, *to thine husband*, even *thy husband Jesus Christ*; let Him comfort thee. This is the voice of Hope.

Though misery be present, comfort absent, though through the dim and waterish humor of thy heart thou canst spy no deliverance; yet such is the nature of Hope, that *futura facta dicit*. It speaks of future things as if they were present. "We are saved by hope." We have our inheritance in hope; which gives us the right of the substance, though not the substance of the right: assurance of the possession, though not possession of the thing assured. This tells us that no man should grieve much and long. God making our misery either sufferable or short.

These are the comforts of Hope. Now, that you may not be deceived, there is (as I said before of Faith) a thing like Hope, which is not it.

There is a bold and presumptuous Hope, an ignorant security and ungrounded persuasion, the very illusion of the devil, who, when he can not prevail with downright evil, cozens with the shadows of goodness: that how wickedly and wretchedly soever a man shall live, though he furs himself warm with poor men's hearts, though he forbids his brains (as on covenant) one sober hour in the year to think of heaven, though he thirst for carouses of blood, though he strives to powder a whole kingdom with the seed-corns of death and massacre, though he carries half a dozen inappropriate Churches on his sacrilegious back, though he out-thunder heaven with blasphemies, though he trample under his profane foot the precious blood of God's Son; yet still he hopes to be saved by the mercy of God. But we will sooner cast pearls to swine, and bread to dogs, than the comforts of Sion to such. We say not, *Rejoice and tremble*, but tremble without rejoicing. We sing not to them, *With the Lord is mercy, that He might be feared*; but with the Lord is judgment and vengeance; with Him is plague and pestilence, storm and tempest, horror and anguish, indignation and wrath, that He may be feared. Against this hope we shut up the bosom of consolation, and the promise of safety by the merits of Christ; and so far as we are charged, the very gates of everlasting life.

There is a Hope, sober, faithful, well-grounded, well-guarded, well-assured. This is like a house built on a rock. The rock is God's promised mercy; the building, hope in Christ: it is (as it were) moated or intrenched about with His blood by the sweet tes-

timony of God's Spirit to the conscience: known by the charity of the inhabitants; for it keeps bread for the hungry, clothes for the naked, entertainment for strangers. To this Hope we open the doors of the kingdom of heaven; and so far as the commission of the keys leads us, we unlock the gates of eternal life, and allow entrance. We call this the blessed Hope.

Charity is an excellent virtue, and therefore rare. If ever in this contentious age, wherein the unfeigned love of brothers is strange. Woe is me! before I am come to define what love is, I am fallen into a declamation against the want of it. What is here chiefly commended is chiefly condemned, as if we had no need of mutual succor, nor could spare a room in our hearts to entertain Charity, lest we should expel our old loved guests, fraud, malice, and ambition. Love hath two proper objects, the one immediate and principal; the other, mediate and limited.

The proper and immediate object of our love is God. This is the great commandment, *Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength*. As if He would not leave out the least sinew or string of the heart, the least faculty or power of the soul, the least organ or action of the strength. So Bernard. "With all the heart," that is, affectionately. "With all thy soul," that is, wisely. "With all thy strength," that is, constantly. Let the zeal of thy heart inflame thy love to God; let the wisdom of thy soul guide it; let the strength of thy might confirm it. All the election of the soul, all the administration of the body. The soul judgeth, the will prosecutes, the strength executes. God can brook no rivals; no division betwixt Him and Mammon, betwixt Him and Melchom, betwixt Him and Baal, betwixt Him and Belial. The cause and motive to love God, is God; the manner is without measure. He poorly loves God that loves any thing besides Him which he doth not love for Him.

The subordinate object of love is man, and his love is the effect of the former cause, and an actual demonstration of the other inward affection. Waters coming from the sea boil through the veins of the earth till they become springs, and those springs rivers, and those rivers run back to the sea again. All man's love must be carried in the stream of God's love. Blessed is he that loves his friend in the Lord, his enemy for the Lord. "Owe nothing to any man, but this, that ye love one another." Other debts, once truly paid, are no more due; but this debt, the more we pay it the more we owe it; and we still do acknowledge ourselves debtors to all

when we are clear with all; proverbially, *I owe him nothing but love*. The communication of these riches doth not impoverish the proprietary; the more he spends of his stock, the more he hath. "There is that scattereth, and yet increaseth." But he that will hoard the treasure of his charity shall grow poor, empty, and bankrupt. "There is that withholdeth more than is meet, but it tendeth unto poverty." Love is the abridgment of the law, the new precept of the Gospel. Luther calls it the shortest and the longest divinity: short, for the form of words; long, yea, everlasting, for the use and practice; for Charity shall never cease.

Thus for the first degree of comparison, *positively*. The second is *comparative*; where, though it be said virtues and great men must not be compared, yet we can without offense bring them to a holy conference; else how shall we perceive the Apostle's intended scope, the transcendency of Charity? I will therefore first confer Faith with Hope, and then with them both, Charity.

The distinction between Faith and Hope is nice, and must warily be discovered. I will reduce the differences into three respects, of order, office, and object.

For *order*: Paul gives Faith the precedency. "Faith is the ground of things hoped for." Faith always goes before, Hope follows after; and may, in some sort, be said to be the daughter of Faith. For it is as impossible for a man to hope for that which he believes not, as for a painter to draw a picture in the air. Indeed, more is believed than is hoped for; but nothing is hoped for which is not believed. So that on necessity, in respect of order, Faith must precede Hope.

For *office*: Faith is the Christian's logic; Hope his rhetoric. Faith perceives what is to be done; Hope gives alacrity to the doing it. Faith guides, adviseth, rectifieth; Hope courageously encounters with all adversaries. Therefore Faith is compared to a doctor in the schools, Hope to a captain in the wars. Faith discerns the truth, Hope fights against impatience, heaviness of spirit, infirmity, dejectedness, desperation. Divines have alluded to the difference between faith and hope in divinity, and to that between wisdom and valor in philosophy. Valor without wisdom is rashness, wisdom without valor is cowardice. Faith without Hope is knowledge without valor to resist Satan; Hope without Faith is rash presumption, and an indiscreet daring: you see their different office.

For *object*: Faith's object is the absolute word and infallible promise of God; Hope's object is the thing promised. Faith looks to the word of the thing, Hope to the thing of the word. So that Faith hath for the object the *truth* of God; Hope the *goodness* of

God. Faith is of things both good and bad; Hope of good things only. A man believes there is a hell as truly as he believes there is a heaven; but he fears the one, and hopes only for the other. Faith hath for its object things past, present, future. Past, it believes Christ dead for our sins, and risen again for our justification. Present, that He now sits at the right hand of His Father in heaven. Future, that He shall come to judge quick and dead. Hope only respects and expects things to come. For a man can not hope for that which he hath. You see how in some sense Hope excels Faith. For there is a faith in the devils; they believe the truth of God, the certainty of the Scriptures; they acknowledge Christ the Judge of quick and dead; therefore cry, "Why tormentest thou us before the time?" They have faith joined with a popish preparatory good work, *fear*; "the devils believe and tremble:" yea, they pray, they beseech Christ not to send them into the deeps; what then want they? Hope, a confident expectation of the mercy of God; this they can never have. They believe; they can not hope. 'This is the life of Christians, and the want makes devils. If it were not for this hope, "we of all men were most miserable."

Charity differs from them both. These three divine graces are a created Trinity; and have some glimmering resemblance of the Trinity uncreate. For as there the Son is begotten of the Father, and the Holy Ghost proceeds from them both, so here a true faith begets a constant hope, and from them proceeds Charity. "Thus is God's temple built in our hearts," said Augustine. The foundation whereof is Faith; Hope the erection of the walls; Charity the perfection of the roof.

In the godly all these three are united together, and can not be sundered. We believe in God's mercy, we hope for His mercy, and we love Him for His mercy. Faith says, there are good things prepared: Hope says, they are prepared for me: Charity says, I endeavor to walk worthy of them. So that, what good Faith believes shall be, Hope expects for herself, and Charity aims at the way to get it, by *keeping the commandments*. Faith apprehends both reward and punishment: Hope only looks for good things for ourselves: Charity desires the glory of God and the good of all our brethren.

The second degree gives way to the third, last, best; the *superlative*. "But the greatest of these is Charity." Time will not afford me to answer all the objections which subtle wits have ignorantly deduced from these words. Neither were it to our purpose, then, to write Iliads after Homer, they have been so soundly and satisfyingly answered. I will only mention two, and but report a responsive solution.

1. The principal promises are made to believers. "Whosoever believeth, and is baptized, shall be saved." So no less a promise is made to lovers, "All things shall work together for good to those that love God," etc. "God," saith the Psalmist, "is near to those that call upon Him." He is close by all those that suffer for Him; but He is *within them that love Him*. Here is *prope, intra, intus*. This same *intra, within*, is of the highest degree. "God is love, and he that dwelleth in love dwelleth in God, and God in him." O unspeakable felicity!

2. If charity be greater than faith, then is not man justified by faith only. Inconsequent illation! St. Paul commends not love for the virtue of justification: it may fail in that particular action, yet receive no impeachment to the excellency of it. By demonstration. A prince doth excel a peasant: shall any man therefore infer that he can plow better, or have more skill in tillage? A philosopher doth excel a mechanic, though he can not grind so well as a miller, or limn so cunningly as a painter. A man is better than a beast: who but a madman will therefore conclude that he can run faster than a horse, draw more than an ox, or carry a greater burden than an elephant? Though he fail in these particular acts, yet none will deny but he is better than a beast.

The truth is, that in faith stands originally our fellowship with God. Into that hand He poureth the riches of His mercy for salvation; and were the actions of charity never so great and (foolishly thought) meritorious, yet, if not the effects of a true saving faith, they are lost, and a man may for his charity go to the devil. And though they would plead from the form of the last judgment that God accepts men to life for their deeds of charity, feeding, clothing, relieving; yet the Scripture fully testifies that God neither accepts these nor ourselves for these, further than they are the effects of a true faith. Our persons being first justified by faith in Christ, then God will crown our works. Yet a Christian must work: for no nudifidian, as well as no nullifidian, shall be admitted into heaven. "Therefore," saith the Apostle, "faith worketh by love." For faith is able to justify of itself, not to work of itself. The hand alone can receive an alms, but can not cut a piece of wood without an ax or some instrument. Faith is the Christian's hand, and can without help receive God's given grace into the heart; but to produce the fruits of obedience, and to work the actual duties required, it must have an instrument; add love to it, and it worketh by love. So that the one is our justification before God, and the other our testification before men.

Their number is considerable ; these three, neither more nor less. Why not two? as there be two parts in man, his understanding and will; to direct these two, is sufficient to salvation. By Faith the understanding is kept safe; by Charity, the will; what needed then the mention of Hope? Yes, Hope is the daughter of Faith, and the mother of Charity; and as man hath an understanding to be informed, and a will to be rectified, so he hath a heart to be comforted, which is the proper office of Hope.

But why then speaks he of no more than three? St. Peter mentions eight together. And St. Paul himself in another place, puts in nine. Why are all these left out in this glorious catalogue? Is it enough to have these three and no more? Are the rest superfluous, and may well be spared? Nothing so, but all those virtues are comprehended under these three. As to the trade of a stationer, some are required to print, some to correct, some to fold, others to bind, and others to garnish; yet all belongs to one trade. There be many rays and but one sun; there is heat and light in one fire. So all those graces may be reduced to these three principals, as we read the work of faith, and labor of love, and patience of hope; temperance, patience, godliness, etc., are all servants to these three great princes, Faith, Hope, and Charity.

Lastly, for the *prelation*. Wherein consisteth this high transcendency of Charity? In six privileges.

1. For latitude, Love is the greatest. Faith and Hope are restrained within the limits of our particular persons. The just man lives by his own faith, and hopes good to himself; but love is like the vine which God brought out of Egypt, and cast out the heathen to plant it, which covereth the mountains with the shadow of the boughs, and spreads the branches unto the sea and the rivers. It is like the sun in the sky, that throws his comfortable beams upon all, and forbears not to warm even that earth that beareth weeds. Love extends to earth and heaven. In heaven it affecteth God the Maker and mover: the angels as our guardians; the triumphant saints, for their pious sanctity. On earth, it embraceth those that fear the Lord especially; it wisheth conversion to those that do not: it counsels the rich; it comforts the poor; it reverenceth superiors, respecteth inferiors; doth good to friends, no evil to foes; wisheth well to all. This is the latitude of Charity. Faith hath but narrow limits, but the extent of Love is universal, not bounded with the world. Faith believes for thyself, but Charity derives and drives the effects of thy faith to others. Thy faith relieves thyself, thy charity thy brother.

2. For perpetuity and continuance. Faith lays hold on God's

gracious promise for everlasting salvation ; hope expects this with patience ; but when God shall fulfill His word in us with joy, then faith shall be at an end ; hope at an end ; but love shall remain between God and us an everlasting bond. Therefore saith the Apostle, *now abideth faith*, etc. *Now*: now three, then one, and that is Charity. When we have possession of those pleasures which we hoped and believed, what longer use is there of Faith or Hope ? But our loves shall not end with our lives. We shall everlastingly love our Maker, Saviour, Sanctifier, angels, and saints ; where no discontent shall breed any ire in our hallelujahs. If the use of love be so comfortable on earth, what may we think it will be in heaven ?

Thus saith Chrysostom: *Only love is eternal*. Now, Faith and Hope hold up the hands of Charity, as Aaron and Hur held up the hands of Moses ; but then their use and office shall cease. Hope shall not be, when the thing hoped is. Hope shall bring in possession, possession shall thrust out Hope. Therefore, saith Augustine, is *Charity greater*. If not for the excellency, yet for the perpetuity.

Thus to justify a man, Faith is greater ; but in a man justified, Charity is greater. Let Faith alone with the great work of our salvation ; but that finished, it shall end, and so yield superiority to Love, which shall endure forever.

3. For the honor and likeness it hath unto God. Faith and Hope make not a man like God, but Charity doth. He neither can be said to believe, nor to hope ; but we know He loves ; yea, He is love.

4. In respect of the titles, Charity excelleth. It is the New Commandment ; Faith was never called so. It is the bond of perfection. Faith is not so termed ; thy faith only ties thyself to God, but love binds up all in one bundle of peace. It is the fulfilling of the law ; where hath Faith such a title ? St. Ambrose, on the funeral of Theodosius, observes, that he died with these words in his mouth, *Dilexi, Dilexi*, which he conceived to be his answer to the angels asking him how he had behaved himself in his empire ; *I have loved, I have loved* ; that was enough.

5. Charity is more noble ; for it is a better thing to give than to receive. Faith and Hope are all of the taking hand, but Charity gives. If Faith gives glory to God, yet this is but His own ; an acknowledgment of that to be His which is His. The property of faith is to receive into itself ; the property of love to lay out itself to others.

6. For *manifestation* ; Faith and Hope are things unseen, and may be dissembled ; but Charity can not be without visible fruits ; therefore the only trial of Faith and Hope is by Charity.

Thus Charity is greatest, if not for causality, yet for dignity.

1. More honorable, because like God. 2. More noble, because more beneficial to man. 3. More communicable, for Faith respects thyself, Charity all. 4. More durable, when Faith is swallowed up in vision. Hope in possession, then love remains. 5. For titles. 6. For manifestation.

Thus you have commended to your souls these three sisters, Faith, Hope, and Charity. Faith we must have, or we are reprobrates; Hope, or wretches; Charity, or not Christians. There is a promise made to Faith that it shall have access to God. To Hope, that it shall not be ashamed. But to Charity, that it shall dwell in God, and have God dwelling in it.

I should now tell you that as these three fair sisters came down from heaven; so in a cross contrariety, the devil sends up three foul fiends from hell. Against Faith, infidelity; against Hope, desperation; against Charity, malice. He that entertains the elder sister, Unbelief, I quake to speak his doom, yet I must; "he is already condemned." He that embraces the second ugly hag, Despair, bars up against himself the possibility of all comfort, because he offends so precious a nature, the mercy of God, and tramples under his desperate feet that blood which is held out to his unaccepting hand. He that welcomes Malice, welcomes the devil himself; he is called the envious, and loves extremely to lodge himself in an envious heart. These be fearful, prodigious sisters; fly them and their embraces; and remember, O ye whom Christ loves, the commandment of your Saviour, "Love one another!"

I will end with our Apostle's exhortation to his Philippians. *If there be any consolation in Christ*, and there is consolation in Him when the whole world can not afford it; *if any comfort of love*, and he that knows not the comforts of love knows no difference betwixt man and beast; *if any fellowship of the Spirit*, by whom we are all knit into one communion, and enriched with the same treasures of grace; *if any bowels and mercy*; if uncharitableness and avarice have turned our entrails into stone and iron; if we have not forgotten the use and need of mercy; "fulfill my joy, that ye be like-minded, and have the same love." Fulfill the Apostle's joy only? No, the joy of the Bride and Bridegroom of the Church on earth, of the saints in heaven; the joy of the blessed angels; the joy of Father, Son, and Holy Spirit; and last of all, the joy of your own hearts, that you "Love one another." Forget not that trite but true saying,

They shall not want prosperity
That keep Faith, Hope, and Charity.

DISCOURSE FIFTEENTH.

WILLIAM CHILLINGWORTH.

THE birthplace of the "immortal Chillingworth" was Oxford: so that, as Wood says, "by the benefit of his birth, he fell from the lap of his mother into the arms of the muses." He was born in the autumn of 1602, and in 1616 entered at the University, became scholar of Trinity College in 1618, was admitted Master of Arts in 1623, and elected Fellow of his College in 1623. His Protestant faith was overturned by Fisher, the celebrated Jesuit, when he retired for further study to a college of his order at Douay. He soon, however, saw his error, and was restored to the Protestants. In 1637, his masterly work, called "THE RELIGION OF PROTESTANTS A SAFE WAY TO SALVATION," made its appearance, and was read with avidity, passing through two editions in less than five months. Its spirit is seen in one of its well-known emphatic maxims, "THE BIBLE, THE BIBLE ONLY, IS THE RELIGION OF PROTESTANTS."

In 1638 Chillingworth was preferred to the Chancellorship of Sarum, with the prebend of Bixworth; and he was also, about the same time, nominated to the mastership of Wygstan's Hospital, in Leicester. The probable date of his death is January 26th, 1644. The fame of Chillingworth as an author and controversialist, is world-wide. His excellence, says Barlow, consisted in "his logic, both natural and acquired." Warren, in his Law Studies, says, "Chillingworth is the writer whose works are recommended for exercitations of the student." Lord Mansfield pronounced him to be a perfect model of argumentation. Tillotson calls him, "incomparable, the glory of his age and nation." Locke proposes, for the attainment in right reasoning, the constant reading of Chillingworth, who, by his example, "will teach both perspicuity and the way of right reasoning better than any book that I know." His sermons are nine in number, of which the following is, by common consent, admitted to be the masterpiece.

THE FORM OF GODLINESS WITHOUT ITS POWER.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures, more than lovers of God; having a form of godliness, but denying the power thereof."—2 TIM. iii. 1-5.

To a discourse upon these words, I can not think of any fitter introduction than that wherewith our Saviour sometime began a sermon of His, "This day is this Scripture fulfilled." And I would to God there were not great occasion to fear that a great part of it may be fulfilled in this place.

Two things are contained in it: First, the real wickedness of the generality of the men of the latter times, in the first four verses. For by "men shall be lovers of themselves, covetous, boasters, proud," etc., I conceive is meant, men generally shall be so; otherwise this were nothing peculiar to the last, but common to all times; for in all times some, nay, many, have been "lovers of themselves, covetous, boasters, proud," etc. Secondly, we have here the formal and hypocritical godliness of the same times, in the last verse; "having a form of godliness, but denying the power thereof;" which latter ordinarily and naturally accompanies the former. For, as the shadows are longest when the sun is lowest, and as vines and other fruit-trees bear the less fruit when they are suffered to luxuriate and spend their sap upon superfluous suckers, and abundance of leaves; so, commonly, we may observe, both in civil conversation, where there is great store of formality, there is little sincerity; and in religion, where there is a decay of true cordial piety, there men entertain and please themselves, and vainly hope to please God, with external formalities and performances, and great store of that righteousness for which Christ shall judge the world.

It were no difficult matter to show that the truth of St. Paul's prediction is by experience justified in both parts of it; but my purpose is to restrain myself to the latter, and to endeavor to clear unto you that, that in our times is generally accomplished: that almost in all places the power of godliness is decayed and vanished; the form and profession of it only remaining; that the spirit, and soul, and life of religion, is for the most part gone; only the outward body or carcass, or rather the picture or shadow of it, being left behind. This is the doctrine which at this time I shall deliver to you; and the

use, which I desire most heartily you shall make of it, is this: to take care that you confute, so far as it concerns your particulars, what I fear I shall prove true in general.

[Chillingworth here alludes, in few words, to the promises and professions of many which are disregarded, and condemning particularly their vain pretensions in *prayer*, proceeds thus:]

And then, for the Lord's Prayer, the plain truth is, we lie unto God for the most part clean through it; and for want of desiring indeed what in word we pray for, tell Him to his face as many false tales as we make petitions. For who shows by his endeavors that he desires heartily that God's name should be hallowed, that is, holily and religiously worshiped and adored by all men? That His kingdom should be advanced and enlarged; that His blessed will should be universally obeyed? Who shows, by his forsaking sin, that he desires, so much as he should do, the forgiveness of it? Nay, who doth not revenge, upon all occasions, the affronts, contempts, and injuries put upon him, and so upon the matter curse himself, as often as he says, "Forgive us our trespasses, as we forgive them that trespass against us?" How few depend upon God only for their "daily bread," viz., the good things of this life, as upon the only Giver of them, so as neither to get nor keep any of them, by any means, which they know or fear to be offensive unto God? How few desire in earnest to avoid temptation? Nay, who almost is there that takes not the devil's office out of his hand, and is not himself a tempter both to himself and others? Lastly, who almost is there that desires heartily, and above all things, so much as the thing deserves, to be delivered from the greatest evil; sin, I mean, and the anger of God? Now, beloved, this is certain; he that employs not requisite industry to obtain what he pretends to desire, does not desire indeed, but only pretends to do so: he that desires not what he prays for, prays with tongue only, and not with his heart: indeed does not pray to God, but play and dally with Him. And yet this is all which men generally do, and therefore herein also accomplish this prophecy, "Having a form of godliness, but denying the power thereof."

And this were ill enough were it in private; but we abuse God Almighty also with our public and solemn formalities; we make the Church a stage whereon to act our parts, and play our pageantry; there we make a profession every day of confessing our sins with humble, lowly, and obedient hearts; and yet, when we have talked after this manner twenty, thirty, forty years together, our hearts for the most part continue as proud, as impenitent, as disobedient, as

they were in the beginning. We make great protestations "when we assemble and meet together to render thanks to God Almighty, for the benefits received at His hands;" and if this were to be performed with words, with hosannas and hallelujah's, and gloria patris, and psalms and hymns, and such like outward matters, peradventure we should do it very sufficiently; but, in the mean time, with our lives and actions we provoke the Almighty, and that to His face, with all variety of grievous and bitter provocations; we do daily and hourly such things as we know, and He hath assured us, to be as odious unto Him, and contrary to His nature, as any thing in the world is to the nature of any man in the world; and all this upon poor, trifling, trivial, no temptations. If a man whom you have dealt well with should deal so with you, one whom you had redeemed from the Turkish slavery, and instated in some indifferent good inheritance, should make you fine speeches, entertain you with panegyrics, and have your praises always in his mouth; but all this while do nothing that pleases you, but upon all occasions put all affronts and indignities upon you: would you say this were a thankful man? Nay, would you not make heaven and earth ring of his unthankfulness, and detest him almost as much for his fair speeches as his foul actions? Beloved, such is our unthankfulness to our God and Creator, to our Lord and Saviour; our tongues ingeminate, and cry aloud, Hosanna, hosanna, but the louder voice of our lives and actions is, "Crucify Him, crucify Him." We court God Almighty, and compliment with Him, and profess to esteem His service perfect freedom; but if any thing be to be done, much more if any thing be to be suffered for Him, here we leave Him. We bow the knee before Him, and put a reed in His hand, and a crown upon His head, and cry, "Hail, King of the Jews;" but then, with our customary sins, we give Him gall to eat and vinegar to drink; we thrust a spear in His side, nail Him to the cross, and crucify to ourselves the Lord of glory. This is not the office of a friend to bewail a dead friend with vain lamentations; *sed quæ voluerit meminisse, quæ mandaverit exequi*—to remember what he desires and to execute what he commands. So said a dying Roman to his friend, and so say I to you. To be thankful to God is not to say, God be praised, or, God be thanked; *but to remember what He desires, and execute what He commands.* To be thankful to God is certainly to love Him, and to love Him is to keep His commandments: so saith our Saviour, "if ye love Me, keep My commandments." If we do so, we may justly pretend to thankfulness, which, believe me, is not a word, nor to be performed with words: but, if we do not so, as

generally we do not, our talk of thankfulness is nothing else but mere talk, and we accomplish St. Paul's prophecy herein also; having a form of thankfulness, but not the reality, nor the power of it.

If I should reckon up unto you how many direct lies every wicked man tells to God Almighty, as often as he says amen to this "form of godliness" which our Church hath prescribed; if I should present unto you all our acting of piety, and playing of humiliation, and personating of devotion, in the psalms, the litanies, the collects, and generally in the whole service, I should be infinite; and, therefore, I have thought good to draw a vail over a great part of our hypocrisy, and to restrain the remainder of the discourse to the contrariety between our profession and performance, only in two things; I mean, faith and repentance.

And, first, for faith: we profess, and indeed generally, because it is not safe to do otherwise, that we believe the Scripture to be true, and that it contains the plain and only way to infinite and eternal happiness; but if we did generally believe what we do profess, if this were the language of our hearts as well as our tongues, how comes it to pass that the study of it is so generally neglected?

Let a book that treats of the philosopher's stone promise never so many mountains of gold, and even the restoring of the golden age again, yet were it no marvel if few should study it; and the reason is, because few would believe it. But if there were a book extant, and ordinary to be had, as the Bible is, which men did generally believe to contain a plain and easy way for all men to become rich, and to live in health and pleasure, and this world's happiness, can any man imagine that this book would be unstudied by any man? And why then should I not believe that, if the Scripture were firmly and heartily believed, the certain and only way to happiness, which is perfect and eternal, it would be studied by all men with all diligence? Seeing, therefore, most Christians are so cold and negligent in the study of it, prefer all other business, all other pleasures before it, is there not great reason to fear that many who pretend to believe it firmly believe it not at all, or very weakly and faintly? If the general of an army, or an ambassador to some prince or state, were assured by the king his master that the transgressing any point of his commission should cost him his life, and the exact performance of it be recompensed with as high a reward as were in the king's power to bestow upon him; can it be imagined that any man who believes this, and is in his right mind, can be so

supinely and stupidly negligent of this charge, which so much imports him, as to oversee, through want of care, any one necessary article or part of his commission, especially if it be delivered to him in writing, and at his pleasure to peruse it every day? Certainly this absurd negligence is a thing without example, and such as peradventure will never happen to any sober man to the world's end; and, by the same reason, if we were firmly persuaded that this book doth indeed contain that charge and commission which infinitely more concerns us, it were not in reason possible but that to such a persuasion our care and diligence about it should be in some measure answerable. Seeing, therefore, most of us are so strangely careless, so grossly negligent of it, is there not great reason to fear that though we have professors and protestors in abundance, yet the faithful, the truly and sincerely faithful, are, in a manner, failed from the children of men? What but this can be the cause that men are so commonly ignorant of so many articles and particular mandates of it, which yet are as manifest in it as if they were written with the beams of the sun? For example, how few of our ladies and gentlewomen do or will understand that a voluptuous life is damnable and prohibited to them? Yet St. Paul saith so very plainly, "She that liveth in pleasure is dead while she liveth." I believe that this case directly regards not the sex: he would say *he*, as well as *she*, if there had been occasion. How few of the gallants of our time do or will understand that it is not lawful for them to be as expensive and costly in apparel as their means, or perhaps their credit, will extend unto? Which is to sacrifice unto vanity that which by the law of Christ is due unto charity; and yet the same St. Paul forbids plainly this excess, even to women—"Also let women (he would have said it much rather to men) array themselves in comely apparel, with shamefacedness and modesty, not with embroidered hair, or gold, or pearls, or costly apparel." And, to make our ignorance the more inexcusable, the very same rule is delivered by St. Peter also.

How few rich men are or will be persuaded, that the law of Christ permits them not to heap up riches forever, nor perpetually to add house to house, and land to land, though by lawful means; but requires of them thus much charity at least, that ever, while they are providing for their wives and children, they should, out of the increase wherewith God hath blessed their industry, allot the poor a just and free proportion? And when they have provided for them in a convenient manner (such as they themselves shall judge sufficient and convenient in others), that then they should

give over making purchase after purchase; but with the surplusage of their revenue beyond their expense, procure, as much as lies in them, that no Christian remain miserably poor; few rich men, I fear, are or will be thus persuaded, and their daily actions show as much; yet undoubtedly, either our Saviour's general command, of loving our neighbors as ourselves, which can hardly consist with our keeping vainly, or spending vainly, what he wants for his ordinary subsistence, lays upon us a necessity of this high liberality: or his special command concerning this matter; *Quod superest date pauperibus*, "That which remains give to the poor:" or that which St. John saith, reacheth home unto it: "Whosoever hath this world's good, and seeth his brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him?" Which is, in effect, as if he had said, he that keepeth from any brother in Christ, that which his brother wants, and he wants not, doth but vainly think that he loves God; and therefore vainly hopes that God loves him.

Where almost are the men that are or will be persuaded, the Gospel of Christ requires of men humility, like to that of little children, and that under the highest pain of damnation? That is, that we should no more overvalue ourselves, or desire to be highly esteemed by others; no more undervalue, scorn, or despise others; no more affect pre-eminence over others, than little children do, before we have put that pride into them, which afterward we charge wholly upon their natural corruption; and yet our blessed Saviour requires nothing more rigidly, nor more plainly, than this high degree of humility: "Verily (saith He), I say unto you (He speaks to His disciples affecting high places, and demanding which of them should be greatest), except you be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Would it not be strange news to a great many, that not only adultery and fornication, but even uncleanness and lasciviousness; not only idolatry and witchcraft, but hatred, variance, emulations, wrath, and contentions; not only murders, but envyings; not drunkenness only, but revelings, are things prohibited to Christians, and such as, if we forsake them not, we can not inherit the kingdom of heaven? And yet these things, as strange as they may seem, are plainly written; some of them by St. Peter; but all of them by St. Paul: "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, etc., of the which I tell you before, as I have told you in times past, that they who do such things, shall not inherit the kingdom of God."

If I should tell you that all bitterness and evil speaking (nay, such is the modesty and gravity which Christianity requires of us), foolish talk and jesting, are things not allowed to Christians, would not many cry out, these are hard and strange sayings, who can hear them? And yet, as strange as they may seem, they have been written well-nigh one thousand six hundred years, and are yet extant in very legible characters, in the epistle to the Ephesians, the end of the fourth, and the beginning of the fifth chapter.

[Chillingworth deprecates briefly and incidentally the course of the party who were taking up arms against the king; and then pursues his discourse, thus:]

You see, beloved, how many instances and examples I have given you of our gross ignorance of what is necessary and easy for us to know; and to these it were no difficult task to add more: now from whence can this ignorance proceed, but from supine negligence? And from whence this negligence, but from our not believing what we pretend to believe? For, did we believe firmly and heartily that this book were given us by God for the rule of our actions, and that obedience to it were the certain and only way to eternal happiness, it were impossible we should be such enemies to ourselves, such traitors to our own souls, as not to search it, at least with so much diligence, that no necessary point of our duty plainly taught in it, could possibly escape us. But it is certain and apparent to all the world that the greatest part of Christians, through gross and willful negligence, remain utterly ignorant of many necessary points of their duty to God and man; and therefore it is much to be feared that this book, and the religion of Christ contained in it, among an infinity of professors, labors with great penury of true believers.

It were an easy matter (if the time would permit) to present unto you many other demonstrations of the same conclusion; but to this, drawn from our willing ignorance of that which is easy and necessary for us to know, I will content myself to add only one more, taken from our voluntary and presumptuous neglect to do those things which we know and acknowledge to be necessary.

If a man should say unto me that it concerns him as much as his life is worth, to go presently to such a place, and that he knows but one way to it, and I should see him stand still, or go some other way, had I any reason to believe that this man believes himself? *Quid verba audiam, cum facta videam?* saith he in the comedy: *Protestatio contra factum non valet*, saith the law; and why should I believe that that man believes obedience to Christ the only way to present and eternal happiness, whom I see, wit-

tingly, and willingly, and constantly, and customarily, to disobey Him? The time was that we all knew that the king could reward those that did him service, and punish those that did him disservice, and then all men were ready to obey his command, and he was a rare man that durst do any thing to his face that offended him. Beloved, if we did but believe in God, so much as most subjects do in their king; did we as verily believe, that God could and would make us perfectly happy, if we serve Him, though all the world conspire to make us miserable; and that he could and would make us miserable, if we serve Him not, though all the world should conspire to make us happy; how were it possible that to such a faith our lives should not be conformable? Who was there ever so madly in love with a present penny as to run the least hazard of the loss of 10,000*l.* a year to gain it, or not readily to part with it upon any probable hope, or light persuasion, much more a firm belief, that by doing so he should gain 100,000*l.* Now, beloved, the happiness which the servants of Christ are promised in the Scripture, we all pretend to believe, that it exceeds the conjunction of all the good things of the world, and much more such a proportion as we may possibly enjoy, infinitely more than 10,000*l.* a year, or 100,000*l.* doth a penny; for 100,000*l.* is but a penny so many times over, and 10,000*l.* a year is worth but a certain number of pence; but between heaven and earth, between finite and infinite, between eternity and a moment, there is utterly no proportion; and therefore, seeing we are so apt, upon trifling occasions, to hazard this heaven for this earth, this infinite for the finite, this all for this nothing; is it not much to be feared that though many of us pretend to much faith, we have indeed but very little or none at all? The sum of all which hath been spoken concerning this point, is this—Were we firmly persuaded that obedience to the Gospel of Christ is the true and only way to present and eternal happiness (without which faith no man living can be justified), then the innate desire of our own happiness could not but make us studious inquirers of the will of Christ, and conscionable performers of it; but there are (as experience shows) very few who make it their care and business to know the will of Christ; and of those few again, very many, who make no conscience at all of doing what they know; therefore, though they profess and protest they have faith, yet their protestations are not to be regarded against their actions; but we may safely and reasonably conclude what was to be concluded, that the doctrine of Christ, among an infinity of professors, labors with great scarcity of true, serious, and hearty

believers; and that herein also we accomplish St. Paul's prediction, "Having a form of godliness, but denying," etc.

But perhaps the truth and reality of our repentance may make some kind of satisfaction to God Almighty for our hypocritical dallying with Him in all the rest. Truly I would be heartily glad it were so: but I am so far from being of this faith, that herein I fear we are most of all hypocritical, and that the generality of professors is so far from a real practice of true repentance, that scarce one in a hundred understands truly what it is.

Some satisfy themselves with a bare confession and acknowledgment, either that they are sinners in general, or that they have committed such and such sins in particular; which acknowledgment comes not yet from the heart of a great many, but only from their lips and tongues: for how many are they that do rather complain and murmur that they are sinners, than acknowledge and confess it; and make it, upon the matter, rather their unhappiness and misfortune, than their true fault, that they are so? Such are all they who impute all their commissions of evil to the unavoidable want of restraining grace, and all their omission of good to the like want of effectual exciting grace: all such as pretend, that the commandments of God are impossible to be kept any better than they are kept; and that the world, the flesh, and the devil, are even Omnipotent enemies; and that God neither doth, nor will, give sufficient strength to resist and overcome them; all such as lay all their faults upon Adam, and say, with those rebellious Israelites (whom God assures that they neither had nor should have just reason to say so), that their fathers had eaten sour grapes, and their teeth were set on edge: lastly, all such as lay their sins upon divine prescience and predestination, saying with their tongues, O what wretched sinners have we been! but in their hearts, How could we help it! We were predestinate to it, we could not do otherwise.

All such as seriously persuade themselves, and think to hide their nakedness with such fig-leaves as these, can no more be said to acknowledge themselves guilty of a fault than a man that was born blind, or lame, with the stone or gout, can accuse himself with any fault for being born so; well may such an one complain, and bemoan himself, and say, O wretched man that I am, who shall deliver me from this unhappiness? But such a complaint is as far from being a true acknowledgment of any faults, as a bare acknowledgment of a fault is from true repentance. For to confess a fault, is to acknowledge, that freely and willingly, without any constraint, or unavoidable necessity, we have transgressed the law of God, it

being in our power, by God's grace, to have done otherwise. To aggravate this fault, is to confess we have done so when we might easily have avoided it, and had no great nor violent temptation to it: to pretend any great difficulty in the matter, is to excuse and extenuate it: but to say that, all things considered, it was absolutely impossible for you to avoid it, is flatly to deny it. Others there are that think they have done enough, if to confession of sin they add some sorrow for it; if, when the present fit of sin is past, and they are returned to themselves, the sting remaining breed some remorse of conscience, some complaints against their wickedness and folly for having done so, and some intentions to forsake it, though vanishing and ineffectual. These heat-drops, this morning dew of sorrow, though it presently vanish, and they return to their sin again upon the next temptation, "as a dog to his vomit," when the pang is over: yet in the pauses between, while they are in their good mood, they conceive themselves to have very true, and very good repentance: so that if they should have the good fortune to be taken away in one of these *intervalla*, one of these sober moods, they should certainly be saved; which is just as if a man in a quartan ague, or the stone, or gout, should think himself rid of his disease as oft as he is out of his fit.

But if repentance were no more but so, how could St. Paul have truly said that "godly sorrow worketh repentance?" Every man knows that nothing can work itself. The architect is not the house which he builds, the father is not the son which he begets, the tradesman is not the work which he makes; and therefore, if sorrow, godly sorrow, worketh repentance, certainly sorrow is not repentance. The same St. Paul tells us in the same place, that "the sorrow of the world worketh death;" and you will give me leave to conclude from hence, therefore it is not death; and what shall hinder me from concluding thus also; "godly sorrow worketh repentance," therefore it is not repentance?

[The precise nature of Gospel repentance is here explained, when the preacher takes up again the thread of discourse.]

And yet, if it be not so, but that heaven may be purchased at easier and cheaper rates, how comes it to pass that in the New Testament we are so plainly and so frequently assured that without actual and effectual amendment, and newness of life, without actual and effectual mortification, regeneration, sanctification, there is no hope, no possibility of salvation?

"Every tree that bringeth forth not good fruit is hewn down, and cast into the fire." So St. John Baptist preaches repentance.

It is not then the leaves of a fair profession, no, nor the blossoms of good purposes and intentions, but the fruit, the fruit only, that can save us from the fire; neither is it enough not to bear ill fruit, unless we bring forth good. "Every tree that bringeth forth not good fruit is hewn down and cast into the fire."

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven:" so our Saviour saith. And again, after He had delivered His most Divine precepts in His Sermon on the Mount (which sermon contains the substance of the Gospel of Christ), He closeth up all with saying, "He that heareth these sayings of Mine, and doeth them not (and yet these were the hardest sayings that ever He said), I will liken him to a foolish man which built his house upon the sand (that is, his hope of salvation upon a sandy and false ground), and when the rain descended, and the floods came, and the winds blew, and beat upon that house, it fell, and great was the fall of it."

"They that are Christ's have crucified the flesh with the affections and lusts:" so St. Paul. They then that have not done so, nor crucified the flesh with the affections and lusts, let them be as sorrowful as they please, let them intend what they please, they, as yet, are none of Christ's, and, good Lord! what a multitude of Christians then are there in the world that do not belong to Christ!

"The works of the flesh, says the same St. Paul, are manifest, which are these—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings; of which I tell you before, as I have told you in times past, that they which do such things shall not inherit the kingdom of God." He doth not say they which have done such things shall not be saved, but manifestly to the contrary—"Such were some of you; but ye are washed, but ye are sanctified," but he says, they which do such things, and without amendment of life shall continue doing them, shall not be excused by any pretense of sorrow and good purposes: they "shall not inherit the kingdom of heaven."

And again, in another epistle, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, shall inherit the kingdom of God."

"In Christ Jesus (said the same St. Paul in other places) nothing

availeth but faith: nothing but a new creature: nothing but keeping the commandments of God." It is not then a wishing, but a working faith; not wishing that you were a new creature, nor sorrowing you are not, but being a new creature: not wishing you had kept, nor sorrowing you have not kept, nor purposing vainly to keep, but keeping His commandments, must avail with Him.

"Follow peace with all men, and holiness (saith the divine author of the epistle to the Hebrews), without which no man shall see the Lord.

St. Peter, in his second epistle, commends unto us a golden chain of Christian perfections, consisting of these links, "faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity," and then adds—"He that lacketh these things is blind, and knoweth not that he was purged from his old sins." Let his sorrow be never so great, and his desires never so good, yet if he lack these things, he is blind; and was purged from his old sins, but is not.

Lastly, St. John, "He that hath this hope, purifieth himself, even as He is pure;" the meaning is not, with the same degree of purity, for that is impossible, but with the same kind, the same truth of purity; he that doth not purify himself, may, nay doth, flatter himself, and without warrant, presume upon God's favor; but this hope he hath not: and again, "Little children, let no man deceive you; he that doth righteousness, is righteous, even as He is righteous;" and thus you see all the divine writers of the New Testament, with one consent, and with one mouth, proclaim the necessity of real holiness, and labor together to disenchant us from this vain fancy, that men may be saved by sorrowing for their sin, and intending to leave it, without effectual conversion and reformation of life; which, it may well be feared, hath sent thousands of souls to hell in a golden dream of heaven.

But is not this to preach works, as the papists do? No, certainly it is not; but to preach works, as Christ and His apostles do; it is to preach the necessity of them, which no good Protestant, no good Christian, ever denied; but it is not to preach the merit of them, which is the error of the papists.

But is it not to preach the law in the time of the Gospel? No, certainly it is not; for the law forgives no sins, but requires exact obedience, and curseth every one which, from the beginning to the end of his life, "continueth not in all things which are written in the law to do them;" but the Gospel says, and accordingly I have said unto you, that there is mercy always in store for those who know the day of their visitation, and forsake their sins in time of mercy;

and that God will pardon their imperfections in the progress of holiness, who miscall not presumptuous and deliberate sins by the name of imperfections, but seriously and truly endeavor to be perfect; only I forewarn you, that you must never look to be admitted to the wedding-feast of the King's Son either in the impure rags of any customary sin or without the wedding-garment of Christian holiness; only I forewarn you that whosoever looks to be made partaker of the joys of heaven, must make it the chief, if not the only business of his life, to know the will of God, and to do it; that great violence is required by our Saviour for the taking of this kingdom, that the race we are to run is a long race, the building we are to erect is a great building, and will hardly, very hardly, be finished in a day; that the work we have to do of mortifying all vices, and acquiring all Christian virtues, is a long work; we may easily defer it too long, but we can not possibly begin it too soon. Only I would persuade you, and I hope I have done it, that that repentance which is not effectual to true and timely conversion, will never be available unto eternal salvation. And if I have proved unto you that this is indeed the nature of true repentance, then certainly I have proved withal that that repentance wherewith the generality of Christians content themselves, notwithstanding their great professions what they are, and their glorious protestations of what they intend to be, is not the power but the form, not the truth but the shadow, of true repentance; and that herein also we accomplish St. Paul's prediction, "Having a form of godliness," etc.

And now what remains but that (as I said in the beginning) I should humbly entreat, and earnestly exhort, every man that hath heard me this day, to confute in his particular what I have proved true in the general; to take care that the sin of formality, though it be the sin of our times, may yet not be the sin of our persons; that we satisfy not ourselves with the shadows of religion without the substance of it, nor with the "form of godliness" without the power of it?

To this purpose I shall beseech you to consider, that though sacrificing, burning incense, celebrating of set festivals, praying, fasting, and such like, were, under the law, the service of God commanded by Himself, yet, whensoever they proceeded not from, nor were joined with, the sincerity of an honest heart, He professeth frequently almost in all the prophets, not only His scorn and contempt of them all, as fond, empty, and ridiculous; but also His hating, loathing, and detesting of them as abominable and impious.

"The sacrifice of the wicked is abomination to God." "What

have I to do with the multitude of your sacrifices? saith the Lord." "I am full of the burnt-offerings of rams, and of the fat of fed beasts. When ye come to appear before Me, who required this at your hands? bring no more vain oblations: incense is an abomination to Me: I can not suffer your new moons, nor sabbaths, nor solemn days, it is iniquity, even your solemn assemblies: My soul hateth your new moons, and appointed feasts: they are a burden to Me, I am weary to bear them; and when you shall stretch out your hands, I will hide Mine eyes from you; and though you make many prayers, I will not hear; for your hands are full of blood."

And again, "He that kills an ox is as if he slew a man; he that sacrificeth a lamb as if he cut off a dog's neck; he that offereth an oblation as if he offered swine's flesh; he that burneth incense as if he blessed an idol." And what is the reason of this strange aversion of God from his own ordinances? It follows in the next words: "They have chosen their own ways, and their soul delighteth in their abominations."

Terrible are the words which he speaketh to the same purpose in the prophecy of Amos, "I hate, I despise your feast days, and I will not smell in your solemn assemblies: though you offer Me burnt-offerings, and meat-offerings, I will not accept them; nor will I regard your peace-offerings."

Now, beloved, if this hypocrisy, this resting in outward performances, were so odious to God under the law, a religion full of shadows and ceremonies; certainly it will be much more odious to do so under the Gospel, a religion of much more simplicity, and exacting so much the greater sincerity of the heart, even because it disburdens the outward man of the performance of legal rights and observances. And, therefore, if we now under the Gospel shall think to delude God Almighty, as Michal did Saul, with an idol handsomely dressed instead of the true David; if we shall content and please ourselves with being of such or such a sect or profession: with going to church, saying, or hearing of prayers, receiving of sacraments, hearing, repeating, or preaching of sermons, with zeal for ceremonies, or zeal against them; or, indeed, with any thing besides consistent piety toward God, loyalty and obedience toward our sovereign, justice and charity toward all our neighbors, temperance, chastity, and sobriety toward ourselves; certainly we shall one day find that we have not mocked God, but ourselves; and that our portion among hypocrites shall be greater than theirs.

In the next place, let me entreat you to consider the fearful judgment which God hath particularly threatened to this very sin,

of drawing nigh unto Him with our lips, when our hearts are far from Him. It is the great judgment of being given over to the spirit of slumber and security, the usual forerunner of speedy desolation and destruction, as we may see in the twenty-ninth chapter of Isaiah, from the ninth to the fourteenth verses: "Stay yourselves and wonder, cry ye out, and cry, They are drunken, but not with wine, they stagger, but not with strong drink; for the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets, and your rulers the seers, hath He covered:" and after, at the fourteenth verse, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Certainly, this judgment, if ever it were upon any people, we have cause to fear it is now upon us. For, if the spirit of deep sleep were not upon us, how could we sleep so securely even upon the brink of the pit of perdition? How could we proceed on so confidently in our mirth and jollity, nay, in our crying sins, and horrible impieties; now when the hand of God is upon us, and wrath is gone out, and even ready to consume us? And if the wisdom of our wise men were not perished, how were it possible they should so obstinately refuse the security offered of our laws, liberties, and religion, by the king's oath, by his execrations on himself, and his posterity, in case he should violate it; by the oaths of all his ministers, not to consent to, or be instruments in, such a violation; by the so-much-desired triennial parliament, from which no transgressors can possibly be secure; and instead of all this security seek for it by a civil war, the continuance whereof must bring us to destruction and desolation; or else He hath deceived us, by whom we are taught, that "a kingdom divided against itself can not stand."

Now, what was the sin which provoked this fearful judgment? What but that which I have labored to convince you of, and to dissuade you from, even the sin of hypocrisy? As we may see at the twelfth verse: "Wherefore, saith the Lord, forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me; and their fear toward Me is taught by the precepts of men: therefore, behold, I will proceed to do a marvelous work among them; for the wisdom of their wise men shall perish," etc.

Consider, thirdly, what woes, and woes, and woes, our Saviour thunders out against the scribes and Pharisees for their hypocrisy: "Woe be unto you, scribes and Pharisees, hypocrites;" and again and again, "Woe be unto you, scribes and Pharisees, hypocrites." Beloved, if we be hypocrites, as they were, "tithe mint and cum-

min, and neglect the weighty matters of the law, judgment, and justice, and mercy," as they did; "make long prayers, and under a pretense devour widows' houses," as they did; "wash the outside of the dish and platter," while within we are full of ravening and wickedness; write God's commandments very large and fair upon our phylacteries, but shut them quite out of our hearts; "build the sepulchers of the old prophets," and kill their successors: in fine, if we be like "painted sepulchers, as they were, "outwardly garnished and beautiful, but within full of dead men's bones and rottenness;" we are then to make account that all these woes belong to us, and will one day overtake us.

Consider, lastly, the terrible example of Ananias and Sapphira, and how they were snatched away in the very act of their sin; and that their fault was (as the text tells us) that "they lied unto God." Beloved, we have done so a thousand thousand times: our whole lives (if sincerely examined) would appear, I fear, little less but a perpetual lie. Hitherto God hath been merciful to us, and given us time to repent; but let us not proceed still in imitating their fact, lest at length we be made partakers of their fall.

God of His infinite mercy prevent this in every one of us, even for His Son our Saviour Jesus Christ's sake; by whom, and with whom, in the unity of the Holy Spirit, be all honor and glory to the eternal Father, world without end. Amen.

DISCOURSE SIXTEENTH.

RICHARD BAXTER.

THE first half of the seventeenth century will be ever memorable for the brilliant galaxy of great and excellent men which it produced. Not to mention others, this period gave birth to Baxter, and Owen, and Milton, and Flavel, and Leighton, and Bunyan, and Taylor, and Keach, and Tillotson, and Barrow, and Howe, and Phillip Henry. These men, and a few kindred spirits, became the great conservators of virtue and religion, amid the grossest prevailing corruption. Conspicuous among them stands RICHARD BAXTER, whose birth fell on the 12th of November, 1615, at Rawton, in Shropshire. His conversion and deep religious feelings were mainly attributable to the counsels and instructions of his father, and an old tattered book with which he met at the age of fifteen, called "Bunny's Resolution;" composed, originally, by the Jesuit Parsons. Baxter was admitted to orders in connection with the Church of England, in 1638; when his scruples were raised by the oath of "Submission to Archbishops, Bishops," etc., which he utterly rejected; and became pastor of a church in Kidderminster. His ministry at this place covers, in all, about sixteen years; and was eminently successful. Beyond this, though preaching constantly, he held no extended pastorate.

As a Non-conformist, he suffered much from persecution; being twice seized and condemned to imprisonment, from which, however, he was mercifully delivered. He at length died in 1691, and was interred in Christ Church.

As a *pastor*, Baxter was most faithful and laborious; presenting, in all respects, a model worthy of imitation. As a *preacher*, he spoke with earnestness and affection, out of a full soul; as he says in his own memorable lines:

"I preached as never sure to preach again,
And as a dying man to dying men."

He neither preached about his hearers, nor above them, nor beside them, but *to* them—a genuine pulpit-archer, who, like the Benjaminites, shot

his arrows to the breadth of a hair, leaving his hearers groaning and crying for relief. Amid his untiring pastoral labors Baxter found time to write largely, and his works—by no means of equal value—are computed to be sufficient to fill sixty octavo volumes. As a controversialist some of his writings show him to have indulged in undue severity. It is chiefly because of his practical and devotional writings, such as the “Call to the Unconverted,” the “Reformed Pastor,” the “Saint’s Everlasting Rest,” the “Right Method for a Settled Peace and Spiritual Comfort,” and “Dying Thoughts,” that his name will ever remain fragrant in the churches.

The leading characteristics of Baxter are, eminent piety and vigor of intellect, keenness of logic, burning power and plainness of language, melting pathos, cloudless perspicuity, graceful description, and a certain vehemence of feeling which brings home his words with an irresistible force. He wrote with haste, which, combined with the lack of early literary advantages, makes him inaccurate and slovenly in his style, so that his gems are often incrustated in native earth; yet his amazing genius, his manly eloquence, and his mighty grapple upon the mind, turning it now this way, now that, whithersoever he listeth, entitle him to the name given by Doddridge—the English DEMOSTHENES.

The following is from a sermon first preached at Kidderminster and afterward at London; and which at the time of its delivery produced a profound sensation. The sermon entire, as it comes to us, forms a considerable volume. He has already shown *whom* it is that men make light of; *what* it is to make light of Christ; and the *cause* of this sin. He here comes to the *uses* of the doctrine, where his powers of argumentation and appeal are generally seen to the best advantage.

MAKING LIGHT OF CHRIST AND SALVATION.

“But they made light of it.”—MATT. xxii. 5.

Seeing this is the great condemning sin, before we inquire after it into the hearts of our hearers, it beseeems us to begin at home, and see that we, who are preachers of the Gospel, be not guilty of it ourselves. The Lord forbid that they that have undertaken the sacred office of revealing the excellences of Christ to the world, should make light of Him themselves, and slight that salvation which they do daily preach. The Lord knows we are all of us so low in our estimation of Christ, and do this great work so negligently, that we have cause to be ashamed of our best sermons; but should this sin prevail in us, we were the most miserable of all men.

Brethren, I love not censoriousness; yet dare not befriend so vile a sin in myself or others, under pretense of avoiding it; especially when there is so great necessity that it should be healed first in them that make it their work to heal it in others. Oh that there were no cause to complain that Christ and salvation are made light of by the preachers of it! But, do not the negligent studies of some speak it out? Doth not their dead and drowsy preaching declare it? Do not they make light of the doctrine they preach, that do it as if they were half asleep, and feel not what they speak themselves? Doth not the carelessness of some men's private endeavors discover it? What do they for souls? How slightly do they reprove sin! How little do they when they are out of the pulpit for the saving of men's souls! Doth not the continued neglect of those things wherein the interest of Christ consisteth discover it? 1. The Church's purity and reformation. 2. Its unity. Do not the covetous and worldly lives of too many discover it, losing advantages for men's souls for a little gain to themselves? And most of this is because men are preachers before they are Christians, and tell men of that which they never felt themselves. Of all men on earth there are few that are in so sad a condition as such ministers: and if, indeed, they do believe that Scripture which they preach, methinks it should be terrible to them in their studying and preaching it.

Beloved hearers; the office that God hath called us to, is by declaring the glory of His grace, to help under Christ to the saving of men's souls. I hope you think not that I come hither to-day on any other errand. The Lord knows I had not set a foot out of doors but in hope to succeed in this work for your souls. I have considered, and often considered, what is the matter that so many thousands should perish when God hath done so much for their salvation; and I find this that is mentioned in my text is the cause. It is one of the wonders of the world, that when God hath so loved the world as to send His Son, and Christ hath made a satisfaction by His death sufficient for them all, and offereth the benefits of it so freely to them, even without money or price, that yet the most of the world should perish; yea, the most of those that are thus called by His word! Why, here is the reason, when Christ hath done all this, men make light of it. God hath showed that He is not unwilling; and Christ hath showed that He is not unwilling that men should be restored to God's favor and be saved; but men are actually unwilling themselves. God takes not pleasure in the death of sinners, but rather that they return and live. But men take such pleasure in sin that they will die before they will return. The Lord

Jesus was content to be their Physician, and hath provided them a sufficient plaster of His own blood : but if men make light of it, and will not apply it, what wonder if they perish after all ? This Scripture giveth us the reason of their perdition. This, sad experience tells us, the most of the world is guilty of. It is a most lamentable thing to see how most men do spend their care, their time, their pains, for known vanities, while God and glory are cast aside ; that He who is all should seem to them as nothing, and that which is nothing should seem to them as good as all ; that God should set mankind in such a race where heaven or hell is their certain end, and that they should sit down, and loiter, or run after the childish toys of the world, and so much forget the prize that they should run for. Were it but possible for one of us to see the whole of this business as the all-seeing God doth ; to see at one view both heaven and hell, which men are so near ; and see what most men in the world are minding, and what they are doing every day, it would be the saddest sight that could be imagined. Oh how should we marvel at their madness, and lament their self-delusion ! Oh poor distracted world ! what is it you run after ? and what is it that you neglect ? If God had never told them what they were sent into the world to do, or whither they were going, or what was before them in another world, then they had been excusable ; but He hath told them over and over, till they were weary of it. Had He left it doubtful, there had been some excuse ; but it is His sealed word, and they profess to believe it, and would take it ill of us if we should question whether they do believe it or not.

Beloved, I come not to accuse any of you particularly of this crime ; but seeing it is the commonest cause of men's destruction, I suppose you will judge it the fittest matter for our inquiry, and deserving our greatest care for the cure. To which end I shall, 1. Endeavor the conviction of the guilty. 2. Shall give them such considerations as may tend to humble and reform them. 3. I shall conclude with such direction as may help them that are willing to escape the destroying power of this sin. And for the first, consider :

I It is the case of most sinners to think themselves freest from those sins that they are most enslaved to ; and one reason why we can not reform them, is because we can not convince them of their guilt. It is the nature of sin so far to blind and befool the sinner, that he knoweth not what he doth, but thinketh he is free from it when it reigneth in him, or when he is committing it : it bringeth men to be so much unacquainted with themselves that they know

not what they think, or what they mean and intend, nor what they love or hate, much less what they are habituated and disposed to. They are alive to sin, and dead to all the reason, consideration, and resolution that should recover them, as if it were only by their sinning that we must know they are alive. May I hope that you that hear me to-day are but willing to know the truth of your case, and then I shall be encouraged to proceed to an inquiry. God will judge impartially; why should not we do so? Let me, therefore, by these following questions, try whether none of you are slights of Christ and your own salvation. And follow me, I beseech you, by putting them close to your own hearts, and faithfully answering them.

1. Things that men highly value will be remembered; they will be matter of their freest and sweetest thoughts. This is a known case.

Do not those then make light of Christ and salvation that think of them so seldom and coldly in comparison of other things? Follow thy own heart, man, and observe what it daily runneth after; and then judge whether it make not light of Christ.

We can not persuade men to one hour's sober consideration what they should do for an interest in Christ, or in thankfulness for His love, and yet they will not believe that they make light of Him.

2. Things that we highly value will be matter of our discourse; the judgment and heart will command the tongue. Freely and delightfully will our speech run after them. This also is a known case.

Do not those men make light of Christ and salvation that shun the mention of His name, unless it be in a vain or sinful use? Those that love not the company where Christ and salvation is much talked of, but think it troublesome, precise discourse: that had rather hear some merry jests, or idle tales, or talk of their riches or business in the world. When you may follow them from morning to night, and scarce have a savory word of Christ; but perhaps some slight and weary mention of Him sometimes; judge whether these make not light of Christ and salvation. How seriously do they talk of the world and speak vanity! but how heartlessly do they make mention of Christ and salvation!

3. The things that we highly value we would secure the possession of, and therefore would take any convenient course to have all doubts and fears about them well resolved. Do not those men then make light of Christ and salvation that have lived twenty or thirty years in uncertainty whether they have any part in these or not, and

yet never seek out for the right resolution of their doubts? Are all that hear me this day certain they shall be saved? Oh that they were! Oh, had you not made light of salvation, you could not so easily bear such doubting of it; you could not rest till you had made it sure, or done your best to make it sure. Have you nobody to inquire of, that might help you in such a work? Why, you have ministers that are purposely appointed to that office. Have you gone to them, and told them the doubtfulness of your case, and asked their help in the judging of your condition? Alas, ministers may sit in their studies from one year to another, before ten persons among a thousand will come to them on such an errand! Do not these make light of Christ and salvation? When the Gospel pierceth the heart indeed, they cry out, "Men and brethren, what shall we do to be saved?" Trembling and astonished, Paul cries out, "Lord, what wilt Thou have me to do?" And so did the convinced Jews to Peter. But when hear we such questions?

4. The things that we value do deeply affect us, and some motions will be in the heart according to our estimation of them. O sirs, if men made not light of these things, what working would there be in the hearts of all our hearers! What strange affections would it raise in them to hear of the matters of the world to come! How would their hearts melt before the power of the Gospel! What sorrow would be wrought in the discovery of their sins! What astonishment at the consideration of their misery! What unspeakable joy at the glad tidings of salvation by the blood of Christ! What resolution would be raised in them upon the discovery of their duty! Oh what hearers should we have, if it were not for this sin! Whereas now we are liker to weary them, or preach them asleep with matters of this unspeakable moment. We talk to them of Christ and salvation till we make their heads ache: little would one think by their careless carriage that they heard and regarded what we said, or thought we spoke at all to them.

5. Our estimation of things will be seen in the diligence of our endeavors. That which we highest value, we shall think no pains too great to obtain. Do not those men then make light of Christ and salvation that think all too much that they do for them; that murmur at His service, and think it too grievous for them to endure? that ask of His service as Judas of the ointment, What need this waste? Can not men be saved without so much ado? This is more ado than needs. For the world they will labor all the day, and all their lives; but for Christ and salvation they are afraid of doing too much. Let us preach to them as long as we will, we can

not bring them to relish or resolve upon a life of holiness. Follow them to their houses, and you shall not hear them read a chapter, nor call upon God with their families once a day: nor will they allow Him that one day in seven which He hath separated to His service. But pleasure, or worldly business, or idleness, must have a part. And many of them are so far hardened as to reproach them that will not be as mad as themselves. And is not Christ worth the seeking? Is not everlasting salvation worth more than all this? Doth not that soul make light of all these that thinks His ease more worth than they? Let but common sense judge.

6. That which we most highly value, we think we can not buy too dear: Christ and salvation are freely given, and yet the most of men go without them because they can not enjoy the world and them together. They are called but to part with that which would hinder them from Christ, and they will not do it. They are called but to give God His own, and to resign all to His will, and let go the profits and pleasures of this world, when they must let go either Christ or them, and they will not. They think this too dear a bargain, and say they can not spare these things: they must hold their credit with men; they must look to their estates: how shall they live else? They must have their pleasure, whatsoever becomes of Christ and salvation: as if they could live without Christ better than without these: as if they were afraid of being losers by Christ, or could make a saving match by losing their souls to gain the world. Christ hath told us over and over that if we will not forsake all for Him we can not be His disciples. Far are these men from forsaking all, and yet will needs think that they are His disciples indeed.

7. That which men highly esteem, they would help their friends to as well as themselves. Do not those men make light of Christ and salvation that can take so much care to leave their children portions in the world, and do so little to help them to heaven? that provide outward necessities so carefully for their families, but do so little to the saving of their souls? Their neglected children and friends will witness that either Christ, or their children's souls, or both, were made light of.

8. That which men highly esteem, they will so diligently seek after that you may see it in the success, if it be a matter within their reach. You may see how many make light of Christ, by the little knowledge they have of Him, and the little communion with Him, and communication from Him; and the little, yea, none of His special grace in them. Alas! how many ministers can speak it to

the sorrow of their hearts, that many of their people know almost nothing of Christ, though they hear of Him daily! Nor know they what they must do to be saved: if we ask them an account of these things, they answer as if they understood not what we say to them, and tell us they are no scholars, and therefore think they are excusable for their ignorance. Oh if these men had not made light of Christ and their salvation, but had bestowed but half as much pains to know and enjoy Him as they have done to understand the matters of their trades and callings in the world, they would not have been so ignorant as they are: they make light of these things, and therefore will not be at the pains to study or learn them. When men that can learn the hardest trade in a few years have not learned a catechism, nor how to understand their creed, under twenty or thirty years' preaching, nor can abide to be questioned about such things, doth not this show that they have slighted them in their hearts? How will these despisers of Christ and salvation be able one day to look Him in the face, and to give an account of these neglects?

Thus much I have spoken in order to your conviction. Do not some of your consciences by this time smite you, and say, I am the man that have made light of my salvation? If they do not, it is because you make light of it still, for all that is said to you. But because, if it be the will of the Lord, I would fain have this damning distemper cured, and am loath to leave you in such a desperate condition, if I knew how to remedy it, I will give you some considerations, which may move you, if you be men of reason and understanding, to look better about you; and I beseech you to weigh them, and make use of them as we go, and lay open your hearts to the work of grace, and sadly bethink you what a case you are in, if you prove such as make light of Christ.

Consider, 1. Thou makest light of Him that made not light of thee who didst deserve it. Thou wast worthy of nothing but contempt. As a man, what art thou but a worm to God? As a sinner, thou art far viler than a toad: yet Christ was so far from making light of thee and thy happiness, that He came down into the flesh, and lived a life of suffering, and offered himself a sacrifice to the justice which thou hadst provoked, that thy miserable soul might have a remedy. It is no less than miracles of love and mercy that He hath showed to us; and yet shall we slight them after all?

Angels admire them, whom they less concern, and shall redeemed sinners make light of them? What barbarous, yea, devilish, yea,

worse than devilish ingratitude is this! The devils never had a saviour offered them; but thou hast, and dost thou yet make light of Him?

2. Consider, the work of man's salvation by Jesus Christ is the masterpiece of all the works of God, wherein He would have His love and mercy to be magnified. As the creation declareth His goodness and power, so doth redemption His goodness and mercy; He hath contrived the very frame of His worship so that it shall much consist in the magnifying of this work; and, after all this, will you make light of it? "His name is Wonderful." "He did the work that none could do." "Greater love could none show than His." How great was the evil and misery that He delivered us from! the good procured for us! All are wonders, from His birth to His ascension; from our new birth to our glorification, all are wonders of matchless mercy—and yet do you make light of them?

3. You make light of matters of greatest excellency and moment in the world: you know not what it is that you slight: had you well known, you would not have done it. As Christ said to the woman of Samaria, "Hadst thou known who it is that speakest to thee, thou wouldst have asked of Him the waters of life;" had they known they would not have crucified the Lord of glory. So had you known what Christ is, you would not have made light of Him: had you been one day in heaven, and but seen what they possess, and seen also what miserable souls must endure that are shut out, you would never sure have made so light of Christ again.

O sirs, it is no trifles or jesting matters that the Gospel speaks of. I must needs profess to you that when I have the most serious thoughts of these things myself, I am ready to marvel that such amazing matters do not overwhelm the souls of men; that the greatness of the subject doth not so overmatch our understandings and affections as even to drive men beside themselves, but that God hath always somewhat allayed it by the distance; much more that men should be so blockish as to make light of them. O Lord, that men did but know what everlasting glory and everlasting torments are: would they then hear us as they do? would they read and think of these things as they do? I profess I have been ready to wonder, when I have heard such weighty things delivered, how people can forbear crying out in the congregation; much more how they can rest till they have gone to their ministers, and learned what they should do to be saved, that this great business might be put out of doubt. Oh that heaven and hell should work no more on

men! Oh that everlastingness should work no more! Oh how can you forbear when you are alone to think with yourselves what it is to be everlastingly in joy or in torment! I wonder that such thoughts do not break your sleep, and that they come not in your mind when you are about your labor! I wonder how you can almost do any thing else! how you can have any quietness in your minds! how you can eat, or drink, or rest, till you have got some ground of everlasting consolations! Is that a man or a corpse that is not affected with matters of this moment? that can be readier to sleep than to tremble when he heareth how he must stand at the bar of God? Is that a man or a clod of clay that can rise or lie down without being deeply affected with his everlasting estate? that can follow his worldly business and make nothing of the great business of salvation or damnation; and that when they know it is hard at hand! Truly, sirs, when I think of the weight of the matter, I wonder at the very best of God's saints upon earth that they are no better, and do no more in so weighty a case. I wonder at those whom the world accounteth more holy than needs, and scorns for making too much ado, that they can put off Christ and their souls with so little; that they pour not out their souls in every supplication; that they are not more taken up with God; that their thoughts be not more serious in preparation for their account. I wonder that they be not a hundred times more strict in their lives, and more laborious and unwearied in striving for the crown, than they are. And for myself, as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life, so the Lord knows I am ashamed of every sermon that I preach: when I think what I have been speaking of, and who sent me, and what men's salvation or damnation is so much concerned in it, I am ready to tremble lest God should judge me as a sligher of His truth and the souls of men, and lest in the best sermon I should be guilty of their blood. Methinks we should not speak a word to men in matters of such consequence without tears, or the greatest earnestness that possibly we can: were not we too much guilty of the sin which we reprove, it would be so. Whether we are alone, or in company, methinks our end, and such an end, should still be in our mind, and as before our eyes; and we should sooner forget any thing, and set light by any thing, or by all things, than by this.

Consider, 4. Who is it that sends this weighty message to you? Is it not God Himself? Shall the God of heaven speak, and men make light of it? You would not slight the voice of an angel or a prince.

5. Whose salvation is it that you make light of? Is it not your own? Are you no more near or dear to yourselves than to make light of your own happiness or misery? Why, sirs, do you not care whether you be saved or damned? Is self-love lost? are you turned your own enemies? As he that slighteth his meat doth slight his life; so if you slight Christ, whatsoever you may think, you will find it was your own salvation that you slighted. Hear what He saith, "All they that hate Me love death."

6. Your sin is greater, in that you profess to believe the Gospel which you make so light of. For a professed infidel to do it, that believes not that ever Christ died, or rose again, or doth not believe that there is a heaven or hell, this were no such marvel—but for you, that make it your creed, and your very religion, and call yourselves Christians, and have been baptized into this faith, and seemed to stand to it, this is the wonder, and hath no excuse. What! believe that you shall live in endless joy or torment, and yet make no more of it to escape torment, and obtain that joy! What! believe that God will shortly judge you, and yet make no more preparation for it! Either say plainly, I am no Christian, I do not believe these wonderful things, I will believe nothing but what I see, or else let your hearts be affected with your belief, and live as you say you do believe. What do you think when you repeat the creed, and mention Christ's judgment and everlasting life?

7. What are these things you set so much by as to prefer them before Christ, and the saving of your souls? Have you found a better friend, a greater and a surer happiness than this? Good Lord! what dung is it that men make so much of, while they set so light by everlasting glory? What toys are they that they are daily taken up with, while matters of life and death are neglected? Why, sirs, if you had every one a kingdom in your hopes, what were it in comparison of the everlasting kingdom? I can not but look upon all the glory and dignity of this world, lands and lordships, crowns and kingdoms, even as on some brain-sick, beggarly fellow, that borroweth fine clothes, and plays the part of a king or a lord for an hour on a stage, and then comes down, and the sport is ended, and they are beggars again. Were it not for God's interest in the authority of magistrates, or for the service they might do Him, I should judge no better of them. For, as to their own glory, it is but a smoke: what matter is it whether you live poor or rich, unless it were a greater matter to die rich than it is? You know well enough that death levels all. What matter is it at judgment, whether you be to answer for the life of a rich man or a poor man? Is Dives,

then, any better than Lazarus? O that men knew what a poor, deceiving shadow they grasp at while they let go the everlasting substance! The strongest, and richest, and most voluptuous sinners do but lay in fuel for their sorrows, while they think they are gathering together a treasure. Alas! they are asleep, and dream that they are happy; but when they awake, what a change will they find! Their crown is made of thorns: their pleasure hath such a sting as will stick in the heart through all eternity, except unfeigned repentance do prevent it. O how sadly will these wretches be convinced ere long, what a foolish bargain they made in selling Christ and their salvation for these trifles! Let your farms and merchandize then, save you, if they can, and do that for you that Christ would have done. Cry then to Baal, to save thee! Oh, what thoughts have drunkards, and adulterers, etc., of Christ, that will not part with the basest lust for Him? "For a piece of bread," saith Solomon, "such men do transgress."

8. To set so light by Christ and salvation is a certain mark that thou hast no part in them, and if thou so continue, that Christ will set as light by thee: "Those that honor Him He will honor, and those that despise Him shall be lightly esteemed." Thou wilt feel one day that thou canst not live without Him; thou wilt confess then thy need of Him; and then thou mayest go look for a saviour where thou wilt; for He will be no Saviour for thee hereafter, that wouldst not value Him, and submit to Him here. Then who will prove the loser by thy contempt? O what a thing will it be for a poor miserable soul to cry to Christ for help in the day of extremity, and to hear so sad an answer as this! Thou didst set lightly by Me and My law in the day of thy prosperity, and I will now set as light by thee in the day of thy adversity. Read Prov. i. 24, to the end. Thou that, as Esau, didst sell thy birthright for a mess of pottage, shalt then find no place for repentance, though thou seek it with tears. Do you think that Christ shed His blood to save them that continue to make light of it? and to save them that value a cup of drink or a lust before His salvation? I tell you, sirs, though you set so light by Christ and salvation, God doth not so: He will not give them on such terms as these: He valueth the blood of His Son, and the everlasting glory, and He will make you value them if ever you have them. Nay, this will be thy condemnation, and leaveth no remedy. All the world can not save him that sets lightly by Christ. None of them shall taste of His Supper. Nor can you blame Him to deny you what you made light of yourselves. Can you find fault if you miss of the salvation which you slighted?

9. The time is near when Christ and salvation will not be made light of as now they are. When God hath shaken those careless souls out of their bodies, and you must answer for all your sins in your own name, oh then what would you give for a saviour! When a thousand bills shall be brought in against you, and none to relieve you, then you will consider, Oh! Christ would now have stood between me and the wrath of God: had I not despised Him, He would have answered all. When you see the world hath left you, and your companions in sin have deceived themselves and you, and all your merry days are gone, then what would you give for that Christ and salvation that now you account not worth your labor! Do you think that when you see the judgment set, and you are doomed to everlasting perdition for your wickedness, that you should then make as light of Christ as now? Why will you not judge now as you know you shall judge then? Will He then be worth ten thousand worlds? and is He not now worth your highest estimation and dearest affection?

10. God will not only deny thee that salvation thou madest light of, but He will take from thee all that which thou didst value before it: he that most highly esteems Christ shall have Him, and the creatures, so far as they are good here, and Him without the creature hereafter, because the creature is not useful; and he that sets more by the creature than by Christ, shall have some of the creature without Christ here, and neither Christ nor it hereafter.

So much of these considerations, which may show the true face of this heinous sin.

What think you now, friends, of this business? Do you not see by this time what a case that soul is in that maketh light of Christ and salvation? What need then is there that you should take heed lest this should prove your own case! The Lord knows it is too common a case. Whoever is found guilty at the last of this sin, it were better for that man he had never been born. It were better for him he had been a Turk or Indian, that never had heard the name of a Saviour, and that never had salvation offered to him: for such men "have no cloak for their sin." Besides all the rest of their sins, they have this killing sin to answer for, which will undo them. And this will aggravate their misery, that Christ whom they set light by must be their Judge, and for this sin will he judge them. Oh that such would now consider how they will answer that question that Christ put to their predecessors: "How will ye escape the damnation of hell?" or, "How shall we escape if we neglect so great salvation?" Can you escape without a Christ? or will a de-

spised Christ save you then? If he be accursed that sets light by father or mother, what then is he that sets light by Christ? It was the heinous sin of the Jews, that among them were found such as set light by father and mother. But among us, men slight the Father of spirits! In the name of God, brethren, I beseech you to consider how you will then bear this anger which you now make light of! You that can not make light of a little sickness or want, or of natural death, no, not of a tooth-ache, but groan as if you were undone; how will you then make light of the fury of the Lord, which will burn against the contemnors of His grace! Doth it not behovee you beforehand to think of these things?

Hitherto I have been convincing you of the evil of the sin, and the danger that followeth: I come now to know your resolution for the time to come. What say you? Do you mean to set as light by Christ and salvation as hitherto you have done; and to be the same men after all this? I hope not. Oh let not your ministers that would fain save you, be brought in as witnesses against you to condemn you; at least, I beseech you put not this upon me. Why, sirs, if the Lord shall say to us at judgment, Did you never tell these men what Christ did for their souls, and what need they had of Him, and how nearly it did concern them to look to their salvation, that they made light of it? We must needs say the truth; Yea, Lord, we told them of it as plainly as we could; we would have gone on our knees to them if we had thought it would have prevailed; we did entreat them as earnestly as we could to consider these things; they heard of these things every day; but, alas, we could never get them to their hearts: they gave us the hearing, but they made light of all that we could say to them. Oh! sad will it prove on your side, if you force us to such an answer as this.

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Dearly beloved in the Lord, I have now done that work which I came upon; what effect it hath, or will have, upon your hearts, I know not, nor is it any further in my power to accomplish that which my soul desireth for you. Were it the Lord's will that I might have my wish herein, the words that you have this day heard should so stick by you that the secure should be awakened by them, and none of you should perish by the slighting of your salvation. I can not now follow you to your several habitations to apply this word to your particular necessities; but O that I could make every man's conscience a preacher to himself that it might do it, which is ever with you! That the next time you go prayerless to bed, or about your business, conscience might cry out, Dost thou set no more by

Christ and thy salvation? That the next time you are tempted to think hardly of a holy and diligent life (I will not say to deride it as more ado than needs), conscience might cry out to thee, Dost thou set so light by Christ and thy salvation? That the next time you are ready to rush upon known sin, and to please your fleshly desires against the command of God, conscience might cry out, Is Christ and salvation no more worth than to cast them away, or venture them for thy lusts? That when you are following the world with your most eager desires, forgetting the world to come, and the change that is a little before you, conscience might cry out to you, Is Christ and salvation no more worth than so? That when you are next spending the Lord's day in idleness or vain sports, conscience might tell you what you are doing. In a word, that in all your neglects of duty, your sticking at the supposed labor or cost of a godly life, yea, in all your cold and lazy prayers and performances, conscience might tell you how unsuitable such endeavors are to the reward; and that Christ and salvation should not be so slighted. I will say no more but this at this time, It is a thousand pities that when God hath provided a Saviour for the world, and when Christ hath suffered so much for their sins, and made so full a satisfaction to justice, and purchased so glorious a kingdom for his saints, and all this is offered so freely to sinners, to lost, unworthy sinners, even for nothing, that yet so many millions should everlastingly perish because they make light of their Saviour and salvation, and prefer the vain world and their lusts before them. I have delivered my message, the Lord open your hearts to receive it. I have persuaded you with the word of truth and soberness; the Lord persuade you more effectually, or else all this is lost. Amen.

DISCOURSE SEVENTEENTH.

JOHN BUNYAN.

THE "Shakspeare among divines," as Bunyan has been justly termed, was born in the year 1628, at Elstow in Bedfordshire, the son of a traveling tinker. In his youth he led a wandering and dissipated life, and though frequently convicted of sin, it was not until twenty-five years of age that he found peace in believing; at which time he joined a dissenting Baptist Church in Bedford. Three years subsequent he became a preacher of the Gospel; and after the Restoration, in common with many others, he suffered much from the cruel persecutions under the reign of that unprincipled tyrant, Charles the Second, and was finally thrown into Bedford jail, where he was immured for nearly thirteen years, and where he wrote, among other works, the "Pilgrim's Progress." Upon his release he resumed preaching, and was very popular; attracting immense congregations, whether in his own meeting-house at Bedford, or on his visits to London and other places. After sixty years of hardship, persecution, and unwearied toil, he ended his labors August 31st, 1688, and went up to sit down with the shining ones of the Celestial City.

The world has never seen a more strongly marked character than JOHN BUNYAN. He stands out, by himself alone, formed after no model, and resembling, in many points, no other man, whether in times ancient or modern. Baxter owed little to the education of the schools, Bunyan still less. God's providence was the school where Bunyan was educated; and almost the only books which he studied were *nature* and his *own heart*, and the Bible. God made him what he was. In the whole superstructure of his majestic character, the touch of a human hand is scarcely seen. "The Spirit of God was his teacher; the very discipline of his intellect was a spiritual discipline, the conflicts that his soul sustained with the powers of darkness were the sources of his intellectual strength."

Bunyan is best known from his unique allegory—the "Pilgrim's Progress"—the like of which is not found in the literature of any age; and upon which have been lavished the praises of the best scholars and crit-

ics, as well as of the delighted multitude. But all his writings—and they are very extensive, enough to fill three royal octavo double-column volumes—show him to have been a man of the highest originality of genius. His sparkling thoughts are in racy, vigorous English—the words of the people, the pure beauties of the good old Saxon tongue—and they come welling out like the limpid waters of the mountain streamlet. Bunyan was in love with nature; and every form and figure that fell upon his camera-like mind is revealed again in glowing life in his writings, the more charming because tinged with his own brilliant imagination. Add to this that he always wrote, not from the “dried specimens of earlier collectors,” but from the “glowing records of his own consciousness and experience, the fruits of grace and plants of righteousness, blooming and fragrant in the watered garden of his own heart,” and it is not surprising that Bunyan has come to be regarded as among the very first preachers and writers which any age or country has produced. The following is from one of his very long discourses, and is a fair example of his style of preaching.

THE BARREN FIG-TREE; OR, THE DOOM AND DOWN-FALL OF THE FRUITLESS PROFESSOR.

“And he answering, said unto him, Lord let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that, thou shalt cut it down.”—LUKE xiii.: 8, 9.

These are the words of the Dresser of the vineyard, who, I told you, is Jesus Christ. (For “He made intercession for the transgressors.”) And they contain a petition presented to offended justice, praying, that a little more time and patience might be exercised toward the barren cumber-ground fig-tree.

In this petition there are six things considerable. 1. That justice might be deferred. “O that justice might be deferred! Lord, let it alone, etc., a while longer.” 2. Here is time prefixed, as a space to try if more means will cure a barren fig-tree. “Lord, let it alone this year also.” 3. The means to help it are propounded; “till I shall dig about it, and dung it.” 4. Here is also an insinuation of a supposition that by thus doing God’s expectation may be answered: “and if it bear fruit, well.” 5. Here is a supposition that the barren fig-tree may yet abide barren, when Christ has done what he will unto it: “and if it bear fruit,” etc. 6. Here is at last a resolution, that if thou continue barren, hewing days will come upon thee:

“and if it bear fruit, well; and if not, then after that, thou shalt cut it down.”

But to proceed according to my former method, by way of exposition.

Lord, let it alone this year also. Here is astonishing grace indeed! Astonishing grace, I say, that the Lord Jesus should concern Himself with a barren fig-tree; that He should step in to stop the blow from a barren fig-tree! True He stopped the blow but for a time: but why did He stop it at all? Why did He not fetch out the ax? Why did He not do execution? Why did He not cut it down? Barren fig-tree, it is well for thee that there is a Jesus at God's right hand, a Jesus of that largeness of bowels as to have compassion for a barren fig-tree; else justice had never let thee alone to cumber the ground as thou hast done. When Israel also had sinned against God, down they had gone, but that Moses stood in the breach. “Let Me alone,” said God to him, “that I may consume them in a moment, and I will make of thee a great nation.” Barren fig-tree! dost thou hear? Thou knowest not how oft the hand of divine justice hath been up to strike, and how many years since thou hadst been cut down, had not Jesus caught hold of his Father's ax. “Let Me alone, let Me fetch My blow,” or, “Cut it down! why cumbereth it the ground?” Wilt thou not hear yet, barren fig-tree? Wilt thou provoke still? Thou hast wearied men, and provoked the justice of God: and wilt thou weary my God, also?

Lord, let it alone THIS YEAR. “Lord, a little longer! Let us not lose a soul for want of means. I will try. I will see if I can make it fruitful. I will not beg a long life, nor that it might still be barren, and so provoke Thee. I beg, for the sake of the soul, the immortal soul, Lord, spare it one year only, one year longer, this year also. If I do any good to it, it will be in little time. Thou shalt not be overwearied with waiting; one year, and then!”

Barren fig-tree! dost thou hear what a striving there is between the vine-dresser and the husbandman for thy life? “Cut it down,” says one; “Lord, spare it,” saith the other. “It is a cumber-ground,” saith the Father. “One year longer,” prays the Son. “Let it alone this year also.”

Till I shall dig about it, and dung it. The Lord Jesus, by these words, supposeth two things as causes of the want of fruit in a barren fig-tree; and two things He proposeth as a remedy. The things that are a cause of the want of fruit, are, 1. It is earth-bound. “Lord, the fig-tree is earth-bound.” 2. A want of warmer means, or fatter means.

Wherefore accordingly He propoundeth, 1. To loosen the earth, to dig about it. 2. And then to supply it with manure: to "dig about it, and dung it."

Lord, let it alone this year also, until I shall dig about it. I doubt it is too much earth-bound. The love of this world, and the deceitfulness of riches lie too close to the roots of the heart of this professor. The love of riches, the love of honors, the love of pleasures, are the thorns that choke the word. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." How then (where these things bind up the heart) can there be fruit brought forth to God?

Barren fig-tree! see how the Lord Jesus, by these very words, suggesteth the cause of thy fruitlessness of soul. The things of this world lie too close to thy heart; the earth with its things has bound up thy roots; thou art an earth-bound soul, thou art wrapped up in thick clay. "If any man love the world, the love of the Father is not in him;" how then can he be fruitful in the vineyard? This kept Judas from the fruit of caring for the poor. This kept Demas from the fruit of self-denial. And this kept Ananias and Sapphira his wife from the goodly fruit of sincerity and truth. What shall I say? These are "foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil." How then can good fruit grow from such a root, the root of all evil, "which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows?" It is an evil root, nay, it is the root of all evil. How then can the professor that hath such a root, or a root wrapped up in such earthly things, as the lusts, and pleasures, and vanities of this world, bring forth fruit to God?

Till I shall dig about it.—"Lord, I will loosen his roots; I will dig up this earth, I will lay his roots bare. My hand shall be upon him by sickness, by disappointments, by cross providences. I will dig about him until he stands shaking and tottering, until he be ready to fall; then, if ever, he will seek to take faster hold." Thus, I say, deals the Lord Jesus oftentimes with the barren professor; He diggeth about him, He smiteth one blow at his heart, another blow at his lusts, a third at his pleasures, a fourth at his comforts, another at his self-conceitedness: thus He diggeth about him. This is the way to take bad earth from the roots, and to loosen his roots from the earth. Barren fig-tree! see here the care, the love, the labor,

and way, which the Lord Jesus, the Dresser of the vineyard, is fain to take with thee, if haply thou mayest be made fruitful.

2. *Till I shall dig about it, and DUNG it.*—As the earth, by binding the roots too closely, may hinder the tree's being fruitful, so the want of better means may also be a cause thereof. And this is more than intimated by the Dresser of the vineyard; "till I shall dig about it and dung it." "I will supply it with a more fruitful ministry, with a warmer word. I will give them pastors after Mine own heart. I will dung them." You know dung is a more warm, more fat, more hearty and succoring matter, than is commonly the place in which trees are planted.

I will "dig about it, and dung it." That is, "I will bring it under a heart-awakening ministry; the means of grace shall be fat and good. I will also visit it with heart-awakening, heart-warming, heart-encouraging considerations. I will apply warm dung to its roots. I will strive with him by My Spirit, and give him some tastes of the heavenly gift, and the power of the world to come. I am loath to lose him for want of digging." "Lord, let it alone this year also, until I shall dig about it and dung it."

And if it bear fruit, well.—"And if the fruit of all My labor doth make this fig-tree fruitful, I shall count My time, My labor, and means, well bestowed upon it. And Thou also, O My God, shalt be therewith much delighted. For Thou art gracious and merciful, and repentest Thee of the evil which Thou threatenest to bring upon a people."

These words, therefore, inform us that if a barren fig-tree, a barren professor, shall now at last bring forth fruit to God, it shall go well with that professor, it shall go well with that poor soul. His former barrenness, his former tempting of God, his abuse of God's patience and long-suffering, his misspending year after year, shall now be all forgiven him. Yea, God the Father, and our Lord Jesus Christ, will now pass by, and forget all, and say, Well done, at the last. "When I say to the wicked, O wicked man, thou shalt surely die; if he then do that which is lawful and right, if he walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die."

Barren fig-tree! dost thou hear? The ax is laid to thy roots; the Lord Jesus prays God to spare thee. Hath He been digging about thee? Hath He been manuring thee? O barren fig-tree! now thou art come to the point. If thou shalt now become good; if thou shalt, after a gracious manner, suck in the Gospel, and if thou shalt bring forth fruit unto God, well; but if not, the fire is the

last. Fruit, or the fire; fruit or the fire, barren fig-tree! "If it bear fruit, well!"

And IF NOT, then after that Thou shalt cut it down.—"And if not," etc. The Lord Jesus, by this *if*, giveth us to understand that there is a generation of professors in the world that are incurable, that will not, that can not repent, nor be profited by the means of grace. A generation, I say, that will retain a profession, but will not bring forth fruit; a generation that will wear out the patience of God, time and tide, threatenings and intercessions, judgments and mercies, and after all will be unfruitful.

O the desperate wickedness that is in thy heart! Barren professor, dost thou hear? The Lord Jesus stands yet in doubt about thee; there is an *if* stands yet in the way. I say, the Lord Jesus stands yet in doubt about thee, whether or no at last thou wilt be good; whether He may not labor in vain; whether His digging and dunging will come to more than lost labor. "I gave her space to repent, and she repented not." "I digged about it, I dunged it; I granted time, and supplied it with means; but I labored here in vain, and spent My strength for naught and in vain." Dost thou hear, barren fig-tree? There is yet a question whether it will be well with thy soul at last?

And if not, AFTER THAT Thou shalt cut it down. There is nothing more exasperating to the mind of a man than to find all his kindness and favor slighted. Neither is the Lord Jesus so provoked with any thing, as when sinners abuse His means of grace. "If it be barren and fruitless under My Gospel; if it turn My grace into wantonness; if after digging and dunging, and waiting, it yet remain unfruitful, I will let thee cut it down."

Gospel-means applied, is the last remedy for a barren professor. If the Gospel, if the grace of the Gospel will not do, there can be nothing expected, but "cut it down." "Then after that thou shalt cut it down." "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Yet it can not be but that this Lord Jesus who at first did put a stop to the execution of His Father's justice, because He desired to try more means with the fig-tree; I say it can not be but that a heart so full of compassion as His is, should be touched to behold this professor must now be cut down. "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, *even thou*, at least in this thy day, the

things which belong unto thy peace! But now they are hid from thine eyes."

After that THOU SHALT CUT IT DOWN. When Christ giveth thee over, there is no intercessor or mediator, no more sacrifice for sin. All is gone but judgment, but the ax, but "a certain fearful looking-for of judgment, and fiery indignation, which shall devour the adversaries."

Barren fig-tree! take heed that thou comest not to these last words, for these words are a give-up, a cast-up, a cast-up of a cast-away. "After that thou shalt cut it down." They are as much as if Christ had said, "Father, I begged for more time for this barren professor; I begged until I should dig about it, and dung it; but now, Father, the time is out, the year is ended, the summer is ended, and no good done. I have also tried with My means, with the Gospel; I have digged about it; I have laid also the fat and hearty dung of the Gospel to it, but all comes to nothing. Father, I deliver up this professor to Thee again; I have done. I have done all, I have done praying and endeavoring, I will hold the head of Thine ax no longer: take him into the hands of justice. Do justice! Do the law! I will never beg for him more." "After that Thou shalt cut it down." "Woe unto them when I depart from them!"

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Now then, I will show you, by some signs, how you may know that the day of grace is ended, or near to ending with the barren professor. "And after that, thou shalt cut it down."

He that hath stood it out against God, and that hath withstood all those means for fruit that God hath used for the making of him (if it might have been) a fruitful tree in His garden, is in this danger. And this, indeed, is the sum of the parable. The fig-tree here mentioned was blessed with the application of means, had time allowed it to receive the nourishment; but it outstood, withstood, overstood, all—all that the husbandman did, all that the vine-dresser did.

But a little distinctly to particularize as to the signs of being past grace.

The day of grace is like to be past, *when a professor hath withstood, abused, and worn out God's patience*. Then he is in danger; this is a provocation; then God cries, "Cut it down." There are some men that steal into a profession, nobody knows how, even as this fig-tree was brought into the vineyard, by other hands than God's—and there they abide lifeless, graceless, careless, and without

any good conscience to God at all. Perhaps they came in for the loaves, for a trade, for credit, for a blind; or it may be to stifle and choke the shocks and grinding pangs of an awakened and disquieted conscience. Now having obtained their purpose, like the sinners of Zion, they are at ease, secure; saying, like Agag, "Surely the bitterness of death is past;" in other words, "I am well, I shall be saved, and go to heaven." Thus in these vain conceits they spend a year, two or three; not remembering that at every season of grace, and at every opportunity of the Gospel, the Lord comes seeking fruit. Well, sinner! well, barren fig-tree! this is but a coarse beginning: God comes for fruit.

"What have I here?" saith God. "What fig-tree is this, that hath stood this year in My vineyard, and brought Me forth no fruit? I will cry unto him, 'Professor, barren fig-tree, be fruitful! I look for fruit!' I expect fruit; I must have fruit; therefore bethink thyself." At this the professor pauses; but these are words, not blows; therefore off goes this consideration from the heart. When God comes the next year, He finds him still as he was, a barren fruitless cumber-ground. And now again He complains. "Here are two years gone, and no fruit appears! Well, I will defer Mine anger for My name's sake; I will defer Mine anger for My praise; I will refrain from thee, that I cut thee not off, as yet. I will wait, I will yet wait to be gracious." But this helps not. This hath not the least influence upon the barren fig-tree. "Tush!" saith he, "here is no threatening. God is merciful. He will defer His anger, He waits to be gracious; I am not yet afraid." O! how ungodly men, that are unawares crept into the vineyard—how do they turn the grace of our God into lasciviousness! Well, He comes the third year for fruit, as He did before, but still He finds but a barren fig-tree; not fruit! Now, He cries out again, "O thou dresser of My vineyard, come hither; here is a fig-tree hath stood these three years in My vineyard, and hath at every season disappointed My expectations, for I have looked for fruit in vain. Cut it down; My patience is worn out. I shall wait on this fig-tree no longer."

2. And now He begins to shake the fig-tree with His threatenings. "Fetch out the ax." Now the ax is death. Death, therefore, is called for. "Death, come, smite Me this fig-tree." And withal the Lord shakes this sinner, and whirls him upon a sick bed, saying, "Take him, Death. He hath abused My patience and forbearance, not remembering that it should have led him to repentance, and to the fruits thereof. Death, fetch away this fig-tree to the fire, fetch away this fig-tree to the fire, fetch this barren professor to hell!" At

this Death comes, with grim looks into the chamber, yea, and Hell follows with him to the bed-side, and both stare this professor in the face, yea, begin to lay hands upon him, one smiting him with pains in his body, with head-ache, heart-ache, back-ache, shortness of breath, fainting qualms, trembling of joints, stopping at the chest, and almost all the symptoms of a man past all recovery. Now, while Death is thus tormenting the body, Hell is doing with the mind and conscience, striking them with its pains, casting sparks of fire in thither, wounding with sorrows and fears of everlasting damnation, the spirit of this poor creature.

And now he begins to bethink himself, and to cry to God for mercy, "Lord, spare me! Lord, spare me!" "Nay," saith God, "you have been a provocation to Me these three years. How many times have you disappointed Me? How many seasons have you spent in vain? How many sermons and other mercies did I of My patience afford you, but to no purpose at all? Take him, Death." "O! good Lord," saith the sinner; "spare me but this once. Indeed I have been a barren professor, and have stood to no purpose at all in Thy vineyard; but spare! O spare this one time, I beseech Thee, and I will be better." "Away, away! you will not; I have tried you these three years already; you are naught; if I should recover you again, you would be as bad as you were before." (And all this talk is while Death stands by.) The sinner cries again. "Good Lord, try me this once; let me get up again this once, and see if I do not mend." "But will you promise Me to mend?" "Yes, indeed, Lord, and I vow it too. I will never be so bad again, I will be better." "Well," saith God, "Death, let this professor alone for this time; I will try him a while longer. He hath promised, he hath vowed that he will amend his ways. It may be he will mind to keep his promises. Vows are solemn things; it may be he may fear to break his vows. Arise from off thy bed."

And now God lays down his ax. At this the poor creature is very thankful, praises God, and fawns upon Him, shows as if he did it heartily, and calls to others to thank Him too. He, therefore, riseth, as one would think, to be a new creature indeed. But by that time he hath put on his clothes, is come down from his bed, and ventured into the yard or shop, and there sees how all things are gone to sixes and sevens, he begins to have second thoughts, and says to his folks, "What have you all been doing? How are all things out of order? I am, I can not tell what, behindhand: one may see if a man be but a little to aside, that you have neither wisdom nor prudence to order things." And now, instead of seeking

to spend the rest of his time to God, he doubleth his diligence after this world. "Alas!" he says, "all must not be lost; we must have provident care." And thus, quite forgetting the sorrows of death, the pains of hell, the promises and vows which he made to God to be better because judgment was not (now) speedily executed, therefore the heart of this poor creature is fully set in him to do evil.

3. These things proving ineffectual, God takes hold of His ax again, sends death to a wife, to a child, to his cattle. "Your young men have I slain, and taken away your horses." "I will blast him, cross him, disappoint him, and cast him down, and will set Myself against him in all that he putteth his hand unto." At this the poor barren professor cries out again, "Lord, I have sinned; spare me once more, I beseech thee. O take not away the desire of mine eyes; spare my children, bless me in my labors, and I will mend and be better." "No," saith God, "you lied to me last time; I will trust you in this no longer." And withal He tumbleth his wife, the child, the estate, into a grave, and then returneth to His place, till this professor, more unfeignedly acknowledgeth his offense."

At this the poor creature is afflicted and distressed, rends his clothes, and begins to call the breaking of his promise and vows to mind. He mourns and prays, and, like Ahab, a while walks softly at the remembrance of the justness of the hand of God upon him. And now he renews his promise, "Lord, try me this one time more; take off Thy hand and see; they go far that never turn." Well, God spareth him again, sets down His ax again. "Many times He did deliver them, but they provoked Him with their counsel, and were brought low for their iniquity." Now they seem to be thankful again, and are as if they were resolved to be godly indeed. Now they read, they pray, they go to meetings, and seem to be serious a pretty while. But at last they forget. Their lusts prick them; suitable temptations present themselves, wherefore they turn to their crooked ways again. "When He slew them, then they sought Him, and they returned and inquired early after God; nevertheless they did flatter Him with their mouth, and lied unto Him with their tongue."

4. Yet again, the Lord will not leave this professor, but will take up His ax again, and will put him under a more heart-searching ministry; a ministry that shall search him and turn him over and over; a ministry that shall meet with him, as Elijah met with Ahab, in all his acts of wickedness. And now the ax is laid to the roots of the tree. Besides, this ministry doth not only search the heart, but presenteth the sinner with the golden rays of the glorious Gos-

pel. Now is Christ Jesus set forth evidently; now is grace displayed sweetly; now, now are the promises broken like boxes of ointment, to the perfuming of the whole room. But, alas! there is yet no fruit on this fig-tree. While his heart is searching, he wrangles; while the glorious grace of the Gospel is unavailing, this professor wags and is wanton; gathers up some scraps thereof; tastes the good word of God, and the powers of the world to come; drinketh in the rain that comes oft upon him, but bringeth not forth fruit meet for Him, whose Gospel it is, takes no heed to walk in the law of the Lord God of Israel with all his heart, but counteth that the glory of the Gospel consisteth in talk and show, and that our obedience thereto is a matter of speculation; that good works lie in good words; and if they can finely talk, they think they bravely please God. They think the kingdom of God consisteth only in word, not in power. And thus proveth ineffectual this fourth means also.

5. Well, now the ax begins to be heaved higher. For now, indeed, God is ready to smite the sinner; yet before He will strike the stroke, He will try one way more at last, and if that misseth, down goes the fig-tree. Now this last way is to tug and strive with this professor by the Spirit. Wherefore the Spirit of the Lord is now come to him, but not always to strive with man. Yet awhile He will strive with him; He will awaken, He will convince, He will call to remembrance former sins, former judgments, the breach of former vows and promises, the misspending of former days; He will also present persuasive arguments, encouraging promises, dreadful judgments, the shortness of time to repent in, and that there is hope if He come. Further, He will show him the certainty of death, and of the judgment to come; yea, He will pull and strive with this sinner. And behold, the mischief now lies here; here is tugging and striving on both sides! The Spirit convinces, the man turns a deaf ear to God; the Spirit saith, Receive My instruction and live, but the man pulls away his shoulder; the Spirit shows him whither he is going, but the man closeth his eyes against it; the Spirit offereth violence, the man strives and resists. They have "done despite unto the Spirit of grace." The Spirit parlieth a second time, and urgeth reasons of a new nature; but the sinner answereth, "No, I have loved strangers, and after them I will go." At this God's fury comes up into His face; now He comes out of His holy place, and is terrible; now He sweareth in His wrath, they shall never enter into His rest. "I exercised toward you My patience, yet you have not turned unto Me," saith the Lord. "I smote

you in your person, in your relations, in your estate, yet you have not returned unto Me," saith the Lord. "In thy filthiness is lewdness. Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused My fury to rest upon thee." Cut it down; why doth it cumber the ground? * * * * *

But to give you, in a few particulars, the manner of this man's dying:

1. Now he hath his fruitless fruit beleaguer him round his bed, together with all the bands and legions of his other wickedness. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

2. Now some terrible discovery of God is made out unto him, to the perplexing and terrifying of his guilty conscience. "God shall cast upon him, and not spare; he would fain flee out of His hand."

3. The dark entry he is to go through will be a sore amazement to him, for "fears shall be in the way." Yea, terrors will take hold on him, when he shall see the yawning jaws of death to gape upon him, and the doors of the shadow of death open to give him passage out of the world. "Now, who will meet me in this dark entry? how shall I pass through this entry into another world?"

4. For by reason of guilt, and a shaking conscience, his life will hang in continual doubt before him, and he shall be afraid day and night, and shall have no assurance of his life.

5. Now also, Want will come up against him; it will come up like an armed man. This is a terrible enemy to him that is graceless in heart, and fruitless in life. This Want will continually cry in thine ears, "Here is a new birth wanting! a new heart, and a new spirit wanting! here is faith wanting! here are love and repentance wanting! here is the fear of God wanting! and a good conversation wanting!" "Thou art weighed in the balances, and art found wanting."

6. Together with these standeth by the companions of death; death and hell, death and devils, death and endless torment in the everlasting flames of devouring fire. "When God shall come up unto the people, He will invade them with His troops."

But how will this man die? Can his heart now endure, or can his hands be strong?

1. God, and Christ, and pity, have left him. Sin against light, against mercy, and the long-suffering of God, is come up against him; his hope and confidence are now dying by him, and his conscience totters and shakes continually within him.

2. Death is at work, cutting him down; hewing both bark and heart, both body and soul asunder. The man groans, but Death hears him not; he looks ghastly, carefully, dejectedly; he sighs, he sweats, he trembles—Death matters nothing.

3. Fearful cogitations haunt him; misgivings, direful apprehensions of God terrify him. Now he hath time to think what the loss of heaven will be, and what the torments of hell will be; now he looks no way but he is frightened.

4. Now would he live, but may not; he would live though it were but the life of a bed-ridden man, but must not. He that cuts him down, sways him, as the feller of woods sways the tottering tree; now this way, then that; at last a root breaks, a heart-string, an eye-string snaps asunder!

5. And now, could the soul be annihilated, or brought to nothing, how happy would it count itself! But it sees that may not be. Wherefore it is put to a wonderful strait. Stay in the body it may not; go out of the body it dares not! Life is going; the blood settles in the flesh, and the lungs being no more able to draw breath through the nostrils, at last out goes the weary trembling soul, and is immediately seized by devils, who lie lurking in every hole in the chamber for that very purpose. His friends take care of the body, and wrap it up in the sheet or coffin; but the soul is out of their thought and reach, going down to the chambers of death!

I had thought to have enlarged, but I forbear. God, who teaches man to profit, bless this brief and plain discourse to thy soul, who yet standest a professor in the land of the living, among the trees of His garden! Amen.

DISCOURSE EIGHTEENTH.

JOHN HOWE, M.A.

THIS valuable writer, and able divine, was born the same month as was Charles the Second, viz.: May, 1630, at Loughborough, of which place his father was minister, but lost his benefice from his attachment to the Puritans.

The son was sent early to Cambridge, and afterward to Oxford, where he was elected Fellow of Magdalen College. When preaching at Great Torrington, he visited London; and Cromwell making his acquaintance, insisted upon his becoming his chaplain at Whitehall. He reluctantly consented; and after Cromwell's death continued a few months in the service of his son Richard, and then returned to his people at Torrington, where he labored till the Act of Uniformity passed, soon after which he retired, a silenced Non-conformist, and was doomed to imprisonment for two years in the Isle of St. Nichols. From his release, till removing to Ireland in 1671, where he acted as chaplain to Lord Masserene, he preached only occasionally. Upon his return to London, about 1675, he labored as minister with great success. With some interruptions he preached in this city to select and appreciative audiences, until his sun went down in mildness of glory, April 2d, 1705, in the 75th year of his age.

The contemplation of Howe inspires us with the sentiment of the sublime. He was in all respects a great man; having, as Calamy says, "a strong head, a warm heart, and a good bodily constitution." His mind was eminently philosophical, and enriched with immense stores of learning. At the age of twenty-two he had read a thorough course of philosophy, many of the heathen moralists; the writings of the schoolmen, thoroughly studied the Scriptures, and drawn up a complete body of divinity. The principal work of Howe is his "Living Temple," a production distinguished by great erudition and compass of thought, by metaphysical acumen and glowing eloquence. His works called "God's Prescience," "Vanity of Man," as mortal, "Redeemer's Tears," and the "Blessings of the Righteous," etc., are justly celebrated. The former is highly commended by R. Hall, who said he had learned more from Howe than from any other author. (Works, III., 78.) All

the writings of this author exhibit much of nice discrimination, elevated thought, profound reasoning, devout feeling and fervent appeal. His style is often heavy and involved, not unfrequently harsh and obscure; and he abounds in the tedious divisions and sub-divisions common in his age. So that to find his massive unwrought gold, one must labor somewhat; but, nevertheless, it richly repays for the search. Baxter may be read when the mind is dull; but not so with Howe. The one, dwelling in the place of thunder, and rushing forth to arouse a sleeping world, will stir the inmost soul, however indisposed to emotion. The other, delighting in the contemplative, profound, and elevated, bears a calm, unruffled aspect, and imparts to the attentive mind his own tranquil thoughts, and bright visions of God, and the blessed ones in heaven. The following is from a discourse that is overgrown in size, but full of tenderness and power of appeal. It was difficult to make the necessary abridgment; but less so in this than any other discourse of equal merit. We begin at the *second* division; the *first, things necessary to be known etc.*, having been already treated of.

THE REDEEMER'S TEARS OVER LOST SOULS.

“And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! But now they are hid from thine eyes.”—LUKE, xix. 41, 42.

Such as live under the Gospel have a day, or a present opportunity, for the obtaining the knowledge of those things immediately belonging to their peace, and of whatsoever is besides necessary thereunto. I say nothing what opportunities they have who never lived under the Gospel, who yet no doubt might generally know more than they do, and know better what they do know. It suffices us who enjoy the Gospel to understand our own advantages thereby. Nor, as to those who do enjoy it, is every one's day of equal clearness. How few, in comparison, have ever seen such a day as Jerusalem at this time did! made by the immediate beams of the Sun of Righteousness! our Lord Himself vouchsafing to be their Instructor, so speaking as never man did, and with such authority as far outdid their other teachers, and astonished the hearers. In what transports did He use to leave those that heard Him, wheresoever He came, wondering at the gracious words that came out of His mouth! And with what mighty and beneficial works was He wont to recommend His doctrine, shining in the glorious power and savoring of the abundant mercy of Heaven, so that every apprehensive mind might

see the Deity was incarnate. God was come down to entreat with men; and allure them into the knowledge and love of Himself. The Word was made flesh. What unprejudiced mind might not perceive it to be so? He was there manifested and veiled at once; both expressions are made concerning the same matter. The divine beams were somewhat obscured, but did yet ray through that veil; so that His glory was beheld as the glory of the only-begotten Son of His Father, full of grace and truth. This Sun shone with a mild and benign, but with a powerful, vivifying light. In Him was life, and that life was the light of men. Such a light created unto the Jews this their day. Happy Jews, if they had understood their own happiness! And the days that followed to them (for awhile) and the Gentile world, were not inferior, in some respects brighter and more glorious (the more copious gift of the Holy Ghost being reserved unto the crowning and enthroning of the victorious Redeemer), when the everlasting Gospel flew like lightning to the uttermost ends of the earth, and the word which began to be spoken by the Lord Himself was confirmed by them that heard Him, God also Himself bearing them witness with signs, and wonders, and gifts of the Holy Ghost. No such day hath been seen this many an age. Yet whithersoever this same Gospel, for substance, comes, it also makes a day of the same kind, and affords always true though diminished light, whereby, however, the things of our peace might be understood and known. The written Gospel varies not, and if it be but simply and plainly proposed (though to some it be proposed with more advantage, to some with less, yet) still we have the same things immediately relating to our peace extant before our eyes.

* * * * * But you will say, Shall all then that live under the Gospel obtain this grace and holy life? Or if they shall not, or if, so far as can be collected, multitudes do not, or, perhaps, in some places that enjoy the Gospel, very few do, in comparison of those that do not, what am I better, when, perhaps, it is far more likely that I shall perish, notwithstanding, than be saved? In answer to this, it must be acknowledged that all that live under the Gospel do not obtain life and saving grace by it. For then there had been no occasion for this lamentation of our blessed Lord over the perishing inhabitants of Jerusalem, as having lost their day, and that the things of their peace were now hid from their eyes; and by that instance it appears too possible that even the generality of a people living under the Gospel may fall at length into the like forlorn and hopeless condition. But art thou a man that thou objectest? A reasonable, understanding creature? Or dost thou use the reason and

understanding of a man in objecting thus? Didst thou object that when thine own willful transgression had made thee liable to eternal death and wrath, peace, and life, and salvation should be imposed upon thee whether thou wouldst or no, or notwithstanding thy most willful neglect and contempt of them and all the means of them? Could it enter into thy mind that a reasonable soul should be wrought and framed for that high and blessed end, whereof it is radically capable, as a stock or a stone is for any use it is designed for, without designing its own end or way to it? Couldst thou think the Gospel was to bring thee to faith and repentance, whether thou didst hear it or no? or ever apply thy mind to consider the meaning of it, and what it did propose and offer to thee? or when thou mightest easily understand that the grace of God was necessary to make it effectual to thee, and that it might become His power (or the instrument of His power) to thy salvation, couldst thou think it concerned thee not to sue and supplicate to Him for that grace? when thy life lay upon it, and thy eternal hope? Hast thou lain weltering at the footstool of the throne of grace in thine own tears (as thou hast been formerly weltering in thy sins and impurities), crying for grace to help thee in this time of thy need? And if thou thinkest this was above thee and without thy compass, hast thou done all that was within thy compass in order to the obtaining of grace at God's hands? * * * *

This day hath its bounds and limits, so that when it is over and lost with such, the things of their peace are forever hid from their eyes. And that this day is not infinite and endless, we see in the present instance. Jerusalem had her day; but that day had its period, we see it comes to this at last, that *now* the things of her peace are hid from her eyes. We generally see the same thing, in that sinners are so earnestly pressed to make use of the present time. To-day if you will hear His voice, harden not your hearts. They are admonished to seek the Lord while He may be found, to call upon Him when He is nigh. It seems some time He will not be found, and will be afar off. They are told this is the accepted time, this is the day of salvation. * * * *

As it is certain death ends the day of grace with every unconverted person, so it is very possible that it may end with divers before they die; by their total loss of all external means, or by the departure of the blessed Spirit of God from them; so as to return and visit them no more. How the day of grace may end with a person, is to be understood by considering what it is that makes up and constitutes such a day. There must become measure and proportion of time to

make up this (or any) day, which is as the substratum and ground forelaid. Then there must be light superadded, otherwise it differs not from night, which may have the same measure of mere time. The Gospel-revelation some way or other, must be had, as being the light of such a day. And again there must be some degree of liveliness, and vital influence, the more usual concomitant of light; the night doth more dispose men to drowsiness. The same sun that enlightens the world disseminates also an invigorating influence. If the Spirit of the living God do no way animate the Gospel-revelation, and breathe in it, we have no day of grace. It is not only a day of light, but a day of power, wherein souls can be wrought upon, and a people made willing to become the Lord's. As the Redeemer revealed in the Gospel, is the light of the world, so He is life to it too, though neither are planted or do take root every where. In Him was life and that life was the light of men. That light that rays from Him is vital light in itself, and in its tendency and design, though it be disliked and not entertained by the most. Whereas therefore these things must concur to make up such a day; if either a man's time, his life on earth, expire, or if light quite fail him, or if all gracious influence be withheld, so as to be communicated no more, his day is done, the season of grace is over with him. Now it is plain that many a one may lose the Gospel before his life end; and possible that all gracious influence may be restrained, while as yet the external dispensation of the Gospel remains. A sinner may have hardened his heart to that degree that God will attempt him no more, in any kind, with any design of kindness to him, not in that more inward, immediate way at all, *i. e.* by the motions of His Spirit, which peculiarly can impart nothing but friendly inclination, as whereby men are personally applied unto, so that can not be meant; nor by the voice of the Gospel, which may either be continued for the sake of others, or they continued under it, but for their heavier doom at length. Which, though it may seem severe, is not to be thought strange, much less unrighteous. It is not to be thought strange to them that read the Bible, which so often speaks this sense; as when it warns and threatens men with so much terror. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses's law, died without mercy, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, where-

with He was sanctified, an unholy thing, and hath *done despite unto the Spirit of grace?* And when it tells us, after many overtures made to men in vain, of His having given them up. "But My people would not hearken to My voice; and Israel would none of Me; so I gave them up unto their own hearts' lust: and they walked in their own counsels;" and pronounces, "Let him that is unjust be unjust still, and let him which is filthy be filthy still," and says, "In thy filthiness is lewdness, because I have purged thee, and thou wast not purged; thou shalt not be purged from thy filthiness any more, till I have caused My fury to rest upon thee." Which passages seem to imply a total desertion of them, and retraction of all gracious influence. And when it speaks of letting them be under the Gospel, and the ordinary means of salvation, for the most direful purpose: as that, "This child (Jesus) was set for the fall, as well as for the rising, of many in Israel;" as that, "Behold, I lay in Zion a stumbling, and a rock of offense." And, "The stone which the builders refused, is made a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient, whereunto also they were appointed." With that of our Saviour Himself, "For judgment I am come into this world, that they which see not might see; and that they which see, might be made blind." And most agreeable to those former places is that of the prophet, "But the word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little; that they might go, and fall backward, and be broken, and snared, and taken." And we may add, that our God hath put us out of doubt that there is such a sin as that which is eminently called the sin against the Holy Ghost; that a man in such circumstances, and to such a degree, sin against that Spirit, that He will never move or breathe upon them more, but leave them to a hopeless ruin; though I shall not in this discourse determine or discuss the nature of it. But I doubt not it is somewhat else than final impenitency and infidelity; and that every one that dies, not having sincerely repented and believed, is not guilty of it, though every one that is guilty of it dies impenitent and unbelieving, but was guilty of it before; so as it is not the mere want of time that makes him guilty. Whereupon, therefore, that such may outlive their day of grace, is out of question. * * * * *

Yet we are not to imagine any certain fixed rule, according whereto (except in the case of the unpardonable sin) the divine dispensation is measured in cases of this nature, *viz.*: That, when a sinner hath contended just so long, or to such a degree, against His

grace and Spirit in His Gospel, he shall be finally rejected: or if but so long, or not to such a degree, he is yet certainly to be further tried or treated with. It is little to be doubted but He puts forth the power of victorious grace, at length, upon some more obstinate and obdurate sinners, and that have longer persisted in their rebellions (not having sinned the unpardonable sin), and gives over some sooner, as it seems good unto Him. Nor doth He herein owe an account to any man of His matters. Here sovereign good pleasure rules and arbitrates; that is tied to no certain rule.

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Wherefore, no man can certainly know, or ought to conclude, concerning himself or others, as long as they live, that the season of grace is quite over with them. As we can conceive no rule God hath set to Himself to proceed by, in ordinary cases of this nature; so nor is there any He hath set unto us to judge by, in this case. It were to no purpose, and could be of no use to men to know so much; therefore it were unreasonable to expect God should have settled and declared any rule, by which they might come to the knowledge of it. As the case is then, *viz.*: there being no such rule, no such thing can be concluded; for who can tell what an arbitrary, sovereign, free agent will do, if he declare not his own purpose himself? How should it be known, when the Spirit of God hath been often working upon the soul of man, that this or that shall be the last act, and that he will never put forth another? And why should God make it known? To the person himself whose case it is, 'tis manifest it could be of no benefit. Nor is it to be thought the Holy God will ever so alter the course of His own proceedings but that it shall be finally seen to all the world that every man's destruction was, entirely, and to the last, of himself. If God had made it evident to a man that he were finally rejected, he were obliged to believe it. But shall it ever be said, God hath made any thing a man's duty which were inconsistent with his felicity. The having sinned himself into such a condition wherein he is forsaken of God, is indeed inconsistent with it. And so the case is to stand, *i. e.*, that his perdition be in immediate connection with his sin, not with his duty. As it would be in immediate, necessary connection with his duty, if he were bound to believe himself finally forsaken, and a lost creature. For that belief makes him hopeless, and a very devil, justifies his unbelief of the Gospel, toward himself, by removing and shutting up, toward himself, the object of such a faith, and consequently brings the matter to this state that he perishes, not because he doth not believe God reconcilable to man, but because,

with particular application to himself, he ought not so to believe. And it were most unfit, and of very pernicious consequence, that such a thing should be generally known concerning others. It were to anticipate the final judgment, to create a hell on earth, to tempt them whose doom were already known, to do all the mischief in the world which malice and despair can suggest, and prompt them unto; it were to mingle devils with men! and fill the world with confusion! How should parents know how to behave themselves toward children, a husband to the wife of his bosom, in such a case, if it were known they were no more to counsel, exhort, admonish them, pray with or for them, than if they were devils! And if there were such a rule, how frequent misapplications would the fallible and dis-tempered minds of men make of it! so that they would be apt to fancy themselves warranted to judge severely, or uncharitably, and (as the truth of the case perhaps is) unjustly concerning others, from which they are so hardly withheld, when they have no such pretense to embolden them to it, but are so strictly forbidden it; and the judgment-seat so fenced, as it is, by the most awful interdicts, against their usurpations and encroachments. We are, therefore, to reverence the wisdom of the Divine government, that things of this nature are among the arcana of it; some of these secrets which belong not to us. He hath revealed what was fit and necessary for us and our children, and envies to man no useful knowledge.

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But though none ought to conclude that their day or season of grace is quite expired, yet they ought to deeply apprehend the danger, lest it should expire before their necessary work be done, and their peace made. For though it can be of no use to them to know the former, and therefore they have no means appointed them by which to know it, 'tis of great use to apprehend the latter; and they have sufficient ground for the apprehension. All the cautions and warnings wherewith the Holy Spirit abounds, of the kind with those already mentioned, have that manifest design. And nothing can be more important, or opposite to this purpose, than that solemn charge of the great Apostle: "Work out your own salvation with fear and trembling;" considered together with the subjoined ground of it; "For it is God that worketh in you to will and to do of His own good pleasure." How correspondent is the one with the other; *work*, for *He works*: there were no working at all to any purpose, or with any hope, if He did not work. And work with fear and trembling, for He works of His own good pleasure, *q. d.*, "T were the greatest folly imaginable to trifle with One that works at so perfect liberty,

under no obligation, that may desist when He will; to impose upon so absolutely sovereign and arbitrary an Agent, that owes you nothing; and from whose former gracious operations not complied with, you can draw no argument, unto any following ones, that because He doth, therefore He will. As there is no certain connection between present time and future, but all time is made up of undepending, not strictly coherent, moments, so as no man can be sure, because one now exists, another shall; there is also no more certain connection between the arbitrary acts of a free agent within such time; so that I can not be sure, because He now darts in light upon me, is now convincing me, now awakening me, therefore He will still do so, again and again." Upon this ground then, what exhortation could be more proper than this? "Work out your salvation with fear and trembling." What could be more awfully monitory, and enforcing of it, than that He works only of mere good will and pleasure? How should I tremble to think, if I should be negligent, or undutiful, He may give out the next moment, may let the work fall, and me perish? And there is more especial cause for such an apprehension, upon the concurrence of such things as these:

1. If the workings of God's Spirit upon the soul of a man have been more than ordinarily strong and urgent, and do now cease: if there have been more powerful convictions, deeper humiliations, more awakened fears, more formed purposes of a new life, more fervent desires that are now all vanished and fled, and the sinner returns to his old, and dead, and dull temper.

2. If there be no disposition to reflect and consider the difference, no sense of his loss, but he apprehends such workings of spirit in him unnecessary troubles to him, and thinks it well he is delivered and eased of them.

3. If in the time when he was under such workings of the Spirit, he had made known his case to his minister, or any godly friend, whose company he now shuns, as not willing to be put in mind, or hear any more of such matters.

4. If, hereupon he hath more indulged sensual inclination, taken more liberty, gone against the check of his own conscience, broken former good resolutions, involved himself in the guilt of any grosser sins.

5. If conscience, so baffled, be now silent, lets him alone, grows more sluggish and weaker, which it must as his lusts grow stronger.

6. If the same lively, powerful ministry which before affected him much, now moves him not.

7. If especially he is grown into a dislike of such preaching—if

serious godliness, and what tends to it, are become distasteful to him—if discourses of God, and of Christ, of death and judgment, and of a holy life, are reckoned superfluous and needless, are unsavory and disrelished—if he have learned to put disgraceful names upon things of this import, and the persons that most value them and live accordingly—if he hath taken the seat of the scorner, and makes it his business to deride what he had once a reverence for, or took some complacency in.

8. If, upon all this, God withdraw such a ministry, so that he is now warned and admonished, exhorted and striven with, as formerly, no more. O, the fearful danger of that man's case! Hath he no cause to fear lest the things of his peace should be forever hid from his eyes? Surely he hath much cause of fear, but not of despair. Fear in this case would be his great duty, and might yet prove the means of saving him—despair would be his very heinous and destroying sin. If yet he would be stirred up to consider his case, whence he is fallen, and whither he is falling, and set himself to serious seekings of God, cast down himself before Him, abase himself, cry for mercy as for his life, there is yet hope in his case. God may make here an instance what He can obtain of Himself to do for a perishing wretch! But,

If with any that have lived under the Gospel, their day is quite expired, and the things of their peace now forever hid from their eyes, this is in itself a most deplorable case, and much lamented by our Lord Jesus Himself. That the case is in itself most deplorable, who sees not? A soul lost! a creature capable of God! upon its way to Him! near to the kingdom of God! shipwrecked in the port! O, sinner, from how high a hope art thou fallen! into what depths of misery and woe! And that it was lamented by our Lord is in the text. He beheld the city (very generally, we have reason to apprehend, inhabited by such wretched creatures) and wept over it. This was a very affectionate lamentation. We lament often, very heartily, many a sad case for which we do not shed tears. But tears, such tears, falling from such eyes! the issues of the purest and best-governed passion that ever was, showed the true greatness of the cause. Here could be no exorbitancy or unjust excess, nothing more than was proportional to the occasion. There needs no other proof that this is a sad case than that our Lord lamented it with tears, which that He did we are plainly told, so that touching that, there is no place for doubt. All that is liable to question is, whether we are to conceive in Him and like resentments of such cases, in His present glorified state? Indeed, we can not think heaven a place or

state of sadness or lamentation, and must take heed of conceiving any thing there, especially on the throne of glory, unsuitable to the most perfect nature, and the most glorious state. We are not to imagine tears there, which, in that happy region are wiped away from inferior eyes—no grief, sorrow, or sighing, which are all fled away, and shall be no more, as there can be no other turbid passion of any kind. But when expressions that import anger, or grief are used, even concerning God Himself, we must sever in our conception every thing of imperfection, and ascribe every thing of real perfection. We are not to think such expressions signify nothing, that they have no meaning, or that nothing at all is to be attributed to Him under them. Nor are we again to think they signify the same thing with what we find in ourselves, and are wont to express by those names. In the Divine nature there may be real, and yet most serene, complacency and displacency, *viz.*, that, unaccompanied by the least commotion, and impart nothing of imperfection, but perfection rather, as it is a perfection to apprehend things suitably to what in themselves they are. The Holy Scriptures frequently speak of God as angry, and grieved for the sins of men, and their miseries which ensue therefrom. And a real aversion and dislike is signified thereby, and by many other expressions, which in us would signify vehement agitations of affection, that we are sure can have no place in Him. We ought, therefore, in our own thoughts to ascribe to Him that calm aversion of will, in reference to the sins and miseries of men in general; and, in our own apprehensions to remove to the utmost distance from Him all such agitations of passion or affection, even though some expressions that occur carry a great appearance thereof, should they be understood according to human measures, as they are human forms of speech. As, to instance in what is said by the glorious God Himself, and very near in sense to what we have in the text, what can be more pathetic than that lamenting wish, “O, that My people had hearkened unto Me, and Israel had walked in My ways!” But we must take heed lest, under the pretense that we can not ascribe every thing to God that such expressions seem to import, we therefore ascribe nothing. We ascribe nothing, if we do not ascribe a real unwillingness that men should sin on, and perish, and consequently a real willingness that they should turn to Him, and live, which so many plain texts assert. And therefore it is unavoidably imposed upon us to believe that God is truly unwilling of some things which He doth not think fit to interpose His omnipotency to hinder, and is truly willing of some things which He doth not put forth His omnipotency to effect. * * * *

We can not, therefore, doubt but that,

1. He distinctly comprehends the truth of any such case. He beholds, from the throne of His glory above, all the treaties which are held and managed with sinners in His name, and what their deportments are therein. His eyes are as a flame of fire, wherewith He searcheth hearts and trieth reins. He hath seen therefore, sinner, all along, every time an offer of grace hath been made to thee, and been rejected; when thou hast slighted counsels and warnings that have been given thee, exhortations and treaties that have been pressed upon thee for many years together, and how thou hast hardened thy heart against reproofs and threatenings, against promises and allurements, and beholds the tendency of all this, what is like to come of it, and that, if thou persist, it will be bitterness in the end.

2. That He hath a real dislike of the sinfulness of thy course. It is not indifferent to Him whether thou obeyest or disobeyest the Gospel, whether thou turn and repent or no; that He is truly displeased at thy trifling, sloth, negligence, impenitency, hardness of heart, stubborn obstinacy, and contempt of His grace, and takes real offense at them.

3. He hath real kind propensions toward thee, and is ready to receive thy returning soul, and effectually to mediate with the offended Majesty of Heaven for thee, as long as there is any hope in thy case.

4. When He sees there is no hope, He pities thee, while thou seest it not, and dost not pity thyself. Pity and mercy above are not names only; 'tis a great reality that is signified by them, and that hath place here in far higher excellency and perfection than it can with us poor mortals here below. Ours is but borrowed and participated from that first fountain and original above. Thou dost not perish unlamented even with the purest heavenly pity, though thou hast made thy case incapable of remedy. As the well-tempered judge bewails the sad end of the malefactor, whom justice obliges him not to spare or save. * * * * *

And that thou mayest not throw away thy soul and so great a hope, through mere sloth and loathness to be at some pains for thy life, let the text, which hath been thy *directory* about the things that belong to thy peace, be also thy *motive*, as it gives thee to behold the Son of God weeping over such as would not know those things. Shall not the Redeemer's tears move thee? O hard heart! Consider what these tears import to this purpose.

1. They signify the real depth and greatness of the misery into

which thou art falling. They drop from an intellectual and most comprehensive eye, that sees far and pierces deep into things, hath a wide and large prospect; takes the comfort of that forlorn state into which unreconcilable sinners are hastening, in all the horror of it. The Son of God did not weep vain and causeless tears, or for a light matter; nor did He for Himself either spend His own or desire the profusion of others' tears. "Weep not for Me, O daughters of Jerusalem," etc. He knows the value of souls, the weight of guilt, and how low it will press and sink them; the severity of God's justice and the power of His anger, and what the fearful effects of them will be when they finally fall. If thou understandest not these things thyself, believe Him that did at least believe His tears.

2. They signify the sincerity of His love and pity, the truth and tenderness of His compassion. Canst thou think His deceitful tears? His, who never knew guile? Was this like the rest of his course? And remember that He who shed tears did, from the same fountain of love and mercy, shed blood too! Was that also done to deceive? Thou makest thyself a very considerable thing indeed, if thou thinkest the Son of God counted it worth His while to weep, and bleed, and die, to deceive thee into a false esteem of Him and His love. But if it be the greatest madness imaginable to entertain any such thought but that His tears were sincere and unartificial, the natural, genuine expression of undissembled benignity and pity, thou art then to consider what love and compassion thou art now sinning against; what bowels thou spurnest; and that if thou perishest, 'tis under such guilt as the devils themselves are not liable to, who never had a Redeemer bleeding for them, nor, that we ever find, weeping over them.

3. They show the remedilessness of thy case if thou persist in impenitency and unbelief till the things of thy peace be quite hid from thine eyes. These tears will then be the last issues of (even defeated) love, of love that is frustrated of its kind design. Thou mayest perceive in these tears the steady, unalterable laws of Heaven, the inflexibleness of the Divine justice, that holds thee in adamant bonds, and hath sealed thee up, if thou prove incurably obstinate and impenitent, unto perdition; so that even the Redeemer Himself, He that is mighty to save, can not at length save thee, but only weep over thee, drop tears into thy flame, which assuage it not; but (though they have another design, even to express true compassion) do yet unavoidably heighten and increase the fervor of it, and will do so to all eternity. He even tells thee, sinner,

"Thou hast despised My blood; thou shalt yet have My tears." That would have saved thee, these do only lament thee lost. But the tears wept over others, as lost and past hope, why should they not yet melt thee, while as yet there is hope in thy case? If thou be effectually melted in thy very soul, and looking to Him whom thou hast pierced, dost truly mourn over Him, thou mayest assure thyself the prospect His weeping eye had of lost souls did not include thee. His weeping over thee would argue thy case forlorn and hopeless; thy mourning over Him will make it safe and happy. That it may be so, consider, further, that

4. They signify how very intent He is to save souls, and how gladly He would save thine, if yet thou wilt accept of mercy while it may be had. For if He weep over them that will not be saved, from the same love that is the spring of these tears, would saving mercies proceed to those that are become willing to receive them. And that love that wept over them that were lost, how will it glory in them that are saved! There His love is disappointed and vexed, crossed in its gracious intendment; but here, having compassed it, how will He joy over thee with singing, and rest in his love! And thou also, instead of being involved in a like ruin with the unreconciled sinners of old Jerusalem, shalt be enrolled among the glorious citizens of the new, and triumph together with them in glory.

DISCOURSE NINETEENTH.

JOHN TILLOTSON, D.D.

THIS eminent prelate was born at Sowerby, Yorkshire, in the year 1630, a few months after the birth of Howe, and educated at Cambridge. Between the years 1662 and 1669, he was, successively, Curate of Chestnut, Rector of Keddington, preacher at Lincoln's Inn, and lecturer at St. Lawrence, Jewry. A year later he was made a prebendary, and two years afterward Dean of Canterbury; of which he became archbishop in 1691. He died in 1694, leaving his family to inherit only the copyright of his posthumous sermons, which sold for two thousand five hundred guineas.

Tillotson came upon the stage when the period of original genius and profound learning was passing away, to be succeeded by the age of taste. Hence his popularity, and the favor with which his productions were received, are easily accounted for, since he consulted reason, and virtually allied himself to the school of rational and moral divines which had of late sprung up. The negative character of his writings won the admiration of the "wits" of the age of Anne, and he came to be regarded as the preacher and writer worthy of universal imitation. There are many who rank Tillotson's sermons (generally published in ten volumes) among the greatest English classics, and endorse the opinion of the "Edinburg Review," that this divine is, perhaps, "the justest model for pulpit eloquence." It is needless to say that they possess great merit. Addison considered the works of Tillotson as the chief standard of our language; and Dryden "attributed his accurate knowledge of prose writing to their frequent perusal." Doddridge commends "his method as admirably clear—beyond almost any other man." In Tillotson are vast stores of thought and argument, for he rendered most important service to the cause of truth, in his efforts against popery and infidelity. There are few more powerful apologetic treatises than may be found in his sermons. His style, also, is invariably perspicuous, his thread of reasoning generally clear, and his choice selection of words admirable.

But it is too much to say, with Bishop Burnet, that Tillotson was "not only the best preacher of the age, but seemed to have brought

preaching to perfection." Many of his sermons are but a kind of translation from Barrow; and as to his style, while lucid, it is nevertheless often flat, and not distinguished for either strength or harmony. His figures are cool and protracted, there is little of the pathetic and nothing of the glow of oratorical passion. In a word, he is to be read especially for fine specimens of didactic preaching, but not to be taken as a model; certainly not in this age, when we can illy afford to dispense with earnestness, fervor and pungency, for the elegant and precise.

THE REASONABLENESS OF A RESURRECTION.

"Why should it be thought a thing incredible with you that God should raise the dead?"—ACTS, xxvi. 8.

The resurrection of the dead is one of the great articles of the Christian faith; and yet so it hath happened that this great article of our religion hath been made one of the chief objections against it. There is nothing that Christianity hath been more upbraided withal, both by the heathens of old, and by the infidels of later times, than the impossibility of this article. So that it is a matter of great consideration and consequence to vindicate our religion in this particular. For if the thing be evidently impossible, then it is highly unreasonable to propose it to the belief of mankind.

I know that some, more devout than wise, and who, it is to be hoped, mean better than they understand, make nothing of impossibilities in matters of faith, and would fain persuade us that the more impossible any thing is, for that very reason it is the fitter to be believed; and that it is an argument of a poor, and low faith to believe only things that are possible; but a generous and heroical faith will swallow contradictions with as much ease as reason assents to the plainest and most evident propositions. Tertullian, in the heat of his zeal and eloquence, upon this point of the death and resurrection of Christ, lets fall a very odd passage, and which must have many grains of allowance to make it tolerable: "*prorsus credibile est (saith he) quia ineptum est; certum est, quia impossibile—it is therefore very credible, because it is foolish, and certain, because it is impossible;*" "*and this (says he) is necessarium dedecus fidei,*" that is, "*it is necessary the Christian faith should be thus disgraced by the belief of impossibilities and contradictions.*" I suppose he means that this article of the resurrection was not in itself the less credible because the heathen philosophers caviled at it as a

thing impossible and contradictions, and endeavored to disgrace the Christian religion upon that account. For had he meant otherwise, that the thing was therefore credible because it was really and in itself foolish and impossible; this had been to recommend the Christian religion from the absurdity of the things to be believed; which would be a strange recommendation of any religion to the sober and reasonable part of mankind.

I know not what some men may find in themselves; but I must freely acknowledge that I could never yet attain to that bold and hardy degree of faith as to believe any thing for this reason, because it was impossible: for this would be to believe a thing to be because I am sure it can not be. So that I am very far from being of his mind, that wanted not only more difficulties, but even impossibilities in the Christian religion, to exercise his faith upon.

It is true indeed, Abraham, when he was offering up his son Isaac, is said, against hope to have believed in hope; but he did not believe against a plain impossibility: for the Apostle to the Hebrews expressly tells us that he reasoned that God was able to raise him from the dead. But had he believed this impossible, he could not have reconciled the command of God with his promise; the command to sacrifice Isaac, with the promise which He had made before, that in His seed (which was Isaac) all the nations of the earth should be blessed. So that though God was pleased to try his faith with a great difficulty, yet with no impossibility.

I premise all this to satisfy men how necessary it is to vindicate the Christian religion from this objection of the impossibility of any of its articles. And whatever Tertullian might say in a rhetorical rant, it is very plain that the ancient Fathers did not think the resurrection to be a thing impossible; for then they would never have attempted, as they very frequently do, to have answered the objections of the heathens against it, from the pretended impossibility of it.

To be sure St. Paul did not think the resurrection of the dead a thing impossible, for then he would never have asked that question, why should it be thought a thing incredible with you that God should raise the dead? Nothing being so likely to be thought incredible and upon so good reason as that which is impossible.

Leaving, therefore, to the Church of Rome that fool-hardiness of faith, to believe things to be true which at the same time their reason plainly tells them are impossible, I shall at this time endeavor to assert and vindicate this article of the resurrection, from the pretended impossibility of it. And I hope, by God's assistance, to

make the possibility of the thing so plain as to leave no considerable scruple about it, in any free and unprejudiced mind. And this I shall do from these words of St. Paul, which are part of the defense which he made for himself before Festus and Agrippa; the substance whereof is this, that he had lived a blameless and inoffensive life among the Jews, in whose religion he had been bred up; that he was of the strictest sect of that religion, a Pharisee, which, in opposition to the Sadducees, maintained the resurrection of the dead, and a future state of rewards and punishments in another life; and that for the hope of this he was called in question, and accused by the Jews. "And now I stand here, and am judged, for the hope of the promise made unto the fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, King Agrippa, I am accused of the Jews." That is, he was accused for preaching that Jesus was risen from the dead, which is a particular instance of the general doctrine of the resurrection which was entertained by the greatest part of the Jews, and which to the natural reason of mankind (however the heathen in opposition to the Christian religion were prejudiced against it) hath nothing in it that is incredible. And for this he appeals to his judges, Festus and Agrippa: "why should it be thought a thing incredible with you that God should raise the dead?"

Which words being a question without an answer, imply in them these two propositions:

First, That it was thought by some a thing incredible that the dead should be raised. This is supposed in the question, as the foundation of it: for he who asks why a thing is so, supposeth it to be so.

Secondly, That this apprehension, that it is a thing incredible that God should raise the dead, is very unreasonable. For the question being left unanswered, implies its own answer, and is to be resolved into this affirmative, that there is no reason why they or any man else should think it a thing incredible that God should raise the dead.

I shall speak to these two propositions, as briefly as I can; and then show what influence this doctrine of the resurrection ought to have upon our lives.

First, That it was thought by some a thing incredible that God should raise the dead. This St. Paul had reason to suppose, having from his own experience found men so averse from the entertaining of this doctrine. When he preached to the philosophers at Athens, and declared to them the resurrection of one Jesus from the dead, they were amazed at this new doctrine, and knew not what he

meant by it. "They said, he seemeth to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection." He had discoursed to them of the resurrection of one Jesus from the dead; but this business of the resurrection was a thing so remote from their apprehensions that they had no manner of conception of it; but understood him quite in another sense, as if he had declared to them two new deities, Jesus and Anastasis; as if he had brought a new god and a new goddess among them, Jesus and the resurrection. And when he discoursed to them again more fully of this matter, it is said, that "when they heard of the resurrection of the dead, they mocked." And at the twenty-fourth verse of this twenty-sixth chapter, when he spake of the resurrection, Festus told him he would hear him no further, and that he looked upon him as a man beside himself, whom much learning had made mad. Festus looked upon this business of the resurrection as the wild speculation of a crazy head. And indeed the heathens generally, even those who believed the immortality of the soul, and another state after this life, looked upon the resurrection of the body as a thing impossible. Pliny, I remember, reckons it among those things which are impossible, and which God Himself can not do; "revocare defunctos, to call back the dead to life:" and in the primitive times, the heathen philosophers very much derided the Christians, upon account of this strange doctrine of the resurrection, looking always upon this article of their faith as a ridiculous and impossible assertion.

So easy is it for prejudice to blind the minds of men, and to represent every thing to them, which hath a great appearance of difficulty in it, as impossible. But I shall endeavor to show that if the matter be thoroughly examined, there is no ground for any such apprehension. I proceed therefore to the

Second proposition; namely, that this apprehension, that it is an incredible thing that God should raise the dead, is very unreasonable: "why should it be thought a thing incredible with you, that God should raise the dead?" That is, there is no sufficient reason why any man should look upon the resurrection of the dead as a thing impossible to the power of God; the only reason why they thought it incredible being because they judged it impossible; so that nothing can be vainer than for men to pretend to believe the resurrection; and yet at the same time to grant it to be a thing in reason impossible, because no man can believe that which he thinks to be incredible; and the impossibility of a thing is the best reason any man can have to think a thing incredible. So that the mean-

ing of St. Paul's question is, "why should it be thought a thing impossible, that God should raise the dead?"

To come then to the business: I shall endeavor to show that there is no sufficient reason why men should look upon the resurrection of the dead, as a thing impossible to God. "Why should it be thought a thing incredible (that is, impossible) with you, that God should raise the dead?" which question implies in it these three things:

1. That it is above the power of nature to raise the dead.
2. But it is not above the power of God to raise the dead. And,
3. That God should be able to do this is by no means incredible to natural reason.

1st. This question implies that it is above the power of nature to raise the dead; and therefore the Apostle puts the question very cautiously, "why should it be thought incredible, that God should raise the dead?" by which he seems to grant that it is impossible to any natural power to raise the dead; which is granted on all hands.

2dly. But this question does plainly imply that it is not above the power of God to do this. Though the raising of the dead to life be a thing above the power of nature, yet why should it be thought incredible that God, who is the author of nature, should be able to do this? and indeed the Apostle's putting the question in this manner takes away the main ground of this objection against the resurrection from the impossibility of the thing. For the main reason why it was looked upon as impossible was, because it was contrary to the course of nature that there should be any return from a perfect privation to a habit, and that a body perfectly dead should be restored to life again: but for all this no man that believes a God who made the world, and this natural frame of things, but must think it very reasonable to believe that He can do things far above the power of any thing that He hath made.

3dly. This question implies that it is not a thing incredible to natural reason that God should be able to raise the dead. I do not say that by natural light we can discover that God will raise the dead; for that, depending merely upon the will of God, can no otherwise be certainly known than by divine revelation: but that God can do this is not at all incredible to natural reason. And this is sufficiently implied in the question which St. Paul asks; in which he appeals to Festus and Agrippa, neither of them Christians, "why should it be thought a thing incredible with you that God should raise the dead?" And why should he appeal to them concerning the credibility of this matter if it be a thing incredible to natural reason?

That it is not, I shall first endeavor to prove, and then to answer the chief objections against the possibility of it.

And I prove it thus: it is not incredible to natural reason that God made the world, and all the creatures in it; that mankind is His offspring; and that He gives us life and breath, and all things. This was acknowledged and firmly believed by many of the heathens. And indeed, whoever believes that the being of God may be known by natural light, must grant that it may be known by the natural light of reason that God made the world; because one of the chief arguments of the being of God is taken from those visible effects of wisdom, and power, and goodness, which we see in the frame of the world. Now He that can do the greater can undoubtedly do the less; He that made all things of nothing, can much more raise a body out of dust; He who at first gave life to so many inanimate beings, can easily restore that which is dead to life again. It is an excellent saying of one of the Jewish rabbis: that He who made that which was not, to be, can certainly make that which was once, to be again. This hath the force of a demonstration; for no man that believes that God hath done the one, can make any doubt but that he can, if He please, do the other.

This seems to be so very clear, that they must be strong objections indeed, that can render it incredible.

There are but two that I know of, that are of any consideration, and I shall not be afraid to represent them to you with their utmost advantage; and they are these:

First, against the resurrection in general: it is pretended impossible, after the bodies of men are resolved into dust, to re-collect all the dispersed parts, and bring them together, to be united into one body.

The second is leveled against the resurrection in some particular instances, and pretends it to be impossible in some cases only, viz., when that which was the matter of one man's body does afterward become the matter of another man's body; in which case, say they, it is impossible that both these should, at the resurrection, each have their own body.

The difficulty of both these objections is perfectly avoided by those who hold that it is not necessary that our bodies at the resurrection should consist of the very same parts of matter that they did before. There being no such great difference between one parcel of dust and another; neither in respect of the power of God, which can as easily command this parcel of dust as that to become a living body, and being united to a living soul to rise up and walk; so that

the miracle of the resurrection will be all one in the main, whether our bodies be made of the very same matter they were before, or not; nor will there be any difference as to us; for whatever matter our bodies be made of, when they are once reunited to our souls, they will be then as much our own as if they had been made of the very same matter of which they consisted before. Beside that, the change which the resurrection will make in our bodies, will be so great that we could not know them to be the same, though they were so.

Now upon this supposition, which seems philosophical enough, the force of both these objections is wholly declined. But there is no need to fly to this refuge; and therefore I will take this article of the resurrection in the strictest sense for the raising of a body to life, consisting of the same individual matter that it did before; and in this sense, I think, it has generally been received by Christians, not without ground, from Scripture. I will only mention one text, which seems very strongly to imply it; "and the sea gave up the dead which were in it; and death and the grave delivered up the dead which were in them; and they were judged every man according to his works." Now why should the sea and the grave be said to deliver up their dead, if there were not a resurrection of the same body; for any dust formed into a living body and united to the soul, would serve the turn? We will therefore take it for granted that the very same body will be raised, and I doubt not, even in this sense, to vindicate the possibility of the resurrection from both these objections.

First, against the resurrection in general of the same body; it is pretended impossible, after the bodies of men are moldered into dust, and by infinite accidents have been scattered up and down the world, and have undergone a thousand changes, to re-collect and rally together the very same parts of which they consisted before. This the heathens used to object to the primitive Christians; for which reason they also used to burn the bodies of the martyrs, and to scatter their ashes in the air, to be blown about by the wind, in derision of their hopes of a resurrection.

I know not how strong malice might make this objection to appear; but surely in reason it is very weak; for it wholly depends upon a gross mistake of the nature of God and his providence, as if it did not extend to the smallest things; as if God did not know all things that He hath made, and had them not always in His view, and perfectly under His command; and as if it were a trouble and burden to infinite knowledge and power to understand and order the least things; whereas infinite knowledge and power can know and manage

all things with as much ease as we can understand and order any one thing.

So that this objection is grounded upon a low and false apprehension of the Divine nature, and is only fit for Epicurus and his herd, who fancied to themselves a sort of slothful and unthinking deities, whose happiness consisted in their laziness, and a privilege to do nothing. I proceed therefore to the

Second objection, which is more close and pressing; and this is leveled against the resurrection in some particular instances. I will mention but two, by which all the rest may be measured and answered.

One is, of those who are drowned in the sea, and their bodies eaten up by fishes, and turned into their nourishment: and those fishes perhaps eaten afterward by men, and converted into the substance of their bodies.

The other is of the cannibals; some of whom, as credible relations tell us, have lived wholly or chiefly on the flesh of men; and consequently the whole, or the greatest part of the substance of their bodies is made of the bodies of other men. In these and the like cases, wherein one man's body is supposed to be turned into the substance of another man's body, how should both these at the resurrection each recover his own body? So that this objection is like that of the Sadducees to our Saviour, concerning a woman that had seven husbands: they ask, "whose wife of the seven shall she be at the resurrection?" So here, when several have had the same body, whose shall it be at the resurrection? and how shall they be supplied that have it not?

This is the objection; and in order to answering of it, I shall premise these two things:

1. That the body of man is not a constant and permanent thing, always continuing in the same state, and consisting of the same matter; but a successive thing, which is continually spending and continually renewing itself, every day losing something of the matter which it had before, and gaining new; so that most men have new bodies oftener than they have new clothes; only with this difference, that we change our clothes commonly at once, but our bodies by degrees.

And this is undeniably certain from experience. For so much as our bodies grow, so much new matter is added to them, over and beside the repairing of what is continually spent; and after a man be come to his full growth, so much of his food as every day turns into nourishment, so much of his yesterday's body is usually wasted,

and carried off by insensible perspiration, that is, breathed out at the pores of his body ; which, according to the static experiment of Sanctorius, a learned physician, who, for several years together, weighed himself exactly every day, is (as I remember) according to the proportion of five to eight of all that a man eats and drinks. Now, according to this proportion, every man must change his body several times in a year.

It is true indeed, the more solid parts of the body, as the bones, do not change so often as the fluid and fleshy ; but that they also do change is certain, because they grow, and whatever grows is nourished and spends, because otherwise it would not need to be repaired.

2. The body which a man hath at any time of his life is as much his own body as that which he hath at his death ; so that if the very matter of his body which a man had at any time of his life be raised, it is as much his own and the same body as that which he had at his death, and commonly much more perfect ; because they who die of lingering sickness or old age are usually mere skeletons when they die ; so that there is no reason to suppose that the very matter of which our bodies consist at the time of our death shall be that which shall be raised, that being commonly the worst and most imperfect body of all the rest.

These two things being premised, the answer to this objection can not be difficult. For as to the more solid and firm parts of the body, as the skull and bones, it is not, I think, pretended that the cannibals eat them ; and if they did, so much of the matter even of these solid parts wastes away in a few years, as being collected together would supply them many times over. And as for the fleshy and fluid parts, these are so very often changed and renewed that we can allow the cannibals to eat them all up, and to turn them all into nourishment, and yet no man need contend for want of a body of his own at the resurrection, viz., any of those bodies which he had ten or twenty years before ; which are every whit as good and as much his own as that which was eaten.

You will pardon me, I hope, that I have dwelt so long upon so contentious an argument, when you consider how necessary what I have said is to the vindication of so great an article of our religion ; and especially in this evil age of unbelief, when greater matters than this are called in question.

Having thus shown that the resurrection is not a thing incredible to natural reason, I should now proceed to show the certainty of it from divine revelation. For as reason tells us it is not impos-

sible, so the Word of God hath assured us that it is certain. The texts of Scripture are so many and clear to this purpose, and so well known to all Christians, that I will produce none. I shall only tell you that as it is expressly revealed in the Gospel, so our blessed Saviour, for the confirmation of our faith and the comfort and encouragement of our hope, hath given us the experiment of it in his own resurrection, which is "the earnest and first-fruits of ours." So St. Paul tells us that "Christ is risen from the dead, and become the first-fruits of them that slept." And that Christ did really rise from the dead, we have as good evidence as for any ancient matter of fact which we do most firmly believe; and more and greater evidence than this the thing is not capable of; and because it is not, no reasonable man ought to require it.

Now what remains but to conclude this discourse with those practical inferences which our Apostle makes from this doctrine of the resurrection; and I shall mention these two:

The first for our support and comfort under the infirmities and miseries of this mortal life.

The second for the encouragement of obedience and a good life.

1. For our comfort and support under the infirmities and miseries of this mortal state. The consideration of the glorious change of our bodies at the resurrection of the just can not but be a great comfort to us, under all bodily pain and sufferings.

One of the greatest burdens of human nature is the frailty and infirmity of our bodies, the necessities they are frequently pressed withal, the manifold diseases they are liable to, and the dangers and terrors of death, to which they are continually subject and enslaved. But the time is coming, if we be careful to prepare ourselves for it, when we shall be clothed with other kind of bodies, free from all the miseries and inconveniences which flesh and blood is subject to. For "these vile bodies shall be changed, and fashioned like to the glorious body of the Son of God." When our bodies shall be raised to a new life, they shall become incorruptible; "for this corruptible shall put on incorruption, and this mortal must put on immortality; and then shall come to pass the saying that is written, death is swallowed up in victory." When this last enemy is conquered, there shall be no "fleshly lusts" nor brutish passions "to fight against the soul; no law in our members to war against the laws of our minds;" no disease to torment us; no danger of death to amaze and terrify us. Then all the passions and appetites of our outward man shall be subject to the reason of our minds, and our bodies shall partake of the immortality of our souls. It is but a

very little while that our spirits shall be crushed and clogged with these heavy and sluggish bodies ; at the resurrection they shall be refined from all dregs of corruption, and become spiritual, and incorruptible, and glorious, and every way suited to the activity and perfection of a glorified soul and the "spirits of just men made perfect."

2. For the encouragement of obedience and a good life. Let the belief of this great article of our faith have the same influence upon us which St. Paul tells it had upon him. "I have hope toward God that there shall be a resurrection of the dead, both of the just and unjust ; and herein do I exercise myself always to have a conscience void of offense toward God and toward man." The firm belief of a resurrection to another life should make every one of us very careful how we demean ourselves in this life, and afraid to do any thing or to neglect any thing that may defeat our hopes of a blessed immortality, and expose us to the extreme and endless misery of body and soul in another life.

Particularly, it should be an argument to us, "to glorify God in our bodies and in our spirits ;" and to use the members of the one and the faculties of the other as "instruments of righteousness unto holiness." We should reverence ourselves, and take heed not only how we defile our souls by sinful passions, but how we dishonor our bodies by sensual and brutish lusts ; since God hath designed so great an honor and happiness for both at the resurrection.

So often as we think of a blessed resurrection to eternal life, and the happy consequences of it, the thought of so glorious a reward should make us diligent and unwearied in the service of so good a Master and so great a Prince, who can and will prefer us to infinitely greater honors than any that are to be had in this world. This inference the Apostle makes from the doctrine of the resurrection. "Therefore, my beloved brethren, be ye steadfast and unmovable, always abounding in the work of the Lord ; forasmuch as ye know that your labor shall not be in vain in the Lord."

Nay, we may begin this blessed state while we are upon earth, by "setting our hearts and affections upon the things that are above, and having our conversation in heaven, from whence also we look for a Saviour, the Lord Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things to Himself."

"Now the God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us always that which is pleasing in His sight, through Jesus Christ, to whom be glory forever. Amen."

DISCOURSE TWENTIETH.

ISAAC BARROW, D.D.

THE "first of English sermon-writers," as Barrow has been styled by high authority, was born the same year as Howe and Tillotson, 1630, in London. His idle habits and wayward disposition led his father to desire that "if it pleased God to take away any one of his children, it might be his son Isaac." His conduct, however, ultimately changed; and in 1649, as the fruit of patient application, he was chosen fellow of Trinity College. At this time he directed his special attention to medicine, natural philosophy, and mathematics, in which he became distinguished. He was, successively, professor in Cambridge and Gresham Colleges, and of a mathematical lecture, established at Cambridge which he resigned in favor of his friend, the great Isaac Newton. He then gave himself to divinity; and in 1672 was appointed Master of Trinity College and chaplain to the king. But his brilliant career was suddenly cut short; for in his forty-second year, after a brief illness, he expired. A marble monument, surmounted by a bust, was erected to his memory in Westminster Abbey.

Coleridge remarks, that "Barrow must be regarded as closing the first great period of the English language." When Lord Chatham was asked the secret of his dignified and eloquent style, he replied, in part, that he had read some of Barrow's sermons as many as twenty times, and even learned them by heart. The critics are all agreed as to the superior merit of Barrow as a writer. Doddridge pronounces him the most laconic writer among the English divines. "Nothing," he adds, "is more elaborate than his discourses; most of them having been transcribed three times over, and some of them oftener." Says Dr. James Hamilton, his biographer, of the sermons of Barrow, "he must be singularly fastidious, or singularly dull, who can read them without pleasure; and either perfect in eloquence, or prodigiously incapable of it, who can read them without advantage."

Barrow had traveled extensively, and, among other places, visited Constantinople where he spent twelve months. Here he fell in with the works of Chrysostom, the prince of preachers, and read page by page

each folio of the great Greek Father. To this circumstance, beyond doubt, is attributable, in no small degree, the wondrous wealth of matter, and fertility of rhetorical illustration, every where met with in reading Barrow's discourses. Some are far superior to others; and most of them are wanting in richness of Evangelical doctrine, disappointing the reader in not evolving more clearly the great elements of the Gospel scheme. But, throughout, Barrow is a mine of gold and precious stones. He thoroughly exhausts his subject—some of his sermons requiring hours in their delivery—and often rises to majestic heights of eloquence, which thrill with his own passion the soul of the reader. Perhaps no works extant are more deserving of careful perusal for the purpose of cultivating vigor, pith, nervousness and beauty of style, than those of Isaac Barrow. The sermon which follows is the second of two on the Death of Christ. It was the last which he preached, and is pronounced “the noblest specimen of sacred eloquence which has survived him.” He is here treating of the *manner* and *kind* of Christ's death, having in the first sermon considered some of the “notable adjuncts.” A few particulars in the opening are here omitted.

THE CRUCIFIXION OF CHRIST.

“But we preach Christ crucified.”—1 COR. i. 23.

I shall now proceed to handle the rest of the particulars which I proposed in the beginning of the last discourse.

I. We may consider that His suffering was most bitter and painful. We may easily imagine what acerbity of pain must be endured by our Lord, in His tender limbs being stretched forth, racked, and tendered, and continuing a good time in such a posture; by the “piercing His hands and feet,” parts exquisitely sensible, with sharp nails (so that, as it is said of Joseph, the iron entered into His soul), by abiding exposed to the injuries of sun scorching, wind beating upon, weather searching His grievous wounds and sores; such a pain it was, and that no stupifying, no transient pain, but a pain very acute, and withal lingering; for we see that He, and those who suffered with Him, had both presence of mind and time to discourse; even six long hours did He continue under such torture, sustaining in each minute of them beyond the pangs of an ordinary death. But as the case was so hard and sad, so the reason thereof was great, and the fruit answerably excellent; our Saviour did embrace such a passion, that in being thus ready to endure the most

grievous smarts for us, He might demonstrate the vehemence of His love; that He might signify the heinousness of our sins, which deserved that from such a Person, so heavy punishment should be exacted; that He might appear to yield a valuable compensation for those everlasting tortures which we should have endured; that He might thoroughly exemplify the hardest duties of obedience and patience. Further,

II. We may consider this sort of punishment as most sharp and afflictive, so most vile and shameful; being proper to the basest condition of the worst men, and “unworthy (as Lactantius saith) of a freeman, however innocent or guilty.” It was *servile supplicium*, a punishment never by the Romans, under whose law our Lord suffered, legally inflicted upon freemen, but only upon slaves, that is, upon people scarce regarded as men, having in a sort forfeited or lost themselves; and among the Jews likewise, that execution which most approached thereto, and in part agreed with it (for they had not so inhuman punishment appointed by their law), hanging up the dead bodies of some who had been executed, was deemed most infamous and execrable; for, “cursed (said the Law) is every one that hangeth upon a tree;” cursed, that is, devoted to reproach and malediction; “accursed of God,” it is in the Hebrew; that is, seeming to be deserted by God, or to be exposed to affliction by His special order.

Indeed, according to course of things, to be raised on high, and for continuance of time to be objected to the view of all that pass by, in that calamitous posture, doth breed ill suspicion, doth provoke censure, doth invite contempt, scorn, and obloquy; doth naturally draw forth language of derision, despite, and detestation, especially from the inconsiderate, rude, and hard-hearted vulgar; which commonly doth think, speak, deal with men, according to event and appearance, whence to be made a gazing stock, or object of reproach to the multitude, is accounted by the Apostle as an aggravation of the hardships endured by the primitive Christians: and thus in the highest degree did it happen to our Lord; for we read that the people did in that condition mock, jeer, and revile Him; they drew up their noses, they shot out their lips, they shook their heads at Him; they let out their wicked and wanton tongues against Him; verifying that prediction in the Psalm, “I am a reproach of men, and despised of the people; all they that see Me laugh Me to scorn; they shoot out the lip, they shake the head, saying, He trusted in the Lord, that He would deliver him; let Him deliver Him, seeing He delighted in Him:” in this case the same persons who

formerly had admired His glorious works, who had been ravished with His excellent discourses, who had followed and favored Him so earnestly, who had blessed and magnified Him ("for He," saith St. Luke, "did teach in their synagogues, being glorified by all"), even those very men did then behold Him with pitiless scorn and despite; "the people (saith St. Luke) stood gazing upon Him," in correspondence to that in the prophet, "They look and stare upon Me;" they looked in a scornful manner, venting contemptuous and spiteful reproaches, as we see reported in the evangelical histories.

Thus did our Saviour "endure the cross, despising the shame;" despising the shame, that is, not simply disregarding or disesteeming it as no evil, with a stoical haughtiness, or cynical immodesty; but not eschewing it, or not valuing it as so great an evil that for declining it He would neglect the prosecution of His great and glorious designs. There is in man's nature an aversion and abhorrency from disgraceful abuse no less strong than are the like antipathies to pain; whence cruel mockings and scourgings we find coupled together, as ingredients of the sore persecutions sustained by God's faithful martyrs; and generally men will more readily embrace, and more contentedly support the latter than the former; pain not so grievously affecting the lower sense, as being insolently despised doth grate on the fancy and wound the mind: for the wounds of infamy do, as the wise man telleth us, "go down into the innermost parts of the belly," piercing the very hearts of men, and touching the soul to the quick. We need not, therefore, doubt but that our Saviour (as a man, endued with human passions and infirmities) was sensible of this natural evil; and that such indignity did add somewhat of bitterness and loathsomeness to His cup of affliction, especially considering that His great charity disposed Him to grieve, observing men to act so very indecently, so unworthily, and so unjustly toward Him; yet in consideration of the glory that would thence accrue to God, of the benefit that would redound to us, of the joy that was set before Him, when He should see of the travail of His soul, and be satisfied, He did most willingly undertake and gladly undergo it: "He became (as the Apostle saith) a curse for us," or was exposed to malediction and reviling; "He endured the contradiction (or obloquy) of sinful men, He was despised, rejected, and disesteemed of men;" He in the common apprehensions of men did seem deserted by God, according to that of the prophet, "We did esteem Him stricken, smitten of God, and afflicted;" He did Himself in a manner seem to concur in that opinion, as by that woeful outcry, *Lama sabachthani!* doth appear: so did He become a curse for us,

“that (as the Apostle subjoineth) we might be redeemed from the curse of the Law ;” that is, that we might be saved from that exemplary punishment due to our transgressions of the Law ; with the displeasure of God appearing therein, and the disgrace before men attending it : He chose thus to “make Himself of no reputation,” as the Apostle speaketh, being contented to be dealt with as a wretched slave and wicked miscreant, that we might be exempted not only from the torment, but also from the ignominy we had deserved ; that we, together with our life, and safety, and liberty, might recover even that honor which we had forfeited.

But lest any one should be tempted not sufficiently to value these sufferings of our Lord, as things not so rare but that other men have tasted the like ; or should be ready to compare them with the sufferings of other virtuous men, as Celsus did with those of Anaxarchus and Epictetus ; I shall by the by interpose somewhat observable concerning them. We may then consider, that not only the infinite excellency of His person, and the perfect innocency of His life, did enhance the price of His sufferings, but some endowments peculiar to Him, and some circumstances, did increase their force : He was not only, according to the frame and temper of human nature, sensibly affected with the pain and shame, and all the rest of the evils apparently waiting on His passion ; as God (when He did insert sense and passion in our nature, ordering objects to affect them) did intend that we should be, and as other men in like outward circumstances would have been, but in many respects beyond that ordinary rate ; no man, we may suppose, could have felt such grief from them as He did ; no man did ever feel any thing comparable to what He did endure : it might be truly applied to Him, “Behold, and see if there be any sorrow like to My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger,” as that extraordinary sweating great lumps of blood may argue ; as the terms expressing His affliction do intimate ; for, in regard to present evils, His soul is said to have been “exceedingly sorrowful unto death ;” He is said “to be in great anguish and anxiety ;” and to be in an agony, or pang ; in respect to mischiefs which He foresaw coming on, He is said to be disordered, or disturbed in spirit, and to be amazed, or dismayed at them ; to such excessive height of passion did the sense of incumbent evils and the prospect of impendent disasters, the apprehension of His own case and reflection upon our state, raise Him : and no wonder that such a burden, the weight of all the sins (the numberless heinous sins and abominations) which He did appropriate to Himself, that ever have

been, or shall be committed by mankind, lying upon His shoulders, He should feel it heavy, He should seem to crouch and groan under it: "Innumerable evils (said He in the mystical Psalm) have compassed Me about: Mine iniquities have taken hold upon Me, so that I am not able to look up; they are more than the hairs of My head: therefore My heart faileth Me." God's indignation so dreadfully flaming out against sin might well astonish and terrify Him; to stand before the mouth of hell belching out fire and brimstone upon Him, to lie down in the hottest furnace of divine vengeance, to undertake with His heart-blood to quench all the wrath of heaven and all the flames of hell (as He did in regard to those who will not rekindle them to themselves), might well in the heart of a man beget inconceivable and inexpressible pressures of anguish; when such a Father (so infinitely good and kind to Him, and whom He so dearly loved) did hide His face from Him, did angrily frown on Him, how could He otherwise than be sorely troubled? It is not strange that so hearty a love, so tender a pity, contemplating our sinfulness and sustaining our wretchedness, should be deeply affected thereby; any one of those persons who fondly do pretend to, or vainly glory in, a stupid apathy, or in a stubborn contempt of the evils incident to our nature and state, would in such a case have been utterly dejected; the most resolved philosopher would have been dashed into confusion at the sight, would have been crushed to despair under the sense of those calamities which assaulted our Lord. With the greatness of the causes, the goodness of His constitution might also conspire to augment His suffering; for surely, as His complexion was most pure and delicate, His spirit most vivid and apprehensive, His affections most pliant and tractable; so accordingly should the impressions upon Him be most sensible, and consequently the pains which He felt both in soul and body most sharp and afflictive. That we in like cases are not alike affected, that we do not tremble at the apprehensions of God's displeasure, that we are not affrighted with the sense of our sins, that we do not with sad horror resent our own danger or our misery, doth arise from that we have very glimmering and faint conceptions of those things, or that they do not in so clear and lively a manner strike our mind and fancy (not appearing in their true nature and proper shape, so heinous and so hideous, as they really in themselves and in their consequences are), or because that we have but weak persuasions about them; or because we do but slightly consider them; or from that our hearts are hard and callous; our affections cold and dull, so that nothing of this nature (nothing beside gross material affairs)

can easily move or melt them; or for that we have in us small love to God, and little regard to our own true welfare; for that briefly in respect to spiritual matters we are neither so wise, so serious, so sober, nor so good and ingenious in any reasonable measure, as we ought to be: but our Saviour in all these respects was otherwise disposed; He most evidently discerned the wrath of God, the grievousness of sin, the wretchedness of man most truly, most fully, most strongly represented to His imagination and Spirit; He most firmly believed, yea most certainly knew all that God's law had declared about them; He thoroughly did consider and weigh them; His heart was most soft and sensible; His affections were most quick, and easily excited by their due objects; He was full of dutiful love to God His Father, and most ardently desirous of our good, bearing a more than fraternal good-will toward us; whence it is not marvelous that as a man, as a transcendently good man, He was so vehemently affected by those occurrences; that His imagination was so troubled, and His affections so mightily stirred by them; so that He thence truly did suffer in a manner and to a degree inconceivable; according to that ejaculation in the Greek liturgies: "By Thy unknown sufferings, O Christ, have mercy on us." But, further,

III. We may consider that this way of suffering had in it some particular advantages conducing to the accomplishment of our Lord's principal design.

Its being very notorious, and lasting a competent time, were good advantages; for if He had been privately made away, or suddenly dispatched, no such great notice would have been taken of it, nor would the matter of fact itself have been so fully proved to the confirmation of our faith, and conviction of infidelity; nor had that His excellent deportment under such bitter affliction (His most Divine patience, meekness, and charity), so illustriously shone forth: wherefore (to prevent all exceptions, and excuses of unbelief, and for other collateral good purposes) Divine Providence did so manage the business that as the course of His life, so also the manner of His death should be most conspicuous and remarkable. "These things (as St. Paul told King Agrippa) were not done in a corner." And "I (said our Lord Himself) spake freely to the world, and in secret have I done nothing." So were the proceedings of His life, not close or clancular, but frank and open; not presently hushed up, but carried on leisurely in the face of the world, that men might have the advantage to observe and examine them. And as He lived, so He died, most publicly and visibly, the world being witness of His death, and so prepared to believe His resurrection, and thence ready to embrace

His doctrine, according to what He did Himself foretell, "I being lifted up from the earth, shall draw all men unto Me;" He drew all men by so remarkable a death to take notice of it, He drew some from the wondrous consequences of it to believe on Him, and, "As (saith He again) Moses did exalt the serpent in the wilderness, so must the Son of man be exalted." The elevation of that mysterious serpent upon a pole did render it visible, and attracted the eyes of people toward it, whereby God's power, invisibly accompanying that sacramental performance, they were cured of those mortiferous stings which they had received; so our Lord, being mounted on the cross, allured the eyes of men to behold, and their hearts to close with Him, whereby the heavenly virtue of God's Spirit co-operating, they became saved from those destructive sins which, by the Devil's serpentine instigations they had incurred.

Another advantage of this kind of suffering was, that by it the nature of that kingdom which He intended to erect was evidently signified, that it was not such as the carnal people did expect, an external, earthly, temporal kingdom, consisting in domination over the bodies and estates of men, dignified by outward wealth and splendor, managed by worldly power and policy, promoted by force and terror of arms, affording to men the advantages of outward safety, peace, and prosperity; but a kingdom purely spiritual, heavenly, eternal, consisting in the government of men's hearts and spirits, adorned with endowments of piety and virtue administered by the grace and guidance of God's Holy Spirit, maintained and propagated by meek instruction, by virtuous example, by hearty devotion and humble patience, rewarding its loyal subjects with spiritual joys and consolations here, with endless rest and bliss hereafter; no other kingdom could He be presumed to design who submitted to this dolorous and disgraceful way of suffering; no other exploits could He pretend to achieve by expiring on a cross; no other way could He govern who gave Himself up to be managed by the will of his enemies; no other benefits would that forlorn case allow Him to dispense; so that well might He then assert "My kingdom is not of this world," when He was going in this signal manner to demonstrate that great truth. It was a touchstone to prove men's disposition, and to discriminate the ingenuous, well-disposed, humble and sober persons, who would entertain our Lord's heavenly doctrine with acceptance, notwithstanding these disadvantages, "not being offended in Him," from those perverse, vain, proud, profane people, who, being scandalized at His adversity, would reject Him.

Another advantage was this, that by it God's special Providence

was discovered, and His glory illustrated, in the propagation of the Gospel; for how could it be that a person of so low parentage, of so mean garb, of so poor condition, who underwent so woeful and despicable a kind of death, falling under the pride and spite of His adversaries, should so easily gain so general an opinion in the world (among the best, the wisest, the greatest persons) of being “the Lord of life and glory?” How, I say, could it be that such a miracle should be effected without God’s aid and special concurrence? That Herod, who, from a long reign in a flourishing state, with prosperous success of his undertakings, got the name of Great, or that Vespasian who triumphantly did ascend the imperial throne, should either of them by a few admirers of worldly vanity, seriously or in flattery, be deemed the Messiah, is not so very strange—but that One who so miserably was trampled on, and treated as a wretched caitiff, should instantly conquer innumerable hearts, and from such a depth of extreme adversity should attain the highest pitch of glory, that “the Stone which the builders” with so much scorn “did refuse, should become the Head-stone of the corner, this (with good assurance we may say) is the Lord’s doing, and it is marvelous in our eyes.” It may well be so, and thereby “the excellency” of divine power and wisdom was much glorified; by so impotent, so implausible and improbable means, accomplishing so great effects, subduing the world to His obedience, not by the active valor of an illustrious hero, but through the patient submission of a poor, abused, and oppressed person, restoring mankind to life by the death of a crucified Saviour.

Again, this kind of suffering, to the devout Fathers, did seem many ways significant, or full of instructive and admonitive emblems, being a rich and large field for a devout fancy to range with affectionate meditation.

His posture on the cross might represent unto us that large and comprehensive charity which He bare in His heart toward us, stretching forth His arms of kindness, pity, and mercy, with them, as it were, to embrace the world, receiving all mankind under the wings of His gracious protection.

It might exhibit Him as earnestly wooing and entreating us to return unto God, accepting the reconciliation which He then was purchasing, and did then offer to us: “I have spread out My hands all the day unto a rebellious people,” said God, of old, doing it then mediately and figurately by His prophets, but He did so now immediately and properly by Himself; the cross being as a pulpit, from which our Lord, “God blessed forever,” did Himself, in person, earn-

estly preach the overtures of grace, did exhort to repentance, did tender the remission of sin, with action most pathetic and affecting.

His ascent to the cross might set forth His discharging that high office of universal High Priest for all ages and all people, the cross being an altar whereon He did offer up His own flesh, and pour forth His blood as a pure and perfect sacrifice, propitiating God, and expiating the sins of mankind.

His elevation thither may suggest to our thoughts that submission to God's will, suffering for truth and righteousness, the exercises of humility and patience, are conjoined with exaltation, do qualify for, and in effect procure, true preferment; so that the lower we stoop in humility, the higher we shall rise in favor with God, the nearer we shall approach to heaven, the surer we shall be of God's blessing, according to that aphorism of our Lord, "Whosoever humbleth himself shall be exalted." The cross was a throne, whereon humility and patience did sit in high state and glorious majesty, advanced above all worldly pride and insolence; it was a great step, a sure ascent unto the celestial throne of dignity superlative; for, because our Lord "was obedient unto death, even the death of the cross, therefore did God far exalt Him above all dignity and power in heaven and earth," as St. Paul doth teach us.

O the fallacy of human sense! O the vanity of carnal judgment! nothing ever was more auspicious or more happy than this event, which had so dismal an aspect, and provoked so contemptuous scorn in some, so grievous pity in others; the devil thought he had done bravely when he had by his suggestions brought the Son of God into this case; the world supposed itself highly prosperous in its attempts against Him; but O how blind and foolish is malice, which then doth most hurt itself when it triumpheth in the mischief which it doeth to others! How impotent is wickedness, which is never more thoroughly ruined than by its own greatest success! for by thus striving to debase our Lord, they most highly did advance Him; by thus crossing our salvation they most effectually did promote it.

Further, looking up to the cross may admonish us how our salvation is acquired, and whence it doth proceed; not by casting our eyes downward, not from any thing that lieth upon earth; but "our help cometh from above, our salvation is attained by looking upward; we must lift up our eyes to behold our Saviour procuring it, we must raise up our hearts to derive it from Him.

Our Lord's crucifixion may also intimate to us how our flesh must be dealt with, and to what usage we must submit it; for we must not only imitate our Saviour in His holy life, but in some man-

nier should resemble Him in His ghastly death ; being, as St. Paul speaketh, “conformable to His death, and planted together with Him in the likeness of it: mortifying our earthly members, crucifying the flesh with its affections and lusts ; having our old man crucified together with Christ, that the body of sin may be destroyed.” His death may fully shadow our death to sin, His grievous pain the bitterness of our repentance, wherein our souls should be pierced with sharp compunction, as His sacred flesh was torn with nails ; His shame, that confusion of mind which regard to our offenses should produce within us.

Reflecting on Him, we may also discern our state here ; wherein, if we will be truly and thoroughly virtuous, we must be exposed to envy and hatred, to censure and obloquy, to contempt and scorn, to affliction and hardship ; every good man must hang on some cross ; “We are (saith St. Paul) appointed to this ;” it is our lot and portion assigned to us by divine immutable decree ; being “predestined to a conformity with this image of God’s Son : we must (as He did) by many tribulations enter into the kingdom of God : All that will live godly in Christ Jesus shall certainly suffer persecution, one way or other partaking of His cross.”

Divers such analogies and resemblances devout meditation might extract from this matter, suggesting practical truths, and exciting good affections in us.

IV. We may (for the confirmation of our faith, and begetting in us a due adoration of the divine wisdom and providence) observe the correspondency of this our Saviour’s manner of suffering to the ancient prophecies foretelling it, and the typical representations foreshadowing it.

That most famous, clear, and complete prophecy concerning the passion, doth express Him suffering as a malefactor (“He was reckoned among the transgressors”), suffering in a manner very painful (“He was wounded for our transgressions, and bruised for our iniquities”), suffering in a most ignominious way (“He was despised and rejected of men, as a man of sorrow, and acquainted with grief;”) which circumstances could scarce so punctually agree to any other kind of suffering, or punishment then used as to this.

In the twenty-second Psalm, the royal prophet describe than afflicted and forlorn condition such as by no passages in the story concerning Him doth in the full extent, and according to the literal signification of his words, appear suitable to his person, which therefore is more properly to be accommodated unto the Messiah, whom he did represent ; and in that description, among other passages agreeing

to our Lord, these words do occur : "Thou hast brought me into the dust of death ; for dogs have compassed Me, the assembly of the wicked have inclosed Me ; they pierced My hands and My feet ;" which words how patly and lively do they set out our Saviour's being nailed to the cross, and treated in that cruel and in that shameful way by His malicious adversaries !

In the prophet Zechariah, God speaking in His own name, "They (namely some of the Jews, being sensible of what they had acted, and penitently affected for it, they) shall look upon Me, whom they have pierced : " which words need no violence to wring from them the right meaning, no comment to explain them, in accommodation to that matter to which the Evangelists do apply them, and to which they are so literally congruous.

The same was also fitly prefigured by opposite types. Isaac, the immediate "heir of the promise," in whom the faithful seed was called and conveyed down, and so a most apt type of our Saviour, being devoted and offered up to God, did himself bear the wood by which he was to be offered : so did our Saviour, the promised seed, in "whom all nations should be blessed," Himself bear the cross by which He was to suffer, and to be offered up a sacrifice to God.

Those who were dangerously bitten by fiery serpents, were, by looking upon a brazen serpent set upon a pole, preserved in life, which (according to most authentic exposition) did represent the salvation which should proceed from our beholding and believing on Him lifted up upon the cross to us, who had been mortally struck and stung by that old serpent's poisonous insinuations.

The paschal lamb was a most congruous emblem of "Christ our passover" (that most innocent and meek, most unblemished and spotless Lamb, slain for the sins of the world.) It was to be killed by the whole assembly of the congregation of Israel, its blood was to be dashed on the side-posts and cross-beams of every door ; its body was not to be eaten raw, nor sodden with water, but roasted whole, and dressed upon a spit ; nor were any of its bones to be broken ; which circumstances, with so exact caution and care prescribed, how they justly suit and fitly adumbrate this manner of our Saviour's passion, I need not otherwise than by the bare mention of them declare ; every one easily being able to compare and adapt them.

V. Lastly, the consideration of our Lord's thus suffering is applicable to our practice ; being most apt to instruct and affect us ; admonishing us of our duty, and exciting us to a conscionable performance thereof ; no contemplation indeed is more fruitful, or more efficacious toward the sanctification of our hearts and lives, than this of the

cross ; for what good affection may not the meditation on it kindle ? what virtue may it not breed and cherish in us ?

1. How can it otherwise than inflame our heart with love toward our Lord, to think what acerbity of pain, what indignity of shame, He did willingly undertake, and gladly endure for us ? No imagination can devise a greater expression of charity and friendship ; and if love naturally is productive of love, if friendship meriteth a correspondence in kindness, what effect should the consideration of such ineffable love, of so incomparable friendship, have upon us.

2. How can a reflection on this case otherwise than work hearty gratitude in us ? Suppose any person for our sake (that he might rescue us from the greatest mischiefs, and purchase for us the highest benefits) willingly should deprive himself of all his estate, his honor, his ease, and pleasure, should expose himself to extremest hazards, should endure the sorest pains and most disgraceful ignominies, should prostitute his life, and lose it in the most hideous manner : should we not then be monstrously ungrateful if we did not most deeply resent such kindness ; if upon all occasions we did not express our thankfulness for it ; if we did not ever readily yield all the acknowledgment and all the requital we were able ? The case in regard to our Lord is the same in kind ; but in degree, whatever we can suppose, doth infinitely fall below the performances for us of Him who stooped from the top of heaven, who laid aside the felicity and majesty of God for the sorrows and infamies of the cross, that He might redeem us from the torments of hell, and procure to us the joys of heaven ; so that our obligation to gratitude is inexpressibly great, and we are extremely unworthy, if the effects in our heart and life be not answerable.

3. What surer ground of faith in God, or stronger encouragement of hope can there be, than is hence afforded to us ? for “ if God spared not His own Son, but delivered Him up for our sake ” to the suffering of these bitter pains and contumelies ; how can we in any case distrust His bounty, or despair of His mercy ? “ How (as St. Paul argueth) shall He not also with Him freely give us all things ? ” What higher favor could God express, what lower condescension could He show : how more plainly or surely could He testify His willingness and His delight to do us good, than by ordering the Son of His love to undergo these most grievous things for us ? How, consequently, could there be laid a stronger foundation of our hope and entire confidence in God ?

4. What greater engagement (in general) can there be to obedience than to consider how readily and cheerfully our Lord did sub-

mit to the will of God, in bearing the most heavy yoke that could be imposed on Him, in drinking the most bitter cup that could be tempered for Him: how that He “did humble Himself, being obedient unto death, even the death of the cross?” how dearly He did purchase His property in us, and dominion over us?

What detestation of our sins must the serious consideration of this event produce in us! of our sins, that brought such tortures and such reproaches on our blessed Redeemer! Judas, the wretch who betrayed Him, the Jewish priests who did accuse and prosecute Him, the wicked rout which abused and insulted over Him, those cruel hands that smote Him, those pitiless hearts that scorned Him, those poisonous tongues that mocked and reviled Him, all those who any wise were instruments or abettors of His affliction, how do we loathe them! how do we detest and curse their memories! But how much more greater reason have we to abominate our sins, which were the principal causes of all that woeful tragedy! “He was delivered for our offenses:” they were indeed the traitors which, by the hands of Judas, delivered Him up. “He that knew no sin was made sin for us;” that is, was accused, was condemned, was executed as a sinner for us: it was therefore we who by our sins did impeach Him; the spiteful priests were but our advocates; we by them did adjudge and sentence Him; Pilate (against his will and conscience) was but our spokesman; we by him did inflict that horrid punishment on Him; the Roman executioners were but our agents therein. “He became a curse for us;” that is, all the mockery, derision, and contumely He endured did proceed from us; the silly people were but properties, acting our parts; our sins were they that cried out “*Crucifige!*” (“crucify Him! crucify Him”) with clamors more loud and more effectual than did all the Jewish rabble; it was they which by the borrowed throats of that base people did so outrageously persecute Him. “He was wounded for our transgressions and bruised for our iniquities;” it was they which, by the hands of the fierce soldiers and of the rude populace, as by senseless engines, did buffet and scourge Him; they by the nails and thorns did pierce His flesh and rend His sacred body: upon them, therefore, it is most just and fit that we should turn our hatred, that we should discharge our indignation.

5. And what in reason can be more powerful to the breeding in us remorse and penitent sorrow than reflection upon such horrible effects proceeding from our sins? how can we but earnestly grieve, when we consider ourselves by them to have been the betrayers, the slanderers, the murderers of a Person so innocent and lovely, of

One so great and glorious, of God's dear Son, and the Lord of all things, of our own best Friend and most kind Saviour!

6. If ingenuity will not operate so far, and hereby melt us into contrition, yet surely this consideration must needs produce some fear within us; for can we at least otherwise than tremble to think upon the heinous guilt of our sins, upon the fierceness of God's wrath against them, upon the severity of Divine judgment for them, all so manifestly discovered, all so livelily set forth in this dismal spectacle? If the view of an ordinary execution is apt to beget in us some terror, some dread of the law, some reverence toward authority, what awful impressions should this singular example of Divine justice work upon us? How greatly we should be moved thereby, we may learn from the deportment of the most inanimate creatures: the whole world did seem affected thereat with horror; the frame of things was disturbed, all nature did feel a kind of compassion and compunction for it; the sun (as out of aversion and shame) did hide his face, leaving the earth covered for three hours with mournful blackness; the bowels of the earth did yearn and quake; the rocks were rent; the vail of the temple was torn quite through; graves did open, and the bodies did wake: and can we (who are most concerned) be more stupid than the earth, more obdurate than rocks, more drowsy than buried carcasses, the most insensible and immovable things in nature?

7. How also can it but hugely deter us from willful commission of sin, to consider that by it we do, as the Apostle teacheth, "re-crucify the Son of God, and again expose Him to open shame;" bringing upon the stage and acting over all that direful tragedy; renewing (as to our guilt) all that pain and that disgrace to Him; that we thereby, as he telleth us, do "trample upon the Son of God, and prize the blood of the covenant (that most sacred and precious blood, so freely shed for the demonstration of God's mercy, and the ratification of His gracious intentions toward us) as a common thing," of no special worth or consideration with us; despising all His so kind and painful endeavors for our salvation; defeating His most gracious purposes and earnest desires for our welfare; rendering all His so bitter and loathsome sufferings, in regard to us, altogether vain and fruitless, yea, indeed hurtful and pernicious; for if the cross do not save us from our sins, it will sorely aggravate their guilt and augment their punishment, bringing a severer condemnation and a sadder ruin on us.

8. It may also yield great consolation and joy to us to contemplate our Lord upon the cross, expressing His immense goodness

and charity toward us ; transacting our redemption ; expiating our sins, and sustaining our miseries ; combating and defeating all the adversaries of our salvation.

Is it not comfortable and pleasant to behold Him there standing erect, not only as a resolute Sufferer, but as a glorious Conqueror ; where, “ having spoiled principalities and powers, He made a solemn show, triumphing over them ? ” No conqueror, loftily seated in his triumphal chariot, did ever yield a spectacle so gallant or magnificent ; no tree was ever adorned with trophies so pompous or precious. To the external view and carnal sense of men our Lord was then exposed to scorn and shame ; but to spiritual and true discerning all His and our enemies did there hang up, as objects of contempt, quite overthrown and undone : there the Devil, that *strong* and sturdy *one*, did hang, bound and fettered, disarmed and spoiled, utterly baffled and confounded. There death itself hung gasping, with its sting plucked out, and all its terrors quelled ; His death having prevented ours, and purchased immortality for us. There the world, with its vain pomps, its counterfeit beauties, its fondly-admired excellences, its bewitching pleasures, did hang up, all disparaged and effaced, as it appeared to St. Paul : “ God forbid (said he) that I should glory, save in the cross of Christ, by which the world is crucified unto me, and I unto the world.” There *our sins*, those sins which as St. Peter saith our Saviour “ did carry up into the gibbet,” did hang, as marks of his victorious prowess, as objects of our horror and hatred, as malefactors by Him “ condemned in the flesh.” There that manifold enmity (enmity between God and man, between one man and another, between man and his own self, or conscience) did hang “ abolished in His flesh ” and “ slain upon the cross ; by the blood whereof He made peace, and reconciled all things in heaven and earth.” The blood of the cross was the cement, joining the parts of the world. There, together with all our enemies, did hang all those causes of woe and misery to us, those yokes of bondage, those instruments of vexation, those hard laws which did so much burden and encumber men, did set them at such distance and variance, did so far subject them to guilt and condemnation ; all “ that bond of ordinances,” inducing our obligation to so grievous forfeitures and penalties, was “ nailed to the cross,” being cancelled and expunged by our Saviour’s performances there.

9. This consideration is a strong inducement to the practice of charity toward our neighbor ; for can we forbear to love those toward whom our Saviour bore such tender affection, for whom He

did sustain so woeful tortures and indignities? Shall we not, in obedience to His most urgent commands, in conformity to His most notable example, in grateful return to Him for His benefits, who thus did suffer for us, discharge this most sweet and easy duty toward His beloved friends? Shall we not comport with an infirmity, or bear a petty neglect, or forgive a small injury to our brother, whereas our Lord did bear a cross for us, and from us, obtaining pardon for our numberless most heinous affronts and offenses against God? It is St. Paul's reasoning: "We that are strong ought to bear the infirmities of the weak; for even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me." Can we hear our Lord say, "This is My command, That ye love one another, as I have loved you;" and, "Hereby shall all men know that ye are My disciples, if ye love one another;" can we hear St. Paul exhorting, "Walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savor;" can we consider St. John's arguing, "Beloved, if God so loved us, then ought we also to love one another: Hereby we perceive the love of God, because He laid down His life for us: wherefore we ought to lay down our lives for the brethren;" can, I say, we consider such discourses, without being disposed to comply with them for the sake of our crucified Saviour, all whose life and death were nothing else but one continual recommendation and enforcement of this duty?

10. Furthermore, What can be more operative than this consideration toward breeding a disregard of this world, with all its deceitful vanities and mischievous delights; toward reconciling our minds to the worst condition it can bring us into; toward supporting our hearts under the heaviest pressures of affliction it can lay upon us? How can we refuse, in submission to God's pleasure, to bear contentedly a slight grievance, when He, as He gladly did, bore a cross infinitely more grievous to carnal will and sense than any that can befall us? Can we expect, can we affect, can we desire great prosperity, when as the Son of God, our Lord and Master, did only taste such adversity? Who can admire those splendid trifles which our Lord did never regard in His life, which at His death did only serve to mock and abuse Him? Who can relish those sordid pleasures of which He living did not vouchsafe to taste, and the contraries whereof He dying chose to feel in all extremity? Who will dare to villify, to disdain, to reject a state of sorrow or disgrace, which He by a voluntary susception of it hath so dignified and graced; by which we resemble and become conformable to Him; by which we

concur and partake with Him; yea, by which we may promote, and in a sort complete, His designs; "filling up (as St. Paul speaketh) that which is behind of the afflictions of Christ in our flesh?" Who now can much prefer being esteemed, applauded, approved, or favored by men, before infamy, reproach, derision, or persecution from them, especially when these do follow conscientious adherence to righteousness? Who can be very ambitious of worldly honor or repute, covetous of wealth or greedy of pleasure, who observeth the only Son of God choosing rather to hang upon a cross than to sit upon a throne; inviting the clamors of spite and scorn, rather than acclamations of blessing and praise; divesting Himself of all secular pomp, plenty, conveniences, and solaces; embracing the garb of a slave and the repute of a malefactor, before the dignity and respect of a prince, which were His due, and which He easily could have obtained? Can we imagine it a very happy thing to be high and prosperous in this world, to swim here in affluence and pleasure; can we take it for a misery to be mean and low, to conflict with any wants or straits here, seeing the fountain of all happiness did Himself condescend to so forlorn a state, and was pleased to become so deep a sufferer? If with the eyes of our mind we do behold our Lord hanging naked upon a gibbet, besmeared with His own blood, groaning under extreme anguish of pain, encompassed with all sorts of disgraceful abuses, "yielding (as the prophet foretold of him) His back to the smiters, and His cheeks to them who plucked off the hair, hiding not His face from shame and spitting;" will not the imagination of such a sight dim the luster of all earthly grandeurs and beauties, damp the sense of all carnal delights and satisfactions, quash all the glee which we can find in any wild frolics or riotous merriments?

11. It is surely a great commendation of afflictions, and a strong consolation under them, to ponder well this point; for if hardship was to our Lord a school of duty, "He (as the Apostle saith) learning obedience from what He suffered;" if it was to Him an instrument of perfection, as the same Apostle implieth, when he saith, "that it became God to perfect the Captain of our salvation by suffering;" if it was a means of procuring the Divine favor even to Him, as those words import, "Therefore the Father loveth Me, because I lay down My life;" if it was to Him a step unto glory, according to that saying, "Was not Christ to suffer, and so to enter into His glory?" yea, if it was a ground of conferring on Him that sublimest pitch of dignity above all creatures, as we are taught; "for because (saith St. Paul) He was obedient to death, even the death of the cross, there-

fore did God exalt Him, and give Him a name above every name ;” and, “ We see Jesus (saith the Apostle to the Hebrews) for the suffering of death crowned with glory and honor ;” and, “ Worthy (crieth out the heavenly society in the Revelations) is the Lamb that was slain, and who redeemed us to God by His blood, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing ;” if affliction did minister such advantages to Him ; and if by our conformity to Him in undergoing it with like submission, humility, and patience, it may afford the like to us, what reason can there be that we should anywise be discomposed, discouraged, or disconsolate under it ? Much more reason surely there is that with St. Paul and all the holy apostles we should boast, rejoice, and exult in our tribulations ; far more cause we have with them to esteem it a favor, a privilege, and an ornament to us, than to be discontented or displeased therewith. To do thus is a duty incumbent on us as Christians : “ for he (saith our Master) that doth not take up his cross and follow Me is not worthy of Me : He that doth not carry his cross, and go after Me, can not be My disciple :” he that doth not willingly take the cross, when it is presented to him by God’s hand ; he that doth not contentedly bear it, when it is by Providence imposed on him, is nowise worthy of the honor to wait on Christ ; he is not capable to be reckoned among the disciples of our heavenly Master ; he is not worthy of Christ, as not having the courage, the constancy, the sincerity required of a Christian ; of one pretending to such great benefits, such high privileges, such excellent rewards, as Christ our Lord and Saviour doth propose ; he can not be Christ’s disciple, showing such incapacity to learn those needful lessons of humility and patience dictated by him ; declaring such an indisposition to transcribe those copies of submission to the Divine will, self-denial and self-resignation, so fairly set him by the instruction and example of Christ ; “ Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind ;” and, “ Christ suffered for us, leaving us an example, that we should follow his steps,” saith St. Peter.

12. The willing susception and the cheerful sustenance of the cross is indeed the express condition, and the proper character of our Christianity ; in signification whereof it hath been from immemorial time a constant usage to mark those who enter into it with the figure of the cross. The cross, as the instrument by which our peace with God was wrought, as the stage whereon our Lord did act the last part of His miraculous obedience, consummating our redemption ; as the field wherein the Captain of our salvation did achieve His

noble victory, and erect His glorious trophies over all the enemies thereof, was well assumed to be the badge of our profession, the ensign of our spiritual welfare, the pledge of our constant adherence to our crucified Saviour; in relation to whom our chief hope is grounded, our great joy and sole glory doth consist; "for God forbid (saith St. Paul) that I should glory, save in the cross of Christ."

Let it be to the Jews a scandal, or offensive to their fancy, prepossessed with expectations of a Messias flourishing in secular pomp and prosperity; let it be folly to the Greeks, or seem absurd to men imbued (puffed up, corrupted) with fleshly notions and maxims of worldly craft, disposing men to value nothing which is not grateful to present sense or fancy; that God should put his own most beloved Son into so very sad and despicable a condition; that salvation from death and misery should be procured by so miserable a death; that eternal joy, glory, and happiness should issue from these fountains of extreme sorrow and shame; that a person in external semblance devoted to so opprobrious and slavish usage should be the Lord and Redeemer of mankind, the King and Judge of all the world; let this doctrine, I say, be scandalous and distasteful to some persons tainted with prejudice; let it appear strange and incredible to others blinded with self-conceit; let all the proud, all the profane, all the inconsiderate part of mankind slight and reject it; yet to us it must appear grateful and joyous; to us it is πιστός λόγος, "a faithful (and credible) proposition, worthy of all acceptance, that Jesus Christ came into the world thus to save sinners;" to us, who discern by a clearer light, and are endued with a purer sense, kindled by the Divine Spirit, from whence, with comfortable satisfaction of mind, we may apprehend and taste that God could not in a higher measure, or a fitter manner, illustrate His glorious attributes of goodness and justice, His infinite grace and mercy toward His poor creatures, His holy displeasure against wickedness, His impartial severity in punishing iniquity and impiety, or in vindicating His own honor and authority, than by thus ordering His Son to suffer for us; that also true virtue and goodness could not otherwise be taught, be exemplified, be commended and impressed with greater advantage.

We might allege the suffrages of eminent philosophers, persons esteemed most wise by improvement of natural light, who have declared that perfection of virtue can hardly be produced or expressed otherwise than by undergoing most sharp afflictions and tortures; and that God therefore, as a wise Father, is wont with them to exercise those whom He best loveth: we might also produce instances of divers persons, even among Pagans, most famous and honorable in

the judgment of all posterity for their singular virtue and wisdom, who were tried in this furnace, and thereby shone most brightly; their suffering, by the iniquity and ingratitude, by the envy and malignity of their times, in their reputation, liberty, and life; their undergoing foul slanders, infamous punishments, and ignominious deaths, more than any other practices of their life, recommending them to the regard and admiration of future ages; although none of them, as our Lord, did suffer of choice, or upon design to advance the interests of goodness, but upon constraint, and irresistible force put on them; none of them did suffer in a manner so signal, with circumstances so rare, and with events so wonderful; yet suffering as they did was their chief glory; whence it seemeth that even according to the sincerest dictates of common wisdom this dispensation was not so unaccountable; nor ought the Greeks, in consistency with themselves, and in respect to their own admired philosophy, to have deemed our doctrine of the cross foolish, or unreasonable.

To conclude: since thereby a charity and humanity so unparalleled (far transcending theirs who have been celebrated for devoting their lives out of love to their country or kindness to their friends), a meekness so incomparable, a resolution so invincible, a patience so heroical, were manifested for the instruction and direction of men; since never were the vices and the vanities of the world (so prejudicial to the welfare of mankind) so remarkably disparaged; since never any suffering could pretend to so worthy and beneficial effects, the expiation of the whole world's sin, and reconciliation of mankind to God, such as no performance beside, nor any other sacrifice, did ever aim to procure; since, in fine, no virtue had ever so glorious rewards, as sovereign dignity to Him that exercised it, and eternal happiness to those who imitate it; since, I say, there be such excellent uses and fruits of the cross borne by our blessed Saviour, we can have no reason to be offended at it, or ashamed of it; but with all reason heartily we should approve and humbly adore, as well the deep wisdom of God, as all other His glorious attributes illustriously displayed therein: to whom, therefore, as is most due, let us devoutly render all thanks, all praise, and glory.

And, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever."

"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."
Amen.

DISCOURSE TWENTY-FIRST.

ROBERT SOUTH, D.D.

DR. SOUTH was born at Hackney, in 1638; educated at Westminster School, and Christ Church, Oxford, and privately ordained by one of the deprived bishops in 1658. Between 1660 and 1678 he was Public Orator at Oxford, Chaplain to the Earl of Clarendon, Prebendary of Westminster, Chaplain to the Duke of York, Canon of Christ Church, Chaplain to the English ambassador in Poland, and Rector of Islip, in Oxfordshire. He died in 1716.

South is famous for his wit, and his hearty contempt of the independents, and all kinds of dissenters, against whom he inveighs with most enthusiastic energy and zeal. It would appear that his disposition was unfortunately morose, overbearing, and haughty; while his earnest support of things in the royal and established order made him popular. But he was a man of decided genius and eloquence; and his numerous sermons, in certain peculiarities, possess great merit. That they should become common in this land of the Puritans, is accounted for only on the ground of Dryden's criticism on a poem that is the product of true genius: "It will force its own reception in the world; for there is a sweetness in good verse which tickles while it hurts." Any one who is susceptible to the charm of mental raciness will read South, notwithstanding he is indignant at his bitter invectives and abuse. Few men understood the power of language better than he. Indeed he may be considered the first who combined the rich, full, sounding period with the happy condensation of meaning. South abounds in pithy aphorisms, striking similitudes of nature, and apposite philosophical and classical allusions. He lacks unction, of course; how could it exist with so much wormwood and gall? and though generally sound in doctrine, his sermons are not strictly Evangelical; but yet, they afford some of the very finest examples of real masculine eloquence; and are models of simplicity of outline, and of clearness and sententiousness of diction. Too intent to carry his point, to turn aside to false ornament, South is every where direct, condensed, and pungent; pressing right onward, and dealing out at every step some pithy declamation, or striking antith-

esis, or scathing invective, or clear and weighty precept. Few will demur at the verdict of the "Edinburg Review," that, because of their numerous specimens of the most effective species of pulpit eloquence, the sermons of South "are well worthy of frequent and diligent perusal by every young preacher." The following has been noted, by very high authority, as possessing fewest of his imperfections, and being, upon the whole, the best of his productions. It was preached at the Cathedral of St. Paul, November 9th, 1662; and dedicated to the Lord Mayor and Aldermen of London. In the Epistle Dedicatory, he says, "Briefly, my business is, by describing what man was in his first estate, to upbraid him with what he is in his present."

THE IMAGE OF GOD IN MAN.

"So God created man in His own image, in the image of God created He him."—
GENESIS, i. 27.

How hard it is for natural reason to discover a creation before revealed, or, being revealed, to believe it, the strange opinions of the old philosophers, and the infidelity of modern atheists, is too sad a demonstration. To run the world back to its first original and infancy, and (as it were) to view nature in its cradle, and trace the out-goings of the Ancient of days in the first instance and specimen of His creative power, is a research too great for any mortal inquiry; and we might continue our scrutiny to the end of the world, before natural reason would be able to find out when it begun.

Epicurus's discourse concerning the original of the world is so fabulous and ridiculously merry that we may well judge the design of his philosophy to have been pleasure, and not instruction. Aristotle held that it streamed by con-natural result and emanation from God, the infinite and eternal Mind, as the light issues from the sun; so that there was no instant of duration assignable of God's eternal existence in which the world did not also co-exist. Others held a fortuitous concourse of atoms—but all seem jointly to explode a creation, still beating upon this ground, that the producing something out of nothing is impossible and incomprehensible; incomprehensible, indeed, I grant, but not therefore impossible. There is not the least transaction of sense and motion in the whole man, but philosophers are at a loss to comprehend, I am sure they are to explain it. Wherefore it is not always rational to measure the truth of an assertion by the standard of our apprehension.

But, to bring things even to the bare perception of reason, I

appeal to any one who shall impartially reflect upon the ideas and conceptions of his own mind, whether he doth not find it as easy and suitable to his natural notions to conceive that an infinite Almighty power might produce a thing out of nothing, and make that to exist *de novo*, which did not exist before, as to conceive the world to have had no beginning, but to have existed from eternity, which, were it so proper for this place and exercise, I could easily demonstrate to be attended with no small train of absurdities. But then, besides that the acknowledging of a creation is safe, and the denial of it dangerous and irreligious, and yet not more, perhaps much less, demonstrable than the affirmative; so, over and above, it gives me this advantage, that, let it seem never so strange, uncouth, and incomprehensible, the nonplus of my reason will yield a fairer opportunity to my faith.

In this chapter we have God surveying the works of the creation, and leaving this general impress or character upon them, "that they were exceeding good." What an omnipotence wrought we have an omniscience to approve. But as it is reasonable to imagine that there is more of design, and consequently more of perfection, in the last work, we have God here giving His last stroke, and summing up all into man, the whole into a part, the universe into an individual: so that, whereas in other creatures we have but the trace of His footsteps, in man we have the draught of His hand. In him were united all the scattered perfections of the creature, all the graces and ornaments; all the airs and features of being were abridged into this small yet full system of nature and divinity: as we might well imagine that the Great Artificer would be more than ordinarily exact in drawing His own picture.

The work that I shall undertake from these words shall be to show what this image of God in man is, and wherein it doth consist. Which I shall do these two ways: 1. Negatively, by showing wherein it *does not* consist. 2. Positively, by showing wherein it *does*.

For the first of these we are to remove the erroneous opinion of the Socinians. They deny that the image of God consisted in any habitual perfections that adorned the soul of Adam, but as to his understanding, bring him in void of all notion, a rude, unwritten blank; making him to be created as much an infant as others are born; sent into the world only to read and to spell out a God in the works of creation, to learn by degrees, till at length his understanding grew up to the stature of his body; also without any inherent habits of virtue in his will; thus divesting him of all, and stripping him to his bare essence; so that all the perfection they allowed his

understanding was aptness and docility, and all that they attributed to his will was a possibility to be virtuous.

But wherein, then, according to their opinion, did this image of God consist? Why, in that power and dominion that God gave Adam over the creatures; in that he was vouched His immediate deputy upon earth, the viceroy of the creation, and lord-lieutenant of the world. But that this power and dominion is not adequately and formally the image of God, but only a part of it, is clear from hence, because then he that had most of this would have most of God's image; and consequently Nimrod had more of it than Noah, Saul than Samuel, the persecutors than the martyrs, and Caesar than Christ Himself, which, to assert, is a blasphemous paradox. And if the image of God is only grandeur, power, and sovereignty, certainly we have been hitherto much mistaken in our duty, and hereafter are by all means to beware of making ourselves unlike God by too much self-denial and humility. I am not ignorant that some may distinguish between a lawful authority and actual power, and affirm that God's image consists only in the former, which wicked princes, such as Saul and Nimrod, have not, though they possess the latter. But to this I answer,

1. That the Scripture neither makes nor owns such a distinction, nor any where asserts that when princes begin to be wicked they cease of right to be governors. Add to this, that when God renewed this charter of man's sovereignty over the creatures to Noah and his family we find no exception at all, but that Shem stood as fully invested with this right as any of his brethren.

2. But, secondly, this savors of something ranker than Socinianism, even the tenants of the fifth monarchy, and of sovereignty founded only upon saintship, and therefore fitter to be answered by the judge than the divine, and to receive its confutation at the bar of justice than from the pulpit.

Having now made our way through this false opinion, we are in the next place to lay down *positively* what this image of God in man is. It is, in short, that universal rectitude of all the faculties of the soul, by which they stand apt and disposed to their respective offices and operations, which will be more fully set forth by taking a distinct survey of it in the several faculties belonging to the soul.

1. In the understanding. 2. In the will. 3. In the passions or affections.

I. And, first, for its noblest faculty, *the understanding*: it was then sublime, clear, and aspiring—and, as it were, the soul's upper

region, lofty and serene, free from the vapors and disturbances of the inferior affections. It was the leading, controlling faculty; all the passions wore the colors of reason; it was not consul, but dictator. Discourse was then almost as quick as intuition; it was nimble in proposing, firm in concluding; it could sooner determine than now it can dispute. Like the sun, it had both light and agility; it knew no rest but in motion, no quiet but in activity. It did not so properly apprehend, as irradiate the object; not so much find, as make things intelligible. It did arbitrate upon the several reports of sense, and all the varieties of imagination, not like a drowsy judge, only hearing, but also directing their verdict. In sun, it was vegete, quick, and lively, open as the day, untainted as the morning, full of the innocence and sprightliness of youth, it gave the soul a bright and a full view into all things, and was not only a window, but itself the prospect. Briefly, there is as much difference between the clear representations of the understanding then and the obscure discoveries that it makes now as there is between the prospect of a casement and of a keyhole.

Now, as there are two great functions of the soul, *contemplation* and *practice*, according to that general division of objects some of which only entertain our speculation, others also employ our actions, so the understanding, with relation to these, not because of any distinction in the faculty itself, is accordingly divided into speculative and practical; in both of which the image of God was then apparent.

1. For the understanding speculative. There are some general maxims and notions in the mind of man which are the rules of discourse, and the basis of all philosophy. As, that the same thing can not at the same time be and not be: that the whole is bigger than a part: that two dimensions, severally equal to a third, must also be equal to one another. Aristotle, indeed, affirms the mind to be at first a mere *rasa tabula*, and that these notions are not ingenite, and imprinted by the finger of nature, but by the later and more languid impressions of sense, being only the reports of observation, and the result of so many repeated experiments.

But to this I answer two things.

(1.) That these notions are universal, and what is universal must needs proceed from some universal, constant principle, the same in all particulars, which here can be nothing else but human nature.

(2.) These can not be infused by observation, because they are the rules by which men take their first apprehensions and observations of things, and therefore, in order of nature, must needs precede

them ; as the being of the rule must be before its application to the thing directed by it. From whence it follows that these were notions not descending from us, but born with us, not our offspring, but our brethren ; and, as I may so say, such as we were taught without the help of a teacher.

Now it was Adam's happiness in the state of innocence to have these clear and unsullied. He came into the world a philosopher, which sufficiently appeared by his writing the nature of things upon their names ; he could view essences in themselves, and read forms without the comment of their respective properties ; he could see consequents yet dormant in their principles, and effects yet unborn, and in the womb of their causes ; his understanding could almost pierce into future contingents ; his conjectures improving even to prophecy, or the certainties of prediction ; till his fall, it was ignorant of nothing but of sin, or at least it rested in the notion, without the smart of the experiment. Could any difficulty have been proposed, the resolution would have been as early as the proposal ; it could not have had time to settle into doubt. Like a better Archimedes, the issue of all his inquiries was a *eureka*, a *eureka*, the offspring of his brain without the sweat of his brow. Study was not then a duty, night-watchings were needless, the light of reason wanted not the assistance of a candle. This is the doom of fallen man, to labor in the fire, to seek truth *in profundo*, to exhaust his time and impair his health, and perhaps to spin out his days and himself into one pitiful, controverted conclusion. There was then no poring, no struggling with memory, no straining for invention ; his faculties were quick and expedite, they answered without knocking, they were ready upon the first summons, there was freedom and firmness in all their operations. I confess it is difficult for us, who date our ignorance from our first being, and were still bred up with the same infirmities about us with which we were born, to raise our thoughts and imaginations to those intellectual perfections that attended our nature in the time of innocence, as it is for a peasant, bred up in the obscurities of a cottage, to fancy in his mind the unseen splendors of a court. But by rating positives by their privatives, and other arts of reason by which discourse supplies the want of the reports of sense, we may collect the excellency of the understanding then, by the glorious remainders of it now, and guess at the stateliness of the building by the magnificence of its ruins. All those arts, rarities, and inventions, which vulgar minds gaze at, the ingenious pursue, and all admire, are but the relics of an intellect defaced with sin and time. We admire it now only as antiquaries do a piece of old coin, for the stamp

it once bore, and not for those vanishing lineaments and disappearing draughts that remain upon it at present. And certainly that must needs have been very glorious the decays of which are so admirable. He that is comely when old and decrepid surely was very beautiful when he was young. An Aristotle was but the rubbish of and Adam, and Athens but the rudiments of Paradise.

2. The image of God was no less resplendent in that which we call man's practical understanding; namely, that storehouse of the soul in which are treasured up the rules of action, and the seeds of morality. Where, we must observe, that many who deny all connate notions in the speculative intellect, do yet admit them in this. Now of this sort are these maxims, "That God is to be worshiped: that parents are to be honored: that a man's word is to be kept," and the like; which, being of universal influence, as to the regulation of the behavior, and converse of mankind, are the ground of all virtue and civility, and the foundation of religion.

It was the privilege of Adam innocent, to have these notions also firm and untainted, to carry his monitor in his bosom, his law in his heart, and to have such a conscience as might be its own casuist: and certainly those actions must needs be regular where there is an identity between the rule and the faculty. His own mind taught him a due dependence upon God, and chalked out to him the just proportions and measures of behavior to his fellow creatures. He had no catechism but the creation, needed no study but reflection, read no book but the volume of the world, and that too, not for rules to work by, but for the objects to work upon. Reason was his tutor, and first principles his *magna moralia*. The decalogue of Moses was but a transcript, not an original. All the laws of nations, and wise decrees of states, the statutes of Solon, and the twelve tables, were but a paraphrase upon this standing rectitude of nature, this fruitful principle of justice, that was ready to run out and enlarge itself into suitable demonstrations upon all emergent objects and occasions. Justice then was neither blind to discern, nor lame to execute. It was not subject to be imposed upon by a deluded fancy, nor yet to be bribed by a glosing appetite, for an *utile* or *jucundum* to turn the balance to a false or dishonest sentence. In all its directions of the inferior faculties it conveyed its suggestions with clearness, and enjoined them with power; it had the passions in perfect subjection; and, though its command over them was but suasive and political, yet it had the force of absolute and despotical. It was not then, as it is now, where the conscience has only power to disapprove, and to protest against the exorbit-

ances of the passions; and rather to wish than make them otherwise. The voice of conscience now is low and weak, chastising the passions, as old Eli did his lustful domineering sons: "Not so, my sons, not so;" but the voice of conscience then was not, This should, or this ought to be done; but, This must, this shall be done. It spoke like a legislator; the thing spoken was a law: and the manner of speaking it a new obligation. In short there was as great a disparity between the practical dictates of the understanding then and now, as there is between empire and advice, counsel and command, between a companion and a governor.

And thus much for the image of God, as it shone in man's understanding.

II. Let us in the next place take a view of it as it was stamped upon the will. It is much disputed by divines concerning the power of man's will to good and evil in the state of innocence: and upon very nice and dangerous precipices stand their determinations on either side. Some hold that God invested him with a power to stand, so that in the strength of that power received, he might, without the auxiliaries of any further influence, have determined his will to a full choice of good. Others hold that notwithstanding this power, yet it was impossible for him to exert it in any good action without a superadded assistance of grace actually determining that power to the certain production of such an act. So that whereas some distinguish between sufficient and effectual grace, they order the matter so as to acknowledge none sufficient but what is indeed effectual, and actually productive of good action. I shall not presume to interpose dogmatically in a controversy which I look never to see decided. But concerning the latter of these opinions, I shall only give these two remarks.

1. That it seems contrary to the common and natural conceptions of all mankind, who acknowledge themselves able and sufficient to do many things which actually they never do.

2. That to assert that God looked upon Adam's fall as a sin, and punished it as such when, without any antecedent sin of his, he withdrew that actual grace from him upon the withdrawing of which it was impossible for him not to fall, seems a thing that highly reproaches the essential equity and goodness of the divine nature.

Wherefore, doubtless the will of man in the state of innocence had an entire freedom, a perfect equipendancy and indifference to either part of the contradiction, to stand, or not to stand; to accept,

or not accept the temptation. I will grant the will of man now to be as much a slave as any one will have it, and be only free to sin; that is, instead of a liberty, to have only a licentiousness; yet certainly this is not nature, but chance. We were not born crooked; we learned these winding and turnings of the serpent: and therefore it can not but be a blasphemous piece of ingratitude to ascribe them to God; and to make the plague of our nature the condition of our creation.

The will was then ductile and pliant to all the motions of right reason; it met the dictates of a clarified understanding half way. And the active informations of the intellect, filling the passive reception of the will, like form closing with matter, grew actuate into a third and distinct perfection of practice; the understanding and will never disagreed; for the proposals of the one never thwarted the inclinations of the other. Yet neither did the will servilely attend upon the understanding, but as a favorite does upon his prince, where the service is privilege and preferment; or as Solomon's servants waited upon him: it admired its wisdom, and heard its prudent dictates and counsels—both the direction and the reward of its obedience. It is indeed the nature of this faculty to follow a superior guide—to be drawn by the intellect; but then it was drawn as a triumphant chariot, which at the same time both follows and triumphs: while it obeyed this, it commanded the other faculties. It was subordinate, not enslaved to the understanding: not as a servant to a master, but as a queen to her king, who both acknowledges a subjection and yet retains a majesty.

Pass we now downward from man's intellect and will,

III. To the passions, which have their residence and situation chiefly in the sensitive appetite. For we must know that inasmuch as man is a compound, and mixture of flesh as well as spirit, the soul, during its abode in the body, does all things by the mediation of these passions and inferior affections. And here the opinion of the stoics was famous and singular, who looked upon all these as sinful defects and irregularities, as so many deviations from right reason, making passion to be only another word for perturbation. Sorrow in their esteem was a sin scarce to be expiated by another; to pity, was a fault; to rejoice, an extravagance; and the Apostle's advice, "to be angry and sin not," was a contradiction in their philosophy. But in this they were constantly outvoted by other sects of philosophers, neither for fame nor number less than themselves: so that all arguments brought against them from divinity would

come in by way of overplus to their confutation. To us let this be sufficient, that our Saviour Christ, who took upon Him all our natural infirmities, but none of our sinful, has been seen to weep, to be sorrowful, to pity, and to be angry : which shows that there might be gall in a dove, passion without sin, fire without smoke, and motion without disturbance. For it is not bare agitation, but the sediment at the bottom, that troubles and defiles the water : and when we see it windy and dusty, the wind does not (as we use to say) make, but only raise a dust.

Now, though the schools reduce all the passions to these two heads, the concupiscible and the irascible appetite, yet I shall not tie myself to an exact prosecution of them under this division ; but at this time, leaving both their terms and their method to themselves, consider only the principal and most noted passions, from whence we may take an estimate of the rest.

And first for the grand leading affection of all, which is *love*. This is the great instrument and engine of nature, the bond and cement of society, the spring and spirit of the universe. Love is such an affection as can not so properly be said to be in the soul as the soul to be in that. It is the whole man wrapped up into one desire ; all the powers, vigor, and faculties of the soul abridged into one inclination. And it is of that active, restless nature that it must of necessity exert itself ; and, like the fire, to which it is so often compared, it is not a free agent, to choose whether it will heat or no, but it streams forth by natural results and unavoidable emanations. So that it will fasten upon any inferior, unsuitable object, rather than none at all. The soul may sooner leave off to subsist than to love ; and, like the vine, it withers and dies if it has nothing to embrace. Now this affection, in the state of innocence, was happily pitched upon its right object ; it flamed up in direct fervors of devotion to God, and in collateral emissions of charity to its neighbor. It was not then only another and more cleanly name for lust. It had none of those impure heats that both represent and deserve hell. It was a vestal and a virgin fire, and differed as much from that which usually passes by this name now-a-days as the vital heat from the burning of a fever.

Then for the contrary passion of *hatred*. This we know is the passion of defiance, and there is a kind of aversation and hostility included in its very essence and being. But then (if there could have been hatred in the world when there was scarce any thing odious) it would have acted within the compass of its proper object. Like aloes, bitter indeed, but wholesome. There would have been no

rancor, no hatred of our brother: an innocent nature could hate nothing that was innocent. In a word, so great is the commutation that the soul then hated only that which now only it loves, that is, sin.

And if we may bring *anger* under this head, as being, according to some, a transient hatred, or at least very like it, this also, as unruly as now it is, yet then it vented itself by the measures of reason. There was no such thing as the transports of malice, or the violences of revenge, no rendering evil for evil, when evil was truly a nonentity, and nowhere to be found. Anger, then, was like the sword of justice, keen, but innocent and righteous: it did not act like fury, then call itself zeal. It always espoused God's honor, and never kindled upon any thing but in order to a sacrifice. It sparkled like the coal upon the altar with the fervors of piety, the heats of devotion, the sallies and vibrations of a harmless activity.

In the next place, for the lightsome passion of *joy*. It was not that which now often usurps this name; that trivial, vanishing, superficial thing, that only gilds the apprehension and plays upon the surface of the soul. It was not the mere crackling of thorns or sudden blaze of the spirits, the exultation of a tickled fancy or a pleased appetite. Joy was then a masculine and a severe thing; the recreation of the judgment, the jubilee of reason. It was the result of a real good, suitably applied. It commenced upon the solidity of truth and the substance of fruition. It did not run out in voice or indecent eruptions, but filled the soul, as God does the universe, silently and without noise. It was refreshing, but composed, like the pleasantness of youth tempered with the gravity of age; or the mirth of a festival managed with the silence of contemplation.

And, on the 'other side, for *sorrow*. Had any loss or disaster made but room for grief, it would have moved according to the severe allowances of prudence, and the proportions of the provocation. It would not have sallied out into complaint or loudness, nor spread itself upon the face, and writ sad stories upon the forehead. No wringing of hands, knocking the breast, or wishing one's self unborn; all which are but the ceremonies of sorrow, the pomp and ostentation of an effeminate grief, which speak not so much the greatness of the misery as the smallness of the mind. Tears may spoil the eyes, but not wash away the affliction. Sighs may exhaust the man, but not eject the burden. Sorrow, then, would have been as silent as thought, as severe as philosophy. It would have rested

in inward senses, tacit dislikes; and the whole scene of it been transacted in sad and silent reflections.

Then again for *hope*. Though indeed the fullness and affluence of man's enjoyments in the state of innocence might seem to leave no place for hope, in respect of any future addition, but only of the prorogation and future continuance of what already he possessed; yet doubtless God, who made no faculty but also provided it with a proper object upon which it might exercise and lay out itself, even in its greatest innocence, did then exercise man's hopes with the expectations of a better paradise, or a more intimate admission to Himself. For it is not imaginable that Adam could fix upon such poor, thin enjoyments as riches, pleasure, and the gayeties of an animal life. Hope, indeed, was always the anchor of the soul, yet certainly it was not to catch or fasten upon such mud. And if, as the Apostle says, "no man hopes for that which he sees," much less could Adam then hope for such things as he saw through.

And, lastly, for the affection of *fear*. It was then the instrument of caution, not of anxiety; a guard, and not a torment to the breast that had it. It is now indeed an unhappiness, the disease of the soul: it flies from a shadow, and makes more dangers than it avoids; it weakens the judgment and betrays the succors of reason: so hard is it to tremble and not to err, and to hit the mark with a shaking hand. Then it fixed upon Him who is only to be feared, God; and yet with a filial fear, which at the same time both fears and loves. It was awe without amazement, dread without distraction. There was then a beauty even in this very paleness. It was the color of devotion, giving a luster to reverence and a gloss to humility.

Thus did the passions then act without any of their present jars, combats, or repugnances; all moving with the beauty of uniformity and the stillness of composure. Like a well-governed army, not for fighting, but for rank and order. I confess the Scripture does not expressly attribute these several endowments to Adam in his first estate. But all that I have said, and much more, may be drawn out of that short aphorism, "God made man upright." And since the opposite weaknesses now infest the nature of man fallen, if we will be true to the rules of contraries we must conclude that these perfections were the lot of man innocent.

Now from this so exact and regular composure of the faculties, all moving in their due place, each striking in its proper time, there arose, by natural consequence, the crowning perfection of all, a *good conscience*. For, as in the body, when the principal parts, as the heart and liver, do their offices, and all the inferior, smaller vessels act

orderly and duly, there arises a sweet enjoyment upon the whole which we call health; so in the soul, when the supreme faculties of the will and understanding move regularly, the inferior passions and affections following, there arises a serenity and complacency upon the whole soul infinitely beyond the greatest bodily pleasures, the highest quintessence and elixir of worldly delights. There is in this case a kind of fragraney and spiritual perfume upon the conscience much like what Isaac spoke of his son's garments, "That the scent of them was like the smell of a field which the Lord had blessed." Such a freshness and flavor is there upon the soul when daily watered with the actions of a virtuous life. Whatsoever is pure is also pleasant.

Having thus surveyed the image of God in the soul of man, we are not to omit now those characters of majesty that God imprinted upon the body. He drew some traces of His image upon this also, as much as a spiritual substance could be pictured upon a corporeal. As for the sect of the Anthropomorphites, who from hence ascribe to God the figure of a man, eyes, hands, feet, and the like, they are too ridiculous to deserve a confutation. They would seem to draw this impiety from the letter of the Scripture sometimes speaking of God in this manner. Absurdity! as if the mercy of Scripture expressions ought to warrant the blasphemy of our opinions; and not rather to show us that God condescends to us only to draw us to Himself; and clothes Himself in our likeness only to win us to His own. The practice of the papists is much of the same nature, in their absurd and impious picturing of God Almighty; but the wonder in them is the less since the image of a deity may be a proper object for that which is but the image of a religion. But to the purpose: Adam was then no less glorious in his externals; he had a beautiful body, as well as an immortal soul. The whole compound was like a well-built temple, stately without, and sacred within. The elements were at perfect union and agreement in his body; and their contrary qualities served not for the dissolution of the compound, but the variety of the composure. Galen, who had no more divinity than what his physic taught him, barely upon the consideration of this so exact frame of the body, challenges any one, upon a hundred years' study, to find how any the least fiber, or most minute particle, might be more commodiously placed, either for the advantage of use or comeliness. His stature erect, and tending upward to his center; his countenance majestic and comely, with the luster of a native beauty that scorned the poor assistance of art or the attempts of imitation; his body of so much quickness and agility that it did not

only contain but also represent the soul ; for we might well suppose that where God did deposit so rich a jewel He would suitably adorn the case. It was a fit work-house for sprightly, vivid faculties to exercise and exert themselves in. A fit tabernacle for an immortal soul, not only to dwell in, but to contemplate upon ; where it might see the world without travel, it being a lesser scheme of the creation, nature contracted a little cosmography or map of the universe. Neither was the body then subject to distempers, to die by piecemeal, and languish under coughs, catarrhs, or consumptions. Adam knew no disease so long as temperance from the forbidden fruit secured them. Nature was his physician, and innocence and abstinence would have kept him healthful to immortality.

Now the use of this point might be various, but at present it shall be only this, to remind us of the irreparable loss that we sustained in our first parents, to show us of how fair a portion Adam disinherited his whole posterity by one single prevarication. Take the picture of a man in the greenness and vivacity of his youth and in the latter date and declensions of his drooping years, and you will scarce know it to belong to the same person ; there would be more art to discern than at first to draw it. The same and greater is the difference between man innocent and fallen. He is, as it were, a new kind of species ; the plague of sin has even altered his nature and eaten into his very essentials. The image of God is wiped out, the creatures have shaken off His yoke, renounced His sovereignty, and revolted from His dominion. Distempers and diseases have shattered the excellent frame of his body ; and, by a new dispensation, "immortality is swallowed up of mortality." The same disaster and decay also has invaded his spirituals ; the passions rebel, every faculty would usurp and rule, and there are so many governors that there can be no government. The light within us is become darkness, and the understanding, that should be eyes to the blind faculty of the will, is blind itself, and so brings all the inconveniences that attend a blind follower under the conduct of a blind guide. He that would have a clear ocular demonstration of this, let him reflect upon that numerous litter of strange, senseless, absurd opinions, that crawl about the world, to the disgrace of reason, and the unanswerable reproach of a broken intellect.

The two great perfections that both adorn and exercise man's understanding, are philosophy and religion : for the first of these, take it even among the professors of it where it most flourished, and we shall find the very first notions of common sense debauched by them. For there have been such as have asserted "That there

is no such thing in the world as motion: that contradictions may be true." There has not been wanting one that has denied snow to be white. Such a stupidity or wantonness had seized upon the most raised wits that it might be doubted whether the philosophers or the owls of Athens were the quicker sighted. But then for religion; what prodigious, monstrous, misshapen births has the reason of fallen man produced! It is now almost six thousand years that far the greatest part of the world has had no other religion but idolatry: and idolatry certainly is the first-born of folly, the great and leading paradox, nay, the very abridgment and sum total of all absurdities. For is it not strange that a rational man should worship an ox, nay, the image of an ox? That he should fawn upon his dog? Bow himself before a cat? Adore leeks and garlic, and shed penitential tears at the smell of a deified onion? Yet so did the Egyptians, once the famed masters of all arts and learning. And to go a little further, we have yet a stranger instance in Isaiah, "A man hews him down a tree in the wood, and a part of it he burns, with the residue thereof he maketh a god." With one part he furnishes his chimney, with the other his chapel. A strange thing that the fire must first consume this part and then burn incense to that. As if there was more divinity in one end of the stick than in the other; or, as if it could be graven and painted omnipotent, or the nails and the hammer could give it an apotheosis. Briefly, so great is the change, so deplorable the degradation of our nature, that whereas before we bore the image of God, we now retain only the image of men.

In the last place, we learn from hence the excellency of Christian religion, in that it is the great and only means that God has sanctified and designed to repair the breaches of humanity, to set fallen man upon his legs again, to clarify his reason, to rectify his will, and to compose and regulate his affections. The whole business of our redemption is, in short, only to rub over the defaced copy of the creation, to reprint God's image upon the soul, and, as it were, to set forth nature in a second and a fairer edition.

The recovery of which lost image, as it is God's pleasure to command, and our duty to endeavor, so it is in His power only to effect.

To whom be rendered and ascribed, as is most due, all praise, might, majesty, and dominion, both now and for evermore. Amen.

DISCOURSE TWENTY-SECOND.

BENJAMIN KEACH.

THIS old divine, rendered famous by his sufferings for the truth's sake, and his "Scripture Metaphors," "Travels of True Godliness," etc., was born in Stakehaman, Buckinghamshire, February 29th, 1640. He died in London, July, 1704; where he had held the pastoral office, as Baptist minister for thirty-six years. There were published of his writings, before his death, forty-seven different works; three in folio, six in quarto, and many in octavo and smaller forms; all of which are now exceedingly rare.

Keach was a bold and zealous preacher during the reign of Charles the Second, and his influence was so great that he incurred the most bitter persecution. Frequently was he seized and committed to prison; and, on one occasion he came near being put to death by means of the trampling under foot of dragoons of horsemen. In 1664 he was sentenced to the pillory for publishing a work called "The Child's Instructor, or a New and Easy Primer." While in the pillory, he said, "The way to the crown is by the cross." "This is one yoke of Christ's, which I experience is easy to me, and a burden which He doth make light." He added, "I do account this the greatest honor that ever the Lord was pleased to confer on me." Keach was a strong writer, exceedingly rich in Scriptural illustration, and in the clear and forcible presentation of the Gospel doctrines. The sermon which follows, besides its intrinsic merit, has an additional value at the present time, when pretended revelations are foisted upon society, to gainsay or supersede the word of of the living God. Some preliminary and inferential matter is here omitted.

THE SCRIPTURES SUPERIOR TO ALL SPIRITUAL MANIFESTATIONS.

"And he said, If they will not hear Moses and the prophets, neither will they be persuaded though one rose from the dead."—LUKE, xvi. 31.

I shall endeavor to prove from these words that the Holy Scriptures, in the ministration thereof, have far more efficacy to bring

men to believe and repent than immediate revelation, or apparition from the dead.

I. For the proof of this truth I shall first show the uncertainty of the evidence of all other pretended ways.

1. Suppose a man *pretends to immediate inspiration or revelation*, by which he says he knows the truth, or the only way to be saved, and how to worship God. How can we be assured that what he says is a true and infallible revelation? For perhaps twenty men may all teach contrary doctrine one to the other, yet all pretend to immediate revelation, or inspiration of God: how then shall any inquiring person be assured which of these are truly inspired? One may say, I witness it in myself and know it is of God. Well, and so all: how then is the doubting person left at an utter uncertainty!

For unless one or another of this sort who pretends to immediate inspiration can do such things to confirm his mission which no imposter can, he is not in the least to be regarded. What must he do? He must work real miracles, as raise the dead, or open the eyes of one that was born blind, by that Spirit of which he pretends to be led. And if he can not do such things, he can do no more than any deceiver can pretend to.

Consider that Almighty God Himself, who is a free Agent, and under no obligation to His creatures, never gave forth but two religions, or two sorts of public worship, laws and ordinances—the first was the Jewish religion, and the second the Christian—neither of these He imposed on His people without confirming them by signs and wonders.

The first was given forth by Moses. And what amazing miracles and wonders did he work in Egypt before Pharaoh, and at the Red Sea, to prove his mission, or that he was sent from God! None could do the like. Though Jannes and Jambres withstood him, and strove to do the like, yet at last they were forced to cry out it was “the finger of God.”

Moreover, when the time of the Jewish worship and their Church-state was expiring, and our Lord was sent from heaven to give forth the doctrine of the New Testament, what wonderful miracles did He work to prove He was sent from heaven! He also said, “If I do not the works that no other man can do, believe Me not. The works that I do, they bear witness of Me.” They proved that the Father sent Him, and that His doctrine was of God. “Or else believe Me for My works’ sake.”

2. Suppose a man should say *he is come from the dead*, either from

heaven or hell, who will believe him? He may be an imposter, a liar. He is not to be regarded unless he works miracles. To confirm what he says, he must raise the dead and open the eyes of such as were born blind, or such like wonderful works which no deceiver can do. For the devils and all lying spirits can work no *real* miracles; they are all "lying signs and wonders." Were not this so, the world were left in a woeful condition. Besides, then the miracles that our Lord wrought could be no infallible evidence that He was the Son of God, and sent by Him, and His doctrine was from heaven.

3. Suppose one *should really come from the dead*, and preach to sinners, and tell them what they should do to be saved, yet his testimony could be only the testimony of a *mere human creature*. But the sacred Scriptures are the Word of *God*. "All scripture is given by inspiration of God." Nay, the doctrine of the Gospel, or word of the New Testament, was spoken by Christ Himself, the Son of God from heaven. He, in His own person and with His own mouth, gave it forth as He received it from the Father, and confirmed it by wonderful miracles. Which should we soonest believe, or is of the greatest authority, what the Son of God Himself spake, or what a human spirit should declare?

II. But the grand argument is, *that that way or that means which God hath ordained or appointed*, as the ordinary and most effectual way or means for the conversion of sinners, hath a Divine power and efficacy in it above all or any other way or means whatsoever to effect that great end. But God hath ordained the sacred Scriptures as read, especially as preached by His faithful ministers, as the ordinary way and most effectual means for the conversion of sinners: therefore the Scriptures, as so read and preached, have a real and Divine power and efficacy above all or any other means whatever to effect that great end. Will God leave His own ordinance, and own an ordinance of man's devising, or cause that to succeed, to answer to the end proposed by Himself in His own institution? No. The rich man in hell magnifies the apparition of a spirit, concluding that what one that riseth from the dead might declare could have more effect on his brethren than the written Word. But certainly that way or means God hath ordained to such or such an end, He will bless, and own for the effecting of His own gracious design, above any way or means beside.

For the confirmation of this, see what the Apostle John saith: "Many other signs truly did Jesus, in the presence of His disciples, which are not written in this book. But these are written that ye

might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name." The reason why the doctrines and miracles of our blessed Saviour are written in the book of the New Testament, is that we might believe. "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" 1. Faith comes by hearing the Gospel preached, as the ordinary way God hath ordained. 2. They must be such that preach it whom God hath ordained and sent. Now, either He hath ordained His angels or mortal men to preach it; or else the spirits of them who are dead. But God hath not ordained His angels to preach it, nor the spirits of men that are dead; wherefore He hath ordained and sent mortal men, whom He hath gifted to that end, to be the preachers thereof. First, He chose the twelve disciples, and sent them forth to preach it; afterward He sent out the seventy. He said to them, "Behold, I send you the promise of my Father; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Also it is said, "When He ascended up on high, He led captivity captive, and gave gifts unto men"—not to angels, nor to the spirits of the dead. "And He gave some apostles, and some prophets and evangelists, and some pastors and teachers." The first had an extraordinary mission and call; such offices as apostles and extraordinary prophets and evangelists none can pretend to have since the extraordinary gifts ceased; but pastors and teachers remain in the Church to the end of the world, and they preach by virtue of those gifts Christ received and gave when He ascended up on high.

III. *That "word" that is more sure than "the voice which came from the excellent glory" in the holy mount,* must be of the greatest authority and most powerful efficacy to believe and repent. But the Holy Scripture is "a more sure word," and hence is of the greatest authority, and hath more power and efficacy in it to bring men to believe and repent. "For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came to Him such a voice from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice, which came from heaven, all heard, when we were with Him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until

the day dawn and the day-star arise in your hearts." Well, and what is that more sure word? See the next verse: "Knowing this first, that no prophecy of Scripture is of any private interpretation. For prophecy came of old time, not by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Know this then first, namely, the rule of your faith and practice; first and principally, above all things, as the great article of your faith, that the Holy Scripture is of divine authority; and is to be preferred above that glorious voice heard in the mount; and hence far above all pretended visions, new inspirations, spirits, or any other means whatsoever that any can pretend unto.

And this doctrine, contained herein and as a sure rule, remains until Christ, the morning star, comes in His glory, when our hearts shall be perfectly illuminated. No one place of the Scriptures is to be interpreted by men's own spirits, or is of any private interpretation, contrary to what is confirmed by other Scriptures. God being the Author of it, all agrees and sweetly harmonizes, though from the ignorance of men and the delusions of Satan, some understand them not, and others wrest them to their own destruction. But not that we are to conceive no man is to interpret the Scriptures unless he hath received extraordinary gifts of the Spirit, or the knowledge of the tongues; for the Scripture may be understood of the ignorant, by comparing one Scripture with another, and the Scripture itself is the best interpreter of Scripture.

IV. If we read of *many thousands that have been converted by preaching the Gospel*, or by the unerring word of God, and not one converted by the spirit of any of the dead, or by any spirit whatsoever teaching directly contrary to those sacred oracles, or by pretended immediate inspiration, not referring to them; then the Scripture, or the preaching of God's written word, hath the only authority or efficacy in it, through the Spirit of Christ, which always teaches according to it. But we read of thousands this way converted; and not of any converted by the spirit of any that came from the dead; nor by immediate inspiration; or by a spirit that teacheth directly contrary to those sacred oracles.

Such as pretend that they were converted by any spirit, light, or inspiration, of or by any spirit that speaks not according to this word, it is a lying spirit. No light is there; but they are deluded and deceived by the devil.

V. If the Holy Scriptures *be not* the certain way and means of faith and practice, or of faith and repentance, *then, God hath left us no certain rule or means.* And be sure that can not stand consistent

with the wisdom, goodness, mercy, honor and faithfulness of the holy God. If any say God hath left a certain rule for our faith besides the Scriptures, let them *prove it* by such evidences as are infallibly certain; that no man led thereby can be deceived. I deny not that God may convert men by afflictions, etc.; yet He makes use still of the written word in the light and promises thereof.

If no man or spirit is to be regarded, unless they speak according to the written word of God, then the Holy Scripture is the only rule and ordinary means answering the great end pleaded for. But that this is so, see Isaiah, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not people seek unto their God? To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."

If the Holy Scriptures are every way sufficient in respect of faith, practice and salvation, then the Holy Scriptures have the only efficacy in them for this great end. That this is so, see what the Apostle says to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished with all good works."

I might add that the personal ministry of our Saviour, could it be enjoyed again, would be ineffectual to them on whom the written word hath none effect. He Himself says: "Had you believed Moses, you would have believed Me, for he wrote of Me; but if you believe not his writings, how shall you believe My words?" O how doth our Lord magnify the written word! There is the same reason why Christ's word should not be believed by such as believed not Moses's writings, who confirmed his mission by miracles, as our Saviour did His. You, therefore, that despise the written word of God, should Christ come again and preach to you in such a state and condition as He appeared when on earth, you would not believe on Him.

Let us then highly prize the word of God, and beware of Satan's designs in laboring to render it of little worth, by stirring up some to magnify natural religion above that holy religion revealed in the blessed Gospel of our dearest Lord; and in stirring up others to cry up the light in all men, as the only rule of faith and practice, and their foolish and erroneous books above the blessed Bible. "God hath magnified His word above all His name." Though perhaps the

incarnate word may be chiefly meant thereby, yet what way of revelation of God to His creatures hath God magnified as He hath His written word, as above all manifesting God's name, by which He is made known? For all other ways by which He is made known to us fall short of that revelation we have of Him in His word.

Let us all learn from hence to bless God that He hath afforded us the best and most effectual means to believe in Him, and to turn our souls from our evil ways that so we might be eternally saved. And let none once think in their hearts that if God would raise one from the dead to preach unto them, that they should be persuaded to leave their sinful ways and receive Jesus Christ, or that that would be a more effectual means to awaken them, and work upon their hearts and consciences. "For if they will not believe Moses and the prophets (or Christ's written word) neither will they be persuaded though one rose from the dead."

DISCOURSE TWENTY-THIRD.

FRANCIS ATTERBURY, D.D.

ATTERBURY was born in 1662, and educated at Westminster School, and Christ Church, Oxford. After being lecturer at St. Bridge's, London, he became Chaplain to William and Mary, and in 1713 was appointed Bishop of Rochester. Upon the accession of George First, his tide of popularity fell, and becoming implicated in political affairs, he was arrested as a traitor in 1722, confined in the Tower, and finally banished his country. He died an exile, at Paris, in 1732.

Atterbury was a man of uncommon abilities, and great learning. As a preacher he was unrivaled in his time, and to his brilliant sermons, delivered from memory (in keeping with the most general custom in the seventeenth century), his preferment is to be ascribed. His sermons are pronounced to be models of exact method, strength of argument, weight of reflection, purity, and often vigor of language. His periods are easy and elegant, and his style flowing and beautiful. Doddridge declares Atterbury (perhaps with somewhat of extravagance), "the glory of our English orators." The following is his criticism upon his sermons. "In his writings we see language in its strictest purity and beauty. There is nothing dark, nothing redundant, nothing deficient, nothing misplaced. On the whole he is a model for *courtly* preachers." Doddridge also names the sermon which is here given as one of his chief productions.

THE TERRORS OF CONSCIENCE.

"At that time Herod the Tetrarch heard of the fame of Jesus, and said unto his servants, this is John the Baptist, he is risen from the dead; and therefore mighty works do show forth themselves in him. For Herod had laid hold on John and bound him, and put him in prison," etc.—MATT. xiv. 1-3.

"The wicked (says the prophet) are like the troubled sea, when it can not rest, whose waters cast up mire and dirt." That is, men of flagitious lives are subject to great uneasiness. Whatever calm

and repose of mind they may seem for a season to enjoy, yet anon a quick and pungent sense of guilt (awakened by some accident) rises like a whirlwind, ruffles and disquiets them throughout, and turns up to open view, from the very bottom of their consciences, all the filth and impurity which hath settled itself there; a truth, of which there is not perhaps, in the whole book of God, a more apt and lively instance than that which the passage I have read from the Evangelist sets before us. The crying guilt of John the Baptist's blood sat but ill, no doubt, on the conscience of Herod, from the moment of his spilling it. However, his inward anguish and remorse was stifled and kept under for a time, by the splendor and luxury in which he lived, till he heard of the fame of Jesus, and then his heart smote him at the remembrance of the inhuman treatment he had given to such another just and good man, and wrung from him a confession of what he felt, by what he uttered on that occasion: He said unto his servant, "this is John the Baptist! He is risen from the dead! And therefore mighty works do show forth themselves in him." There could not be a wilder imagination than this, or which more betrayed the agony and confusion of thought under which he labored. He had often heard John the Baptist preach, and must have known that the drift of all his sermons was, to prepare the Jews for the reception of a prophet, "mightier than him, and whose shoes he was not worthy to bear." Upon the arrival of that Prophet soon afterward, Herod's frightened conscience gives him no leisure to recollect what his messenger had said, but immediately suggests to him that this was the murdered Baptist himself! Herod, as appears from history, was, though circumcised, little better than an heathen in his principles and practices; or, if sincerely a Jew, was, at most, but of the sect of the Sadducees, who said "there was no resurrection;" and yet, under the present pangs and terrors of his guilt, he imagines that John was risen from the dead, on purpose to reprove him. It was the Baptist's distinguishing character that he did no miracles, nor pretended to the power of doing them; and yet even from hence the disturbed mind of Herod concludes that it must be he, because mighty works did show forth themselves in him. And so great was his consternation and surprise, that it broke out before those who should least have been witnesses of it; for he whispers not his guilty fears to a bosom friend, to the partner of his crime and of his bed, but forgets his high state and character, and declares them to his very servants. Surely nothing can be more just and apposite than the allusion of the Prophet in respect to this wicked Tetrarch, "he is like the troubled sea, when it can not rest,

whose waters cast up mire and dirt." And such is every one that sins with a high hand against the clear light of his conscience; although he may resist the checks of it at first, yet he will be sure to feel the lashes and reproaches of it afterward. The avenging principle within us will certainly do its duty, upon any eminent breach of ours, and make every flagrant act of wickedness, even in this life, a punishment to itself.

With this general proposition the particular instance of the text (duly opened and considered) will furnish us; and this proposition, therefore, I now propose, by God's blessing, to handle and enforce. And in order to fix a due, lively, and lasting sense of it upon our minds, I shall, in what follows, consider conscience, not as a mere intellectual light or informing faculty, a dictate of the practical understanding (as the phrase of the schools is), which directs, admonishes, and influences us in what we are to do; but as it acts back upon the soul, by a reflection on what we have done, and is, by that means, the force and cause of all that joy or dejection of mind, of those internal sensations (if I may so speak) of pleasure or pain, which attend the practice of great virtues or great vices, and begin that heaven and that hell in us here which will be our future and eternal portion hereafter. "The spirit (or conscience) of man is the candle of the Lord," which not only discovers to us, by its light, wherein our duty consists, but revives also, and cheers us with its bright beams, when we do well; and when we do ill, is as a burning flame, to scorch and consume us.

As such I shall consider it in my present discourse; wherein,

I. I shall endeavor to illustrate this plain but weighty truth (for indeed it needs illustration only, and not proof), by some considerations drawn from Scripture, reason, and experience.

II. I shall account for a particular and pressing difficulty that seems to attend the proof of it. And,

III. Lastly, I shall apply it to (the proper object of all our admonitions from the pulpit, but most especially of this) the hearts and consciences of the hearers.

1. I am to illustrate this truth by some considerations drawn from Scripture, reason, and experience.

That guilt and anguish are inseparable, and that the punishment of a man's sin begins always from himself, and from his own reflections, is a truth every where supported, appealed to, and inculcated in Scripture. The consequence of the first sin that was ever committed in the world, is there said to have been, that our offending parents perceived their own nakedness, and fled from the presence

of God: that is, a conscious shame and fear succeeded in the room of lost innocence, and the presages of their own minds, those *anguria pence futuræ* (of which even the heathen moralists speak), anticipated the sentence of Divine vengeance. In relation to this office of conscience, it is that the inspired writers speak of it (in terms borrowed from the awful solemnities of human judicatories) as bearing witness against us, as accusing or excusing, judging and condemning us. And the Prophet therefore adds this woe to the other menaces which he had denounced on a disobedient and profligate people, "that their own wickedness should correct them, and their backsliding should reprove them." A correction so severe and terrible that Solomon, balancing the outward afflictions of life and bodily pains with the inward regrets and torments of a guilty mind, pronounces the former of these to be light and tolerable in comparison of the latter: "The spirit of a man (says he) will sustain his infirmities, but a wounded spirit who can bear?" Isaiah describes the dismal reflections and foreboding thoughts that harbor in such a breast, after this manner: "The sinners of Sion are afraid, fearfulness hath surprised the hypocrites! Who shall dwell with devouring flames? Who shall dwell with everlasting burnings?" But no part of Scripture gives us so lively an account of this inward scene of dejection and horror as the Psalms of penitent David. In one of them particularly he thus complains: "Mine iniquities are gone over my head, as an heavy burden; they are too heavy for me. I am feeble and sore broken, I have roared by reason of the disquietness of my heart. I am troubled, I am bowed down greatly: I go mourning all the day long. My heart panteth, my strength faileth me; and as for the light of mine eyes, it is also gone from me. For Thine arrows stick fast in me, and Thy hand presseth me sore. There is no soundness in my flesh, because of Thine anger; neither is there any rest in my bones, because of my sin."

This is the expressive language of Holy Writ when it would let out to us the disorders and uneasiness of a guilty, self-condemning mind. And,

2. There is nothing in these representations particular to the times and persons on which they point: nothing but what happens alike to all men in like cases, and is the genuine and necessary result of offending against the light of our consciences. Nor is it possible indeed, in the nature of the thing, that matters should be otherwise. It is the way in which guilt doth and must always operate. For moral evil can no more be committed than natural evil can be suffered without anguish and disquiet. Whatever doth violence to the

plain dictates of our reason concerning virtue and vice, duty and sin, will as certainly discompose and afflict our thoughts as a wound will raise a smart in the flesh that receives it. Good and evil, whether natural or moral, are but other words for pleasure and pain, delight and uneasiness. At least, though they may be distinguished in the notion, yet are they not to be separated in reality: but the one of them, wherever it is, will constantly and uniformly excite and produce the other. Pain and pleasure are the springs of all human actions, the great engines by which the wise Author of our natures governs and steers them to the purposes for which He ordained them. By these, annexed to the perception of good and evil, he inclines us powerfully to pursue the one and to avoid the other; to pursue natural good, and to avoid natural evil, by delightful or uneasy sensations that immediately affect the body; to pursue moral good, and to avoid moral evil, by pleasing or painful impressions made on the mind. From hence it is that we so readily choose or refuse, do or forbear, every thing that is profitable or noxious to us, and requisite to preserve or perfect our beings. And because it is an end of far greater importance, and more worthy of our all-wise Creator's care, to secure the integrity of our moral, than of our natural perfections, therefore He hath made the pleasures and pains, subservient to this purpose, more extensive and durable; so that the inward complacency we find in acting reasonably and virtuously, and the disquiet we feel from vicious choices and pursuits, is protracted beyond the acts themselves from whence it arose, and renewed often upon our souls by distant reflections; whereas the pleasures and pains attending the perceptions of natural good and evil are bounded within a narrower compass, and do seldom stay long, or return with any force upon the mind, after a removal of the objects that occasioned them.

Hence, then, the satisfactions or stings of conscience severally arise. They are the sanctions, as it were, and enforcements of that eternal law of good and evil to which we are subjected; the natural rewards and punishments originally annexed to the observance or breach of that law, by the great Promulger of it, and which being thus joined and twisted together by God, can scarce by any arts, endeavors, or practices of men, be put asunder. The prophet therefore explains good and evil by sweet and bitter: "Woe be to them," (says he) "that call evil good, and good evil! That put bitter for sweet, and sweet for bitter!" Implying that the former of these do as naturally and sensibly affect the soul as the latter do the palate, and leave as grateful or displeasing a relish behind them. But,

3. There is no need of arguments to evince this truth; the uni-

versal experience and feeling of mankind bears witness to it. For say, did ever any of you break the power of a darling lust, resist a pressing temptation, or perform any act of a conspicuous and distinguished virtue, but that you found it soon turn to account to you? Did not your minds swell with a secret satisfaction at the moment when you were doing it? And was not a reflection upon it afterward always sweet and refreshing: "Health to your navel, and marrow to your bones?" On the contrary, did you ever indulge a criminal appetite, or allow yourselves sedately in any practice which you knew to be unlawful, but that you felt an inward struggle and strong reluctances of mind before the attempt, and bitter pangs of remorse attending it? Though no eye saw what you did, and you were sure that no mortal could discover it, did not shame and confusion secretly lay hold of you? Was not your own conscience instead of a thousand witnesses to you? "Did it not plead with you face to face," as it were, and upbraid you with your backslidings? Have not some of you, perhaps at this instant, a sensible experience of the truth which I am pressing upon you? Do you not feel the operation of that powerful principle of which I am discoursing? Is not the memory of some of your past sins even now present to you? And are not your minds stung with some degree of that regret and uneasiness which followed upon the first commission of them? And do you not discover what passes within you, by a more than ordinary attention, seriousness, and silence; and even by an endeavor to throw off these visible marks of concern into which you are surprised, as soon as they are observed?

The jolly and voluptuous livers, the men who set up for freedom of thought, and for disengaging themselves from the prejudices of education, and superstitious opinions, may pretend to dispute this truth, and perhaps, in the gayety of their hearts, may venture even to deride it: but they can not, however, get rid of their inward convictions of it; they must feel it sometimes, though they will not own it. There is no possibility of reasoning ourselves out of our own experience, or of laughing down a principle woven so closely into the make and frame of our natures. Notwithstanding our endeavors to conceal and stifle it, it will break out sometimes, and discover itself, to a careful observer, through all our pretenses and disguises, for even "in the midst of such a laughter the heart is sorrowful; and as the beginning of that mirth was folly, so the end of it is always heaviness."

Look upon one of these men who would be thought to have made his ill practices and ill principles perfectly consistent, to have

shaken off all regard to the dictates of his own mind, concerning good and evil, and to have gotten above the reproofs of his conscience, and you will find a thousand things in his actions and discourses testifying against him that "he deceiveth himself, and that the truth is not in him." If he be indeed, as he pretends, at ease in his enjoyments, from whence come those disorders and unevenness in his life and conduct, those vicissitudes of good and bad humor, mirth and thoughtfulness; that perpetual pursuit of little, mean, insipid amusements; that restless desire of changing the scene, and the objects of his pleasures; those sudden eruptions of passion and rage upon the least disappointments? Certainly all is not right within, or else there would be a greater calm and serenity without. If his mind were not in an unnatural situation, and under contrary influences, it would not be thus tossed and disquieted. For what reason doth he contrive for himself such a chain and succession of entertainments, and take care to be delivered over from one folly, one diversion, to another, without intermission? Why, but because he dreads to leave any void spaces of life unfilled, lest conscience should find work for his mind at those intervals? He hath no way to fence against guilty reflections but by stopping up all the avenues at which they might enter. Hence his strong addiction to company, his aversion to darkness and solitude, which re-collect the thoughts, and turn the mind inward upon itself, by shutting out external objects and impressions. It is not because the pleasures of society are always new and grateful to him that he pursues them thus keenly, for they soon lose their relish, and grow flat and insipid by repetition. They are not his choice, but his refuge; for the truth is, he dares not long converse with himself, and with his own thoughts, and the worst company in the world is better to him than that of a reproving conscience.

A lively and late proof of this we had in a certain writer, who set up for delivering men from these vain fantastic terrors, and was, on that account, for a season, much read and applauded. But it is plain that he could not work that effect in himself which he pretended to work in others; for his books manifestly show that his mind was overrun with gloomy and terrible ideas of dominion and power, and that he wrote in a perpetual fright against those very principles which he pretended to contradict and deride. And such as knew his conversation well, have assured us that nothing was so dreadful to him as to be in the dark, and to give his natural fears an opportunity of recoiling upon him. That he was timorous to an excess is certain; he himself owns it, in the account which he

wrote of himself, and which is in every one's hands : but he did not care to own the true reason of it, and therefore lays it upon a mighty fright which seized his mother when the Spaniards attempted their famous invasion in the year 1588, the year in which he was born.* The more probable account of it is that it naturally sprung from his own conduct and method of thinking. He had been endeavoring all his lifetime to get rid of those religious principles under which he was carefully educated by his father (a divine of the Church of England), and to set up for a new system and sect which was to be built upon the ruins of all those truths that were then, and had ever been, held sacred by the best and wisest of men. It is vanity pushed him on to this attempt, but he could not compass it. He was able, here and there, to delude a superficial thinker with his new terms and reasonings ; but the hardest task of all was, thoroughly to deceive himself. His understanding could not be completely imposed upon, even by its own artifices ; and his conscience, every now and then, got the better of him in the struggle ; so he lived in a perpetual suspicion and dread of the reality of those truths which he represented as figments ; and while he made sport with that kingdom of darkness (as he loved to call another world), trembled in good earnest at the thought of it.

Tiberius, that complete pattern of wickedness and tyranny, had taken as much pains to conquer these fears as any man, and had as many helps and advantages toward it from great splendor and power, and a perpetual succession of new business and new pleasures ; and yet as great a master of the art of dissimulation as he was, he could not dissemble the inward sense of his guilt, nor prevent the open eruptions of it, upon very improper occasions—Witness that letter which he wrote to the senate, from his impure retreatment at Capreae. Tacitus has preserved the first lines of it, and there can not be a livelier image of a mind filled with wild distraction and despair, than what they afford us. “What, or how, at this time, I shall write to you, fathers of the senate, or what indeed I shall not write to you, may all the powers of heaven confound me yet worse than they have already done, if I know, or can imagine !” And his observation upon it is well worthy of ours, and very apposite to our present purpose : “In this manner,” says he, “was this emperor punished by a reflection on his own infamous life and guilt ; nor was it in vain that the greatest master of wisdom (he means Plato) affirmed that were the breast of tyrants once laid open to our view, we should see there nothing but ghastly wounds and

* The allusion here is to Thomas Hobbes.—[*Ed.*

bruises: the consciousness of their own cruelty, lewdness, and ill conduct leaving as deep and bloody prints on their minds as the strokes of the scourge do on the back of a slave. Tiberius (adds he) confessed as much when he uttered these words; nor could his high station, or even privacy and retirement itself, hinder him from discovering to all the world the inward agonies and torments under which he labored." Thus that excellent historian.

Believe it, the tales of ghosts and specters were not (as is commonly said) the mere inventions of designing men to keep weak minds in awe, nor the products only of a religious fear, degenerated into melancholy and superstition; but wicked men, haunted with a sense of their own guilt (as the cruel Tetrarch here in the text with the Baptist's murder), were used to affright themselves with such phantoms as these, and often mistook strong and terrible imaginations for real apparitions. Thus, I am sure, the author of the Book of Wisdom very naturally accounts for them in his seventeenth chapter; out of which I shall recite a large passage, very apposite to the point which we are now handling. He is there with great elegance describing that panic fear which seized the impious Egyptians, when (as he speaks) "they were fettered with the bonds of a long night, and shut up in their houses the prisoners of darkness. Then (says he) they who supposed that they lay hid in their secret sins were horribly astonished and troubled with strange sights. For neither might the corner that held them keep them from fear, but noises, as of waters falling down, sounded about them, and sad visions appeared unto them with heavy countenances. And they that promised to drive away terrors and troubles from a sick soul (the men, we may suppose, who set up for confounding the notions of good and evil, and ridiculing conscience), were sick themselves of fear worthy to be laughed at. For though no terrible thing did affright them, yet being feared by beasts that passed by, and hissing of serpents, they died for fear, refusing to look upon the air, which on no side could be avoided. For wickedness (as he concludes), condemned by its own witness, is very timorous; and, being pressed with conscience, always forecasteth grievous things."

I know it will be said that though this be often, yet it is not always the case; since we have now and then instances of men who lead very flagitious lives, and yet feel not any of those qualms or guirds of conscience, but do, in all appearance, live easily, and sometimes even die calmly; which could not be (say the objectors) if the principle of conscience, and the condemning power of it, were natural to man; for it would then act like other natural principles,

universally, and without exception. Having hitherto, therefore, illustrated this truth by observations drawn from Scripture, reason, and experience, I proceed now on my

Second general head, to account for this difficulty which attends the proof of it. In order to it,

1. I observe, that we are deceived often in the judgments we pass on such occasions. In our common intercourse with the world we see only the outside and surface, as it were, of men's actions, but can not tell how it is with them inwardly, and at the bottom. We frame our opinions of them from what passes in conversation and public places, where they may be upon their guard, acting a part, and studying appearances. The hypocrite in perfection will put on the mask so artificially that it shall seem to be real and natural. Decency and a desire of esteem shall enable men to cover great passions and frailties, which nevertheless fit very close to them, and, as soon as those restraints are taken off, break out with freedom. We have read of those who have been endued with such a constancy and firmness of temper as even to endure the rack, and to appear composed under the pains of it, without owning their crime, or declaring their accomplices. And, in like manner, the torments of a guilty conscience may sometimes be borne and dissembled. I observe,

2. That the disorders and reprehensions of conscience are not a continued but an intermitting disease, returning upon the mind by fits and at particular seasons only; in the intervals of which the patient shall have seeming health and real ease. The eruptions of burning mountains are not perpetual, nor doth even the smoke itself ascend always from the tops of them; but though the seeds of fire lodged in their caverns may be stifled and suppressed for a time, yet anon they gather strength, and break out again with a rage great in proportion to its discontinuance. It is by accidents and occasions chiefly that the power of this principle is called forth into act; by a sudden ill turn of fortune, or a fit of sickness, or our observation of some remarkable instance of Divine vengeance, which hath overtaken other men in like cases. Even Herod was not always under the paroxysm described in the text, but surprised into it unawares, by his "hearing of the fame of Jesus," and then his heart smote him at the remembrance of the inhuman treatment he had given to such another just and good person, and filled his mind anew with forgotten horrors. We can not, therefore, from a present calm of thought, know either how it hath been with a man heretofore or how it shall be with him hereafter,

but may easily, in such cases, and do often judge wrong judgment, saying, "Peace, peace, where there is no peace," but a truce only; and where it will appear that there was none whenever affliction ruffles a man's soul, or a death-bed rouses him. Then (and sometimes not till then) all masks and disguises are thrown off, and the mind appears naked and unguarded to itself and others.

* * * * *

But I forbear, since there remains yet the

Third and last part of my task, to apply what hath been said to the proper object of all our admonitions from the pulpit (and particularly of this) the hearts and consciences of the hearers. Since therefore, the wise Author of our natures hath so contrived them that guilt is naturally and almost necessarily attended with trouble and uneasiness, let us even from hence be persuaded to preserve the purity, that we may preserve the peace and tranquillity of our minds. For pleasure's sake let us abstain from all criminal pleasures and pollutions, because the racking pains of guilt, duly awakened, are really an overbalance to the greatest sensual gratifications. The charms of vice (how tempting soever they may seem to be) are by no means equivalent to the inward remorse and trouble, and the tormenting reflections which attend it, which always keep pace with our guilt, and are proportioned to the greatness and daringness of our crimes; for, "mighty sinners (here as well as hereafter) shall be mightily tormented." Sins of omission, infirmity and surprise, there will be; even the just man falls "seven times a day" by them, and rises again from them with strength and cheerfulness to his duty. But let us be sure carefully to guard against all such flagrant enormities as do violence to the first and plainest dictates of our reason, and overbear the strongest impulses of our conscience, for these will certainly leave a wound behind them which we shall find hard to bear, and harder, much harder to cure. Let no temptation, no interest, no influence whatsoever, sway us to do any thing contrary to the suggestions of conscience in plain cases, and points of moment. Let us no more dare to do in private what that tells us ought not to be done than if we were upon an open theater, and the eyes of the whole creation were upon us. What signifies it that we escape the view and observation of men, when the watchful witness within sees and records all our faults, and will certainly one day reprove us, and set our misdeeds in order before us?

It hath been reckoned a good rule for a happy conduct of life, to be sure of keeping our domestic concerns right, and of being easy under our own roof, where we may find an agreeable retreat and

shelter from any disappointment we meet with in the great scene of vexation, the world. And the same rule will, with greater reason, hold in relation to the peace of our consciences. Let our first care be to keep all quiet and serene there. When this point is once gained at home, external accidents will not be able deeply to affect us; and unless it be gained, all the pleasures, the abundance and pomp of life, will be insipid and tasteless to us.

Wherefore, let us resolve, all of us, to stick to that principle which will keep us easy when we are alone, and will stick to us in an hour when all outward comforts fail us. Let those of us particularly cherish it who are in any degree placed above the rest of our neighbors by a superiority of parts, power, riches, or any other outward distinctions. Let those chiefly listen to this reprover who are otherwise set in great measure above reproof. The more destitute they are of advice and correction from others, the more careful should they be to attend to the suggestions and whispers of this inward monitor and friend. Though they value not the censures passed by the vulgar on their actions, yet surely they can not slight their own, nor do they stoop beneath themselves when they stoop to themselves only, and to the inward dictates and persuasions of their own minds. The marks of distinction they bear, though they may enable them sometimes to sin with impunity as to men, yet will they not secure them against the lashes of an avenging conscience, which will find them out in their most secret retirements, can not be forbid access nor dismissed without being heard, will make their way to them as they did to Herod and Tiberius, through business or pleasure, nay, even through guards and crowds, and all the vain forms and ceremonies with which they may be surrounded.

In a word, let us "keep innocence, and do the thing which is right;" for whatever other expedients toward happiness men may take up with, yet that, and that only "will bring us peace at the last."

DISCOURSE TWENTY-FOURTH.

JOHN WESLEY, A.M.

THE darkest age of England, within the last three hundred years, was that which embraces the close of the seventeenth, and the first half or two thirds of the eighteenth centuries. Some learned and conscientious ministers there were; but the picture of a living divine of the Church of England is scarcely overdrawn. "The state of religion in the Established Church can only be compared to that of a frozen or palsied carcass." "Few of the clergy preached Christ and Him crucified. Many whose lives were decent and moral were notoriously Arians or Socinians. Many were totally engrossed in secular pursuits. They hunted, they shot, they drank, they swore, they fiddled, they farmed, they toasted the Church and the king, and they thought little or nothing about saving souls. And as for the man who dared to preach the doctrine of the Bible, the Articles, and the Homilies, he was sure to be set down as an enthusiast and fanatic. The state of religion among the Dissenters was only a few degrees better than the state of the Church."*

At a time like this arose Wesley and Whitefield—"the second Reformers of England." John Wesley was born at Epworth in Lincolnshire, on the 17th of June, 1703, and educated at the Charterhouse, and Christ Church, Oxford. He was ordained in 1725 and a year later elected fellow of Lincoln College, where he officiated as Greek Lecturer and Moderator of the Classes. It was while supplying temporarily the curacy at Wroote that Mr. Wesley obtained priest's orders. On returning to his college, himself and a few associates drew upon themselves the name of Methodists from their staid religious habits. In 1735, he visited this country on a mission to preach to the Indians and settlers in Georgia; but from ill-health soon returned.

About this time Wesley became convicted of his unbelief, and, according to his biographers, it was on the 24th day of May, 1738 that he was really and truly converted. He was soon received by Mr. Whitefield, as a coadjutor in the work of field-preaching, which he had just before introduced. The congregations were immense, and the foundations of

* J. C. Ryle, in *Life and Labors of Whitefield*.

Methodism were then laid. Wesley and Whitefield soon separated on the ground of doctrinal differences, but the former held on his way, building meeting-houses, receiving accessions of lay preachers, and establishing societies all through the land, the number of which was augmented by the opposition and persecution incurred. The work of God increased year by year; and Wesley, even when age was advancing, still arose at four in the morning, preached several times each day, and traveled four or five thousand miles a year, going once in two years through England and Ireland. At the close of a ministry of sixty-five years, and in the eighty-eighth year of his age he died in peace, exclaiming among his last words, as he raised his death-stricken arm, "*The best of all is, God is with us.*"

The works of Wesley are published in sixteen volumes, octavo, besides many miscellaneous productions. They show him to have made great attainments as a scholar. He was a critic in the Greek language, and spoke and wrote with fluency the Latin, the French and the Italian. There are many passages in his writings which indicate a correct and elegant literary taste, and great skill in logic. But his extensive usefulness is to be ascribed, under God, to the depth of his piety, the fervency of his zeal, his yearning pity for ignorant and wicked men, his meek endurance under opposition, his patient toil, and the wonderful earnestness and directness of his preaching. The sermon which follows was preached at the assizes held before Sir Edward Clive, in St. Paul's Church, Bedford, March 10th, 1758, and published at the request of William Cole, Esq., high sheriff, and others. Two or three Latin quotations are here omitted.

THE GREAT ASSIZE.

"We shall all stand before the judgment-seat of Christ."—ROMANS, xiv. 10.

How many circumstances concur to raise the awfulness of the present solemnity! The general *concourse* of people of every age, sex, rank, and condition of life, willingly or unwillingly gathered together, not only from the neighboring, but from distant parts; *criminals*, speedily to be brought forth, and having no way to escape; *officers*, waiting in their various posts, to execute the orders which shall be given; and the *representative* of our gracious *sovereign*, whom we so highly reverence and honor. The *occasion*, likewise, of this assembly, adds not a little to the solemnity of it: to hear and determine causes of every kind, some of which are of the most important nature; on which depends no less than life or death; death that

uncovers the face of eternity! It was, doubtless, in order to increase the serious sense of these things, and not in the minds of the vulgar only, that the wisdom of our forefathers did not disdain to appoint even several minute circumstances of this solemnity. For these also, by means of the eye or ear, may more deeply affect the heart: and when viewed in this light, trumpets, staves, apparel, are no longer trifling or significant, but subservient, in their kind and degree, to the most valuable ends of society.

2. But, awful as this solemnity is, one far more awful is at hand. For yet a little while, and "we shall all stand before the judgment seat of Christ." "For, as I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." And in that day "every one of us shall give account of himself to God."

3. Had all men a deep sense of this, how effectually would it secure the interests of society! For what more forcible motive can be conceived to the practice of genuine morality, to a steady pursuit of solid virtue, and a uniform walking in justice, mercy, and truth? What could strengthen our hands in all that is good, and deter us from all that is evil, like a strong conviction of this, "The judge standeth at the door;" and we are shortly to stand before him?

4. It may not, therefore, be improper, or unsuitable to the design of the present assembly, to consider,

I. The chief circumstances which will precede our standing before the judgment-seat of Christ.

II. The judgment itself; and

III. A few of the circumstances which will follow it.

1. Let us, in the first place, consider the chief circumstances which will precede our standing before the judgment-seat of Christ.

And, 1st, "God will show signs in the earth beneath," particularly He will "arise to shake terribly the earth." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." "There shall be earthquakes" (not in divers only, but) "*in all places*;" not in one only, or in a few, but in every part of the habitable world, even "such as were not since men were upon the earth, so mighty earthquakes and so great." In one of these "every island shall flee away, and the mountains will not be found."

Meantime all the waters of the terraqueous globe will feel the violence of those concussions; "the sea and waves roaring," with such an agitation as had never been known before, since the hour that "the fountains of the great deep were broken up," to destroy the earth, which then "stood out of the water and in the water." The air will be all storm and tempest, full of dark vapors and pillars

of smoke, resounding with thunder from pole to pole, and torn with ten thousand lightnings. But the commotion will not stop in the region of air; "the powers of heaven also shall be shaken. There shall be signs in the sun, and in the moon, and in the stars;" those fixed as well as those that move round them. "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." "The stars shall withdraw their shining," yea, and "fall from heaven," being thrown out of their orbits. And then shall be heard the universal *shout*, from all the companies of heaven, followed by the "voice of the archangel," proclaiming the approach of the Son of God and man, "and the trumpet of God" sounding an alarm to all that sleep in the dust of the earth. In consequence of this, all the graves shall open, and the bodies of men arise. The sea, also, shall give up the dead which are therein, and every one shall rise with "his own body;" his own in substance, although so changed in its properties as we can not now conceive. "For this corruptible will (then) put on incorruption, and this mortal put on immortality." Yea, "death and hades," the invisible world, shall "deliver up the dead that are in them," so that all who ever lived and died, since God created man, shall be raised incorruptible and immortal.

2. **H.** At the same time, "the Son of man shall send forth His angels" over all the earth; "and they shall gather His elect from the four winds, from one end of heaven to the other." And the Lord Himself shall come with clouds, in His own glory, and the glory of His Father, with ten thousand of His saints, even myriads of angels, and shall sit upon the throne of His glory. "And before Him shall be gathered all nations, and He shall separate them one from another, and shall set the sheep (the good) on His right hand, and the goats (the wicked) upon the left." Concerning this general assembly it is that the beloved disciple speaks thus: "I saw the dead (all that had been dead), small and great, stand before God. And the books were opened, (a figurative expression, plainly referring to the manner of proceeding among men), and the dead were judged out of those things which were written in the books, according to their works."

II. These are the chief circumstances which are recorded in the oracles of God as preceding the general judgment. We are, secondly, to consider the judgment itself, so far as it hath pleased God to reveal it.

1. The Person by whom God will judge the world is His only-begotten Son, whose "goings forth are from everlasting;" "who is God over all, blessed forever." Unto Him, being "the out-beaming

of His Father's glory, the express image of His Person," the Father "hath committed all judgment, because He is the Son of man;" because, though He was "in the form of God, and thought it not robbery to be equal with God, yet He emptied Himself, taking upon Him the form of a servant, being made in the likeness of man;" yea, because, "being found in fashion as a man, He humbled Himself (yet further), becoming obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him," even in His human nature, and "ordained Him," as man, to try the children of men, "to be the Judge both of the quick and dead;" both of those who shall be found alive at His coming and of those who were before gathered to their fathers.

2. The time, termed by the prophet "the great and the terrible day," is usually in Scripture styled "the day of the Lord." The space from the creation of man upon the earth to the end of all things, is "the day of the sons of men;" the time that is now passing over is properly "our day;" when this is ended, "the day of the Lord" will begin. But who can say how long it will continue? "With the Lord one day is as a thousand years, and a thousand years as one day." And from this very expression some of the ancient Fathers drew that inference that what is commonly called the day of judgment would be a thousand years; and it seems they did not go beyond the truth; very probably they did not come up to it. For, if we consider the number of persons who are to be judged, and of actions which are to be inquired into, it does not appear that a thousand years will suffice for the transactions of that day; so that it may not, improbably, comprise several thousand years. But God shall reveal this also in its season.

3. With regard to the place where mankind will be judged, we have no explicit account in Scripture. An eminent writer (but not he alone: many have been of the same opinion) supposes it will be on earth, where the works were done, according to which they shall be judged; and that God will, in order thereto, employ the angels of His strength

"To smooth and lengthen out the boundless space,
And spread an area for all human race."

But perhaps it is more agreeable to our Lord's own account of His coming in the clouds to suppose it will be on earth, if not "twice a planetary height." And this supposition is not a little favored by what St. Paul writes to the Thessalonians: "The dead in Christ shall rise first. Then we who remain alive shall be caught up to-

gether with them, in the clouds, to meet the Lord in the air." So that it seems most probable the great white throne will be high exalted above the earth.

4. The persons to be judged who can count, any more than the drops of rain or the sands of the sea? "I beheld," saith St. John, "a great multitude, which no man can number, clothed with white robes, and palms in their hands." How immense, then, must be the total multitude of all nations, and kindreds, and people, and tongues; of all that have sprung from the loins of Adam, since the world began till time shall be no more! If we admit the common supposition, which seems no ways absurd, that the earth bears at any one time no less than four hundred millions of living souls, men, women, and children, what a congregation must all these generations make who have succeeded each other for seven thousand years!

"Great Xerxes's world in arms, proud Cannae's host,
They all are here; and here they all are lost,
Their numbers swell to be discerned in vain,
Lost as a drop in the unbounded main."

Every man, every woman, every infant of days that ever breathed the vital air, will then hear the voice of the Son of God, and start into life, and appear before Him. And this seems to be the natural import of that expression, "the dead, small and great;" all universally, all without exception, all of every age, sex, or degree, all that ever lived and died, or underwent such a change as will be equivalent with death. For long before that day the phantom of greatness disappears and sinks into nothing. Even in the moment of death that vanishes away. Who is rich or great in the grave?

5. And every man shall there "give an account of his own works;" yea, a full and true account of all that he ever did while in the body, whether it was good or evil.

Nor will all the actions alone of every child of man be then brought to open view, but all their words; seeing "every idle word which men shall speak, they shall give account thereof in the day of judgment;" so that "by thy words" as well as works, "thou shalt be justified; and by thy words thou shalt be condemned." Will not God then bring to light every circumstance also that accompanied every word or action, and if not altered the nature, yet lessened or increased the goodness or badness of them? And how easy is this to Him who is "about our bed, and about our path, and spieth out all our ways?" We know "the darkness is no darkness to Him, but the night shineth as the day."

6. Yea, He will bring to light, not the hidden works of darkness only, but the very thoughts and intents of the hearts. And what marvel? For He "searcheth the reins and understandeth all our thoughts." "All things are naked and open to the eye of Him with whom we have to do." "Hell and destruction are before Him, without a covering. How much more the hearts of the children of men?"

7. And in that day shall be discovered every inward working of every human soul; every appetite, passion, inclination, affection, with the various combinations of them, with every temper and disposition that constitute the whole complex character of each individual. So shall it be clearly and infallibly seen who was righteous and who was unrighteous; and in what degree every action, or person, or character, was either good or evil.

"Then the King will say to them upon His right hand, Come ye, blessed of My Father. For I was hungry, and ye gave Me meat; thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me." In like manner, all the good they did upon earth will be recited before men and angels; whatsoever they had done either in word or deed, in the name or for the sake of the Lord Jesus. All their good desires, intentions, thoughts, all their holy dispositions, will also be then remembered; and it will appear that though they were unknown or forgotten among men, yet God noted them in His book. All their sufferings, likewise, for the name of Jesus, and for the testimony of a good conscience, will be displayed, unto their praise from the righteous Judge, their honor before saints and angels, and the increase of that "far more exceeding and eternal weight of glory."

9. But will their evil deeds too (since, if we take in his whole life, there is not a man on earth that liveth and sinneth not), will these be remembered in that day, and mentioned in the great congregation? Many believe they will, and ask "Would not this imply that their sufferings were not at an end, even when life ended—seeing they would still have sorrow and shame, and confusion of face to endure?" They ask further, "How can this be reconciled with God's declaration by the prophet, 'If the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, all his transgressions that he hath committed, they shall not be once mentioned unto him,' how is it consistent with the promise which God has made to all who accept of the Gospel covenant, 'I will forgive their iniquities, and remember their sins no more,' or as the Apostle expresses it, 'I will be

merciful to their unrighteousness, and their sins and iniquities will I remember no more?"

10. It may be answered, it is apparently and absolutely necessary for the full display of the glory of God, for the clear and perfect manifestation of His wisdom, justice, power and mercy, toward the heirs of salvation, that all the circumstances of this life should be placed in open view, together with all their tempers, and all the desires, thoughts, and intents of their hearts, otherwise how would it appear out of what a depth of sin and misery the grace of God had delivered them. And indeed if the whole lives of all the children of men were not manifestly discovered, the whole amazing contexture of Divine Providence could not be manifested, nor should we yet be able, in a thousand instances "to justify the ways of God to man," unless our Lord's words were fulfilled in their utmost sense, without any restriction or limitation, "There is nothing covered that shall not be revealed, or hid that shall not be known," abundance of God's dispensations under the sun would still appear without their reasons. And then only when God hath brought to light all the hidden things of darkness, whosoever were the actors therein, will it be seen that wise and good were all His ways, that He saw through the thick cloud, and governed all things by the wise counsels of His own will, that nothing was left to chance, or the caprice of men, but God disposed all strongly and sweetly, and wrought all into one connected chain of justice, mercy, and truth.

11. And in the discovery of the Divine perfections, the righteous will rejoice with joy unspeakable, far from feeling any painful sorrow or shame; for any of those past transgressions which were long since blotted out as a cloud, and washed away by the blood of the Lamb. It will be abundantly sufficient for them that all the transgressions which they had committed shall not be once mentioned unto them to their disadvantage; that their sins, and transgressions, and iniquities shall be remembered no more to their condemnation. This is the plain meaning of the promise, and this all the children of God shall find true, to their everlasting comfort.

12. After the righteous are judged, the King will turn to them upon His left hand, and they shall also be judged, every man according to his works. But not only their outward works will be brought into the account, but all the evil words which they have ever spoken, yea, all the evil desires, affections, tempers which have or have had a place in their souls, and all the evil thoughts or designs which which were ever cherished in their hearts. The joyful sentence of acquittal will then be pronounced upon those upon the right hand,

the dreadful sentence of condemnation upon those on the left, both of which must remain fixed and unmovable as the throne of God.

III. 1. We may, in the third place, consider a few of the circumstances which will follow the general judgment. And the first is the execution of the sentence pronounced on the evil and on the good. "These shall go away into eternal punishment, and the righteous into life eternal." It should be observed it is the very same word which is used, both in the former and in the latter clause: it follows that either the punishment lasts forever, or the reward too will come to an end. No, never, unless God could come to an end, or His mercy and truth could fail. "Then shall the righteous shine forth as the sun, in the kingdom of their Father," "and shall drink of those rivers of pleasure which are at God's right hand for evermore." But here all description falls short, all human language fails! Only one who is caught up into the third heaven can have a just conception of it. But even such a one can not express what he hath seen, these things it is not possible for man to utter.

The wicked, meantime, shall be turned into hell, even all the people that forget God. They will be "punished with everlasting destruction from the presence of the Lord, and from the glory of His power." They will be "cast into the lake of fire, burning with brimstone," originally "prepared for the devil and his angels," where they will gnaw their tongues for anguish and pain, they will curse God and look upward. There the dogs of hell, pride, malice, revenge, rage, horror, despair, continually devour them. There "They have no rest, day or night, but the smoke of their torment ascendeth forever and ever." For "their worm dieth not, and the fire is not quenched."

2. Then the heavens will be shriveled up as a parchment scroll, and pass away with a great noise; they will "flee from the face of Him that sitteth on the throne, and there will be found no place for them." The very manner of their passing away is disclosed to us by the apostle Peter: "In the day of God, the heavens being on fire, shall be dissolved." The whole beautiful fabric will be overthrown by that raging element, the connection of all its parts destroyed, and every atom torn asunder from the others. By the same, "The earth also, and the works that are therein shall be burned up." The enormous works of nature, the everlasting hills, mountains that have defied the rage of time, and stood unmoved so many thousand years, will sink down in fiery ruin. How much less will the works of art, though of the most durable kind, the utmost effort of human industry, tombs, pillars, triumphal arches, castles,

pyramids, be able to withstand the flaming conqueror! All, all will die, perish, vanish away, like a dream when one awaketh!

3. It has indeed been imagined by some great and good men that as it requires that same Almighty Power to annihilate things as to create; to speak into nothing or out of nothing; so no part of no atom in the universe will be totally or finally destroyed. Rather, they suppose that, as the last operation of fire, which we have yet been able to observe, is to reduce into glass what, by a smaller force, it had reduced to ashes; so, in the day God hath ordained, the whole earth, if not the material heavens also, will undergo this change, after which the fire can have no further power over them. And they believe this is intimated by that expression in the Revelation made to St. John, "Before the throne there was a sea of glass like unto crystal." We can not now either affirm or deny this; but we shall know hereafter.

4. If it be inquired by the scoffers, the minute philosophers, how can these things be? Whence should come such an immense quantity of fire as would consume the heavens and the whole terra-queous globe? We would beg leave first to remind them that this difficulty is not peculiar to the Christian system. The same opinion almost universally obtained among the *unbigoted* heathens. But, secondly, it is easy to answer, even from our slight and superficial acquaintance with natural things, that there are abundant magazines of fire ready prepared, and treasured up against the day of the Lord. How soon may a comet, commissioned by Him, travel down from the most distant parts of the universe! And were it to fix upon the earth, in its return from the sun, when it is some thousand times hotter than a red-hot cannon-ball; who does not see what must be the immediate consequence? But, not to ascend so high as the ethereal heavens, might not the same lightnings which "give shine to the world," if commanded by the Lord of nature, give ruin and utter destruction? Or to go no further than the globe itself; who knows what huge reservoirs of liquid fire are from age to age contained in the bowels of the earth? *Ætna*, *Hecla*, *Vesuvius*, and all the other volcanoes that belch out flames and coals of fire, what are they but so many proofs and mouths of those fiery furnaces; and at the same time so many evidences that God hath in readiness wherewith to fulfill His word? Yea, were we to observe no more than the surface of the earth, and the things that surround us on every side, it is most certain (as a thousand experiments prove, beyond all possibility of denial) that we, ourselves, our whole bodies, are full of fire, as well as every thing around us. Is it not easy to

make this ethereal fire visible even to the naked eye, and to produce thereby the very same effects on combustible matter which are produced by culinary fire? Needs there then any more than for God to unloose that secret chain, whereby this irresistible agent is now bound down, and lies quiescent in every particle of matter? And how soon would it tear the universal frame in pieces, and involve all in one common ruin!

5. There is one circumstance more which will follow the judgment that deserves our serious consideration: "We look," says the apostle, "according to His promise, for new heavens and a new earth, wherein dwelleth righteousness." The promise stands in the prophecy of Isaiah: "Behold: I create new heavens and a new earth; and the former shall not be remembered," so great shall the glory of the latter be! These St. John did behold in the visions of God. "I saw," saith he, "a new heaven and a new earth, for the first heaven and the first earth were passed away. And I heard a great voice from [the third] heaven, saying: Behold the tabernacle of God is with men; and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God!" Of necessity therefore they will all be happy. "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain." "There shall be no more curse, but they shall see His face," shall have the nearest access to, and thence the highest resemblance of Him. This is the strongest expression in the language of Scripture to denote the most perfect happiness. "And His name shall be on their foreheads;" they shall be openly acknowledged as God's own property, and His glorious nature shall most visibly shine forth in them. "And there shall be no night there; and they need no candle, neither the light of the sun, for the Lord God giveth them light, and they shall reign forever and ever."

IV. It remains only to apply the preceding considerations to all who are here before God. And are we not directly led so to do by the present solemnity; which so naturally points us to that day when the Lord will judge the world in righteousness? This, therefore, by reminding us of that more awful season, may furnish many lessons of instruction. A few of these I may be permitted just to touch on. My God write them on all our hearts!

1. And, first; how beautiful are the feet of those who are sent by the wise and gracious providence of God, to execute justice on earth, to defend the injured and furnish the wrong-doer! Are they not the ministers of God to us for good, the grand supporters

of the public tranquillity, the patrons of innocence and virtue, the security of all our temporal blessings? And does not every one of these represent not only an earthly prince, but the Judge of the earth? Him, whose "name is written upon His thigh; King of kings, and Lord of lords?" Oh that all these sons of the right hand of the Most High, may be holy as He is holy! Wise with the wisdom that sitteth by His throne: like Him who is the eternal Wisdom of the Father! No respecter of persons, as He is none; but rendering to every man according to his works: like Him inflexibly; inexorably just, though pitiful and of tender-mercy! So shall they be terrible, indeed, to them that do evil, as not bearing the sword in vain. So shall the laws of our land have their full use and due honor, and the throne of our King be still established in righteousness.

2. Ye truly honorable men whom God and the king have commissioned, in a lower degree, to administer justice, may not ye be compared to those ministering spirits who will attend the Judge coming in the clouds? May you not like them burn with love to God and man? May you not love righteousness and hate iniquity! May ye all minister in your several spheres (such honor hath God given you also!) to them that shall be heirs of salvation, and to the glory of your great Sovereign! May ye remain the establishers of peace, the blessing and ornaments of your country, the protectors of a guilty land, the guardian angels of all that are round about you!

3. You, whose office it is to execute what is given you in charge by Him before whom you stand; how nearly are you concerned to resemble those that stand before the face of the Son of man, those servants of His that do His pleasure, and hearken to the voice of His words! Does it not highly import you to be as incorrupt as them? To approve yourselves the servants of God? To do justly, and love mercy; to do to all as ye would they should do to you?

So shall that great Judge, under whose eye you continually stand, say to you also, "Well done, good and faithful servants, enter ye into the joy of your Lord!"

4. Suffer me to add a few words to all of you who are at this present before the Lord. Should not you bear it in your minds all the day long, that a more awful day is coming? A large assembly this! But what is it to that which every eye will then behold, this general assembly of all the children of men that ever lived on the face of the whole earth! A few will stand at the judgment-seat this day, to be judged touching what shall be laid to their charge;

and they are now reserved in prison, perhaps in chains, till they are brought forth to be tried and sentenced. But we shall all, I that speak, and you that hear, "stand at the judgment-seat of Christ." And we are now reserved on this earth, which is not our home, in this prison of flesh and blood, perhaps many of us in chains of darkness too, till we are ordered to be brought forth. Here a man is questioned concerning one or two acts which he is supposed to have committed: there we are to give an account of all our works, from the cradle to the grave; of all our words, of all our desires and tempers, all the thoughts and intents of our hearts; of all the use we have made of our various talents, whether of mind, body, or fortune, till God said, "Give an account of thy stewardship, for thou mayest be no longer steward." In this court, it is possible some who are guilty may escape for want of evidence; but there is no want of evidence in that court. All men with who you had the most secret intercourse, who were privy to all your designs and actions, are ready before your face. So are all the spirits of darkness, who inspired evil designs, and assisted in the execution of them. So are all the angels of God, those eyes of the Lord, that run to and fro over all the earth, who watched over your soul, and labored for your good, so far as you would permit. So is your own conscience a thousand witnesses in one, now no more capable of being either blinded or silenced, but constrained to know and to speak the naked truth, touching all your thoughts, and words, and actions. And is conscience as a thousand witnesses?—yea, but God is as a thousand consciences. Oh, who can stand before the face of the great God, even our Saviour Jesus Christ?

See! see! He cometh! He maketh the clouds His chariot! He rideth upon the wings of the wind! A devouring fire goeth before Him, and after Him a flame burneth! See! He sitteth upon His throne, clothed with light as with a garment, arrayed with majesty and honor! Behold His eyes are as a flame of fire, His voice as the sound of many waters! How will ye escape? Will ye call to the mountains to fall on you, the rocks to cover you? Alas, the mountains themselves, the rocks, the earth, the heavens, are just ready to flee away! Can ye prevent the sentence? Where-with? With all the substance of thy house, with thousands of gold and silver? Blind wretch! Thou camest naked from thy mother's womb, and more naked into eternity. Hear the Lord, the Judge! "Come, ye blessed of my Father! inherit the kingdom prepared for you from the foundation of the world." Joyful sound! How widely different from that voice which echoes through the expanse

of heaven, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels!" And who is he that can prevent or retard the full execution of either sentence? Vain hope! Lo, hell is moved from beneath to receive those who are ripe for destruction! And the everlasting doors lift up their heads, that the heirs of Glory may come in!

5. "What manner of persons then ought we to be, in all holy conversation and godliness?" We know it can not be long before the Lord will descend with the voice of the archangel, and the trumpet of God; when every one of us shall appear before Him, and give an account of his own works. "Wherefore, behold; seeing ye look for these things," seeing ye know He will come, and will not tarry, "be diligent, that ye may be found of Him in peace, without spot and blemish." Why should ye not? Why should one of you be found on the left hand at His appearing? He willeth not that any should perish, but that all should come to repentance; by repentance, to faith in a bleeding Lord; by faith, to spotless love; to the full image of God renewed in the heart, and producing all holiness of conversation. Can you doubt of this, when you remember the Judge of all is likewise the Saviour of all? Hath He not bought you with His own blood, that ye might not perish, but have everlasting life? Oh make proof of His mercy, rather than His justice; of His love, rather than the thunder of His power! He is not far from every one of us; and He is now come, not to condemn, but to save the world. He standeth in the midst! Sinner, doth He not now, even now, knock at the door of thy heart? Oh that thou mayest know, at least in this thy day, the things that belong unto thy peace! Oh that ye may now give yourselves to Him who gave Himself for you, in humble faith, in holy, active, patient love! So shall ye rejoice with exceeding joy in His day, when He cometh in the clouds of heaven!

DISCOURSE TWENTY-FIFTH.

GEORGE WHITEFIELD.

THE "Apostle of the British Empire," as Toplady calls the subject of this sketch, was born in 1714, of parents who kept an inn, in the city of Gloucester. In his youth he was addicted to lying, filthy talking, Sabbath breaking, card-playing, and other vicious practices. At fifteen or sixteen years of age he became tired of study, and assisted his mother as "pot boy," for a year and a half. At the age of eighteen, however, he resumed study, and entered at Oxford, as a servitor of Pembroke College. Here his religious convictions were enlightened and guided by the Wesleys and other friends, and the reading of several awakening and devotional books. At length, in 1736, he was ordained deacon, and began his ministerial career. His first sermon, at Gloucester, is said to have "driven fifteen persons mad." From the beginning of his ministry, his preaching was marked by a popularity such as, probably, never was excelled. An eye witness says of his audience, "You might have walked on the people's heads." Upon his return to England, after a visit to Georgia, many of the clergy refused him their pulpits, because of some expressions in published letters, and his conduct in America.

They suspected him of fanaticism and enthusiasm. In April, 1739, he had gone to Islington to preach for the vicar, his friend, Mr. Stonehouse. But the churchwarden forbid him to preach, under the plea that he could not show his license. It was a little incident, but fraught with the most important results. Whitefield went outside, after the service, and preached in the church-yard. From that day dates his open-air-preaching, so much blessed of God; and henceforth his ministrations in the pulpit, with occasional exceptions, ceased. The world became his pulpit; and there was hardly a town in England, Scotland, or Wales which he did not visit. Fourteen times did he visit Scotland; seven times he crossed and recrossed the Atlantic; and twice he went over to Ireland. In the thirty-four years of his ministry, it is computed that he preached publicly eighteen thousand times. As to the wonderful effects of his discourses, details can not here be given. In one week, at Moorfield, he received one thousand letters from people under spiritual concern. He died of asthma, at the age of fifty-six, in Newburyport, United

States. His last sermon was preached only twenty-four hours before his death.

To say that Whitefield was one of the most extraordinary preachers the world has ever seen, is but repeating what is universally conceded. Wonders are told of his eloquence. He was admired by men of culture as well as the multitude. The nobility and gentry attended his preaching, and eminent statesmen were among his delighted hearers. Bolingbroke records his opinion thus: "He is the most extraordinary man in our times. He has the most commanding eloquence I ever heard in any person." Franklin gives a long account of his preaching in Philadelphia; and Hume declared it was worth going twenty miles to hear him preach.

An able writer gives these as the leading characteristics of Whitefield's preaching, accounting for its strange results: "A pure heart-kindling Gospel; a lucid and simple style; boldness and directness; intense earnestness; pathos and feeling; perfect action; a powerful and sonorous utterance; and a singular faculty of *description*, answering to the Arabian proverb, 'He is the best orator who can turn men's ears into eyes.'"

The sermons of Whitefield must have possessed great merit, independently of the charms of gesture, voice, and manner. Those that come down to us are very imperfect, for the most part mere notes of what was said, and published without Whitefield's correction. They are no standard from which to judge of his pulpit powers, though sometimes discovering those qualities of thought and expression which are essential to eloquence. The editor of this work is happy in being able to present a discourse of this great preacher, of which the common criticism, "that they contain no powerful movement of thought," does not hold good. It has never appeared, to his knowledge, in any collection of Whitefield's sermons; but is contained in a work called "Revivals of the eighteenth century," by Dr. Macfarland, of Scotland. It was preached by the author several times in Scotland, and is said to have been copied from his manuscript.

THE KINGDOM OF GOD.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—ROM. xiv. 17.

Though we all profess to own one Lord, one faith, one baptism; though Jesus Christ never was, and never will be, divided in Himself: yet the followers of Jesus Christ have in all ages been sadly divided among themselves; and what has rendered the case the

more to be pitied, is, that they have generally been divided about the circumstantial of religion, they have generally received one another to doubtful disputation, and embittered one another's hearts, by talking about those things which they might either do or not do, either know or not know, and yet at the same time be the true followers of the meek and lowly Jesus. I am verily persuaded that this is the great artifice and engine of the devil. He knows if he can divide Christians he will get the better of them; and therefore he endeavors to sow the tares of division among them in order to make them a common prey to their enemies. And, indeed, this God hath permitted in all ages of the Church. In consequence of this the early ages of Christianity were not altogether free of it. No, this text gives us a pregnant and sufficient proof of it.

It seems the first converts of Christianity consisted of two sorts of people—either those who were Jews before they became Christians, or those who were heathens, and never had been subject to the law of Moses, but were converted from a state of Gentilism, from a state of heathenish darkness, and brought to the marvelous Gospel light. The first of these, knowing that every rite, every ceremony of the law of Moses, had a divine superscription wrought upon it, they thought themselves obliged, notwithstanding they believed in the Lord Jesus Christ, to abstain from such meats and drinks as were forbidden, and to submit to such festivals as were enjoined by the law. Whereas, on the contrary, the heathen, who never were brought under this yoke, nay, even the Jews themselves who were better instructed in their Christian liberty, knowing that every creature of God was now good, if sanctified by the Word of God and prayer; knowing that, “Touch not, taste not, handle not,” were no longer precepts for those who believed in the Lord Jesus Christ; they could not submit to them—they could not submit to the new moons and Sabbaths—they ate what was set before them, and made no scruples about meat or drink. But, however, it seems there were two contending parties—many right souls, no doubt, on both sides. What must, then, the great Apostle do? Why, like a true follower of the meek and lowly Jesus, he preached up to both sides the golden rule of moderation, and endeavored to persuade them to dispute no more about these outward things.

If we will, therefore, look to the 1st verse of this chapter, we shall find the Apostle giving them a healing advice. “Him,” says he, “that is weak in the faith, receive ye”—do not separate from him, do not forbid him to come into your Christian fellowship; “receive him”—look upon him as a disciple, receive him with open arms

into your communion ; “but not to doubtful disputation”—do not fall into disputing with him as soon as ever he comes into your church. “For,” says he, in the 2d verse, “one,” that is well instructed in his Christian liberty, “believeth that he may eat all things,” without scruple. Why, “another that is weak,” and hath not got so much light concerning Gospel liberty, thinks himself obliged to abstain from such meats as were forbidden by the law, and therefore, for conscience’ sake, “eateth herbs.” Why then, says the Apostle in the 3d verse, “Let not him that eateth despise him that eateth not,” though he be but a novice in grace : on the other hand, “let not him that eateth not judge him that eateth,” as though he took more liberty than God Almighty or the rules of the Gospel allowed him ; “for God hath received him.” Though he is weak, he is a believer in the Lord Jesus Christ ; God hath received him into His favor, and how, then, dare you refuse to receive him into your communion ?

In order, therefore, that the Apostle might put a stop to this spirit of division and opposition that was among them, he goes on, and tells them that their despising, that their judging and disputing with one another at this rate, was taking Christ’s prerogative out of His hand. For, says he in the 10th verse, “Why dost thou judge thy brother ?” On the other hand, “Why dost thou set at naught thy brother ? we shall all stand before the judgment-seat of Christ.” And Jesus Christ, who seeth the springs of our actions, can bear with us, though we can not bear with one another. For, says he, “One man esteemeth one day above another, another esteemeth every day alike ; let every man be fully persuaded in his own mind ;” that is, let every man take the utmost care to inform his conscience, according to the rule of God’s Word ; and after he has done that, let him bear with other people, though they may not follow him in all things. And then, as the most prevailing and most cogent argument the Apostle could possibly bring, to put an end to their divisions, he tells them, in the words of the text, that religion doth not consist in these things. “For,” says he, “the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.” As though he had said, My dear friends, beware of disputing, beware of dividing from one another on account of the circumstantialia of religion, beware of receiving one another to doubtful disputations about meat or drink, or observing holy days. “For,” says he, “the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.”

This is a short, but when I read it, I think it is one of the most comprehensive verses in the whole book of God. And I am sure

if ever it was necessary for a minister to preach upon such subjects as these, it must be in the days wherein we live; for, my friends, the devil is getting advantage over us by our manifold divisions. We have been settled upon our lees, we have had no outward persecution; and now God, in His righteous judgment, has suffered us to divide among ourselves. It is high time, therefore, for ministers to stand in the gap, to preach up a catholic spirit, to preach out bigotry, to preach out prejudice; for we will never be all of one mind, as long as we are in the world, about externals in religion; that is a privilege reserved to heaven, to a future state. But while we have different degrees of light, it is absolutely necessary that we should bear with all who can not in all things follow us. I am by no means for bringing the Church into a state of anarchy and confusion; but that we should bear with one another; we should not divide from one another, so as not to keep fellowship with one another, because we are not of the same mind in some particular circumstance. I verily believe Jesus Christ suffers us to differ to teach us that His kingdom is of a spiritual nature—it is not such a legal dispensation as the Jewish was; and therefore we should not divide about externals. Besides, by being left thus to differ with one another in our sentiments about externals, we learn to exercise our passive graces. I am sure there is one good effect which division has on my own and many other people's hearts—it makes us long for heaven, where we shall be all of one mind and one heart. It will be our perfection in heaven to be all of one heart; and therefore it must be our imperfection on earth to be divided.

There are two things which those who call themselves Christians want much to be convinced of, namely, *First*, What religion is not; *Second*, What religion positively is. Both these are in the words of the text plainly taught, and, therefore, as God shall enable me, I shall endeavor, 1st, To explain what you are to understand by “the kingdom of God;” 2dly, I shall endeavor to show that “the kingdom of God is not meat and drink;” and 3dly, I shall show you what “the kingdom of God” positively is, namely, “righteousness, and peace, and joy in the Holy Ghost.”

1st, I am to explain to you what you are to understand by “the kingdom of God.” By the kingdom of God, in some places of Scripture, you are to understand no more than the outward preaching of the Gospel, as, when the apostles went out and preached that “the kingdom of God and the kingdom of heaven was at hand.” In other places of Scripture you are to understand it as implying that work of grace, that inward holiness, which is wrought in the

heart of every soul that is truly converted and brought home to God. The Lord Jesus Christ is King of His Church, and the Lord Jesus Christ has got a kingdom; and this kingdom is erected and set up in the hearts of sinners, when they are brought to be subject to the government of our dear Redeemer's laws. In this sense, therefore, we are to understand the kingdom of God, when Jesus Christ said, "The kingdom of God is within you," in your hearts; and when He tells Nicodemus that "unless a man be born again he can not see the kingdom of God," he can have no notion of the inward life of a Christian. In other places of Scripture, the kingdom of God not only signifies the kingdom of grace, but the kingdom of grace and of glory also; as when Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God;" that is, either to be a true member of His mystical Church here or a partaker of the glory of the Church triumphant hereafter. We are to take the kingdom of God in the text as signifying that inward work of grace, that kingdom which the Lord Jesus Christ sets up in the hearts of all that are truly brought home to God; so that when the Apostle tells us, "The kingdom of God is not meat and drink," it is the same as though he had said, "My dear friends, do not quarrel about outward things; for the kingdom of God, or true and undefiled religion, heart and soul religion, is not meat and drink."

2dly, By meat and drink, if we compare the text with the context, we are to understand no more than this, that the kingdom of God, or true religion, doth not consist in abstaining from a particular meat or drink. But I shall take the words in a more comprehensive sense, and shall endeavor to show you on this head that the kingdom of God, or true and undefiled religion, doth not consist in any, no, not in all outward things, put them altogether. And,

First, The kingdom of God, or true and undefiled religion, doth not consist in being of this or that particular sect or communion. Perhaps, my dear friends, were many of you asked what reason you can give for the hope that is in you, what title you have to call yourselves Christians—perhaps you could say no more for yourselves than this, namely, that you belong to such a Church, and worship God in the same way in which your fathers and mothers worshiped God before you; and perhaps, at the same time you are so narrow in your thoughts that you think none can worship God but those that worship God just in your way. It is certainly, my dear friends, a blessing to be born as you are, in a reformed Church; it is certainly a blessing to have the outward government and discipline of

the Church exercised ; but then, if you place religion merely in being of this or that sect—if you contend to monopolize or confine the grace of God to your particular party—if you rest in that, you place the kingdom of God in something in which it doth not consist—you had as good place it in meat and drink. There are certainly Christians among all sects and communions that have learned the truth as it is in Christ Jesus. I do not mean that there are Christians among Arians, Socinians, or those that deny the divinity of Jesus Christ—I am sure the devil is priest of such congregations as these ; but I mean there are Christians among other sects that may differ from us in the outward worship of God. Therefore, my dear friends, learn to be more catholic, more unconfined in your notions ; for if you place the kingdom of God merely in a sect, you place it in that in which it doth not consist.

Again : as the kingdom of God doth not consist in being of this or that sect, so neither doth it consist in being baptized when you were young. Baptism is certainly an ordinance of the Lord Jesus Christ—it ought certainly to be administered ; but then, my dear friends, take care that you do not make a Christ of your baptism, for there have been many baptized with water, as you were, who were never savingly baptized with the Holy Ghost. Paul had a great value for circumcision ; but when he saw the Jews resting upon their circumcision, he told them circumcision was nothing, and uncircumcision was nothing, but a new creature. And yet must people live as if they thought it will be sufficient to entitle them to heaven to tell Jesus Christ that their name was in the register-book of such and such a parish. Your names may be in the register-book, and yet at the same time not be in the book of life. Ananias and Sapphira were baptized—Simon Magus was baptized : and, therefore, if you place religion merely in being baptized, in having the outward washing of water, without receiving the baptism of the Holy Ghost, you place the kingdom of God in something in which it doth not consist—in effect, you place it in meat and drink.

But further : as the kingdom of God and true religion doth not consist in being baptized, neither doth it consist in being orthodox in our notions, or being able to talk fluently of the doctrines of the Gospel. There are a great many who can talk of free grace, of free justification, of final perseverance, of election, and God's everlasting love. All these are precious truths—they are all connected in a chain ; take away one link and you spoil the whole chain of Gospel truths. But then I am persuaded that there are many who talk of these truths, who preach up these truths, and yet at the same

time never, never felt the power of these truths upon their hearts. It is a good thing to have a form of sound words; and I think you have got a form of sound words in your Larger and Shorter Catechism. But you may have orthodox heads, and yet you may have the devil in your hearts; you may have clear heads, you may be able to speak, as it were, with the tongues of men and angels, the doctrines of the Gospel, but yet, at the same time, you may never have felt them upon your own souls. And if you have never felt the power of them upon your hearts, your talk of Christ and free justification, and having rational convictions of these truths, will but increase your condemnation, and you will only go to hell with so much more solemnity. Take care, therefore, of resting in a form of knowledge—it is dangerous; if you do, you place the kingdom of God in meat and drink.

Again: as the kingdom of God doth not consist in orthodox notions, much less doth it consist in being sincere. I know not what sort of religion we have got among us. I fear many ministers as well as people want to recommend themselves to God by their sincerity; they think, “If we do all we can, if we are but sincere, Jesus Christ will have mercy upon us.” But pray what is there in our sincerity to recommend us to God? There is no natural man in the world sincere till God make us new creatures in Jesus Christ; and, therefore, if you depend upon your sincerity for your salvation, your sincerity will damn you.

Further: as the kingdom of God doth not consist merely in sincerity (for nothing will recommend us to God but the righteousness of Jesus Christ), neither doth it consist in being negatively good, and yet I believe, my dear friends, if many of you were to be visited by a minister when you are upon a death-bed, and if he were to ask you how you hope to be saved, why, you would say, “Yes, you hoped to be saved, you never did man, woman, nor child any harm in your life; you have done nobody any harm.” And, indeed, I do not find that the unprofitable servant did one any harm; no, the poor man, he only innocently wrapped up his talent in a napkin, and when his lord came to call him to account, he thought he should be applauded by his lord, and therefore introduces himself with the word lo—“Lo, there thou hast what is thine.” But what says Jesus Christ? “Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.” Suppose it to be true that you had done nobody harm, yet it will not avail you to salvation. If you bring forth only the fig-leaves of an outward profession, and bring not forth good fruit, it will not send you to heaven—it will send you to hell.

Again: some of you, perhaps, may think I have not reached you yet, therefore I go further, to show you that the kingdom of God doth not consist in a dry, lifeless morality. I am not speaking against morality—it is a blessed thing when Jesus Christ is laid as the foundation of it, and I could heartily wish that you moral gentlemen, who are for talking so much of your morality, I wish we could see a little more of it than we do. I do not cry down morality, but so far as this, that you do not rest in your morality, that you do not think you are Christians because you are not vicious—because you now and then do some good action. Why, self-love will carry a man to perform all moral actions. A man, perhaps, will not get drunk for fear of making his head ache; a man may be honest because it would spoil his reputation to steal. And so a man who has not the love of God in his heart may do moral actions. But if you depend on morality, if you make a Christ of it, and go about to establish a righteousness of your own, and think your morality will recommend you to God, my dear friends, you are building upon a rotten foundation, you will find yourselves mistaken, and that the kingdom of God is not in your hearts.

Again: as the kingdom of God doth not consist in doing nobody hurt, nor in doing moral actions, neither doth it consist in attending upon all outward ordinances whatsoever. A great many of you may think that you go to church, and receive the sacrament once or twice a year (though I do think that is too seldom, by a great deal, to have it administered) you may read your Bibles, you may have family worship, you may say your prayers in your closets, and yet at the same time, my dear friends, know nothing of the Lord Jesus Christ in your hearts. You may have a token, and receive the sacrament, and perhaps at the same time be eating and drinking your own damnation. I speak this because it is a most fatal snare that poor professors are exposed to—we stop our consciences by our duties. Many of you, perhaps, lead a lukewarm, loose life—you are Gallio-like; yet you will be very good the sacrament-week; you will attend all the sermons, and come to the sacrament, you will be very good for some time after that, and then afterward go on in your former way till the next sacrament. You are resting on the means of grace all the while, and placing religion in that which is only a mean of religion. I speak from mine own experience. I know how much I was deceived with a form of godliness. I made conscience of fasting twice a week, I made conscience of praying sometimes nine times a day, and received the sacrament every Sabbath-day, and yet knew nothing of inward religion in my heart, till God

was pleased to dart a ray of light into my soul, and show me I must be a new creature, or be damned for evermore. Being, therefore, so long deceived myself, I speak with more sympathy to you who are resting on a round of duties and model of performances. And now, my friends, if your hearts were to be searched, and you were to speak your minds, I appeal to your own hearts whether you are not thinking within yourselves, though you may have so much charity as to think I mean well, yet I verily believe many of you think I have carried matters a little too far; and why is this but because I come close to some of your cases? The pride of your hearts does not care to admit of conviction, therefore you would fain retort on the preacher, and say he is wrong, whereas it is your hearts that are wrong all the while.

Others, again, perhaps may be saying, "Well, if a man may go thus far and not be a Christian, as I am sure he may, and a great deal further, you will be apt to cry out, 'Who, then, can be saved?'" And O that I could hear you asking this question in earnest! for, my friends, I am obliged, wherever I go, to endeavor to plow up people's fallow ground, to bring them off from their duties, and making a Christ of them. There are so many shadows in religion, that if you do not take care you will grasp at the shadow, and lose the substance. The Devil has so ordered the affairs of the Church now, and our hearts are so desperately deceitful, that if we do not take a deal of care we shall come short of true religion—of the true kingdom of God in the soul. The great question then is, "Whether any of you are convinced of what has been said?" Does power come with the word? When I was reading a book entitled "The Life of God in the Soul of Man,"* and reading that a man may read, pray, and go to church, and be constant in the duties of the Sabbath, and yet not be a Christian, I wondered what the man would be at; I was ready to throw it from me, till at last he told me that religion was an union of the soul with God—the image of God wrought upon the heart, or Christ Jesus formed in us. Then God was pleased with these words to cast a ray of light into my soul; with the light there came a power, and from that very moment I knew I must be a new creature. This, perhaps, may be your case, my dear hearers. Perchance many of you may be loving, good-natured people, and attend the duties of religion, but take care, for Christ's sake, that you do not rest on these things.

I think I can not sum up what has been said better than to give you the character of the Apostle Paul. Are you a Christian, do you

* This must have been Scougal's well-known work.

think, because you are of this or that sect?—Paul was a Jew and a Pharisee. Are you a Christian because you are baptized, and enjoy Christian privileges?—Then Paul was circumcized. Are you a Christian because you do nobody hurt, and are sincere?—Paul was blameless before his conversion, and was not a Gallio in religion, as many of us are; he was so zealous for God, that he persecuted the Church of Christ. But yet when God was pleased to reveal His Son in him, when God was pleased to strike him to the ground, and let him see what heart-religion was, then Paul dropped his false confidence immediately; those things which he counted gain, which he depended on before, he now counted loss, that he might win Christ, and be found in Him; not having his own righteousness, which is of the law, but that righteousness which is by faith in Christ Jesus. It is time, my dear friends, to proceed to

3dly. The next thing proposed, namely, To show you what the kingdom of God, or true religion, positively is. I have told you what it is not; I shall now proceed to show you what it is. It is “righteousness, and peace, and joy in the Holy Ghost.” But before I proceed to this, I must make a little digression. Perhaps curiosity has brought many here who have neither regard to God nor man. A man may be a member of the purest church, a man may be baptized, do nobody harm, do a great deal of good, attend on all the ordinances of Christianity, and yet at the same time may be a child of the devil. If a man may go thus far, and yet at the same time miss salvation, what will become of you who do not keep up a form of religion, who scarcely know the time when you have been at church and attending sermons, unless curiosity brought you to hear a particular stranger? What will become of you who, instead of believing the Gospel and reading the Bible, set up your corrupt religion in opposition to divine revelation? What will become of you, who count it your pleasure to riot in the day time, to spend time in rioting and wantonness; who are sitting in the scorner’s chair, and joining with your hellish companions, who love to dress the children of God in bear-skins? What will become of you who live in acts of uncleanness, drunkenness, adultery, Sabbath-breaking? Surely, without repentance, you will be lost—your damnation slumbereth not. God may bear with you long, but He will not forbear always. The time will come when He will ease Himself of His adversaries, and then you will be undone for evermore, unless you come to Him as poor, lost sinners.

But I now go on to show you what true religion positively is; “it is righteousness,” it is “peace,” it is “joy in the Holy Ghost.” And

First, The kingdom of God is "righteousness." By righteousness we are here to understand the complete, perfect, and all-sufficient righteousness of our Lord Jesus Christ, as including both His active and His passive obedience. My dear friends, we have no righteousness of our own; our best righteousness, take them altogether, are but so many filthy rags; we can only be accepted for the sake of the righteousness of our Lord Jesus Christ. This righteousness must be imputed and made over to us, and applied to our hearts; and till we get this righteousness brought home to our souls, we are in a state of death and damnation—the wrath of God abideth on us.

Before I go further, I would endeavor to apply this. Give me leave to put this question to your hearts. You call yourselves Christians, and would count me uncharitable to call it in question; but I exhort you to let conscience speak out, do not bribe it any longer. Did you ever see yourselves as damned sinners? Did conviction ever fasten upon your hearts? And after you had been made to see your want of Christ, and made to hunger and thirst after righteousness, did you lay hold on Christ by faith? Did you ever close with Christ? Was Christ's righteousness ever put upon your naked souls? Was ever a feeling application of His righteousness made to your hearts? Was it, or was it not? If not, you are in a damnable state—you are out of Christ; for the Apostle says here, "The kingdom of God is righteousness;" that is, the righteousness of Christ applied and brought home to the heart.

It follows, "peace." "The kingdom of God is righteousness and peace." By peace I do not understand that false peace, or rather carnal security, into which so many are fallen. There are thousands who speak peace to themselves when there is no peace. Thousands have got a peace of the devil's making; the strong man armed has got possession of their hearts, and therefore their goods are all in peace. But the peace here spoken of is a peace that follows after a great deal of soul trouble; it is like that calm which the Lord Jesus Christ spoke to the wind; "Peace, be still; and immediately there was a great calm;" it is like that peace which Christ spoke to His disciples, when He came and said, "Peace be unto you"—"My peace I leave with you." It is a peace of God's making, it is a peace of God's giving, it is a peace that the world can not give, it is a peace that can be felt, it is a peace that passeth human understanding—it is a peace that results from a sense of having Christ's righteousness brought home to the soul. For a poor soul before this is full of trouble; Christ makes application of His righteousness to his heart; and then the poor creature, being justified by faith, hath

peace with God through our Lord Jesus Christ. My dear friends, I am now talking of heart-religion, of an inward work of God, an inward kingdom in your hearts, which you must have, or you shall never sit with Jesus Christ in His kingdom. The most of you may have peace, but for Christ's sake examine upon what this peace is founded—see if Christ be brought home to your souls, if you have had a feeling application of the merits of Christ brought home to your souls. Is God at peace with you? Did Jesus Christ ever say, “Peace be to you”—“Be of good cheer”—“Go thy way, thy sins are forgiven thee”—“My peace I leave with you, My peace I give unto you?” Did God ever bring a comfortable promise with power to your soul? And after you have been praying, and fearing you would be damned, did you ever feel peace flow in like a river upon your soul? so that you could say, Now I know that God is my friend, now I know that Jesus is my Saviour, now I can call Him “My Lord, and my God;” now I know that Christ hath not only died for others, but I know that Jesus hath died for me in particular. O my dear friends, it is impossible to tell you the comfort of this peace, and I am astonished (only man's heart is desperately wicked) how you can have peace one moment and yet not know that God is at peace with you. How can you go to bed this night without this peace? It is a blessed thing to know when sin is forgiven; would you not be glad if an angel were to come and tell you so this night?

But there is something more—there is “joy in the Holy Ghost.” I have often thought that if the Apostle Paul were to come and preach now he would be reckoned one of the greatest enthusiasts on earth. He talked of the Holy Ghost, of feeling the Holy Ghost; and so we must all feel it, all experience it, all receive it, or we can never see a holy God with comfort. We are not to receive the Holy Ghost so as to enable us to work miracles; for, “Many will say in that day, We have cast out devils in Thy name, and in Thy name done many wonderful works.” But we must receive the Holy Ghost to sanctify our nature, to purify our hearts, and make us meet for heaven. Unless we are born again, and have the Holy Ghost in our hearts, if we were in heaven we could take no pleasure there. The Apostle not only supposes we must have the Holy Ghost, but he supposes, as a necessary ingredient to make up the kingdom of God in a believer's heart, that he must have “joy in the Holy Ghost.” There are a great many, I believe, who think religion is a poor melancholy thing, and they are afraid to be Christians. But, my dear friends, there is no true joy till you can joy in God and Christ. I know wicked men and men of pleasure will

have a little laughter; but what is it, but like the crackling of a few thorns under a pot? it makes a blaze, and soon goes out. I know what it is to take pleasure in sin; but I always found the smart that followed was ten thousand times more hurtful than any gratification I could receive. But they who joy in God have a joy that strangers intermeddle not with—it is a joy that no man can take from them; it amounts to a full assurance of faith that the soul is reconciled to God through Christ, that Jesus dwells in the heart; and when the soul reflects on itself, it magnifies the Lord, and rejoices in God its Saviour. Thus we are told that “Zaccheus received Christ joyfully,” that “the eunuch went on his way rejoicing,” and that “the jailer rejoiced in God with all his house.” O, my friends, what joy have they that know their sins are forgiven them! What a blessed thing is it for a man to look forward and see an endless eternity of happiness before him, knowing that every thing shall work together for his good!—it is joy unspeakable and full of glory. O may God make you all partakers of it!

Here, then, we will put the kingdom of God together. It is “righteousness,” it is “peace,” it is “joy in the Holy Ghost.” When this is placed in the heart, God there reigns, God there dwells and walks—the creature is a son or daughter of the Almighty. But, my friends, how few are there here who have been made partakers of this kingdom! Perhaps the kingdom of the devil, instead of the kingdom of God, is in most of our hearts. This has been a place much favored of God; may I hope some of you can go along with me and say “Blessed be God we have got righteousness, peace, and joy in the Holy Ghost?” Have you so? Then you are kings, though beggars; you are happy above all men in the world—you have got heaven in your hearts; and when the crust of your bodies drops, your souls will meet with God, your souls will enter into the world of peace, and you shall be happy with God for evermore. I hope there is none of you who will fear death; fie for shame, if ye do! What! afraid to go to Jesus, to your Lord? You may cry out, “O death, where is thy sting? O grave, where is thy victory?” You may go on your way rejoicing, knowing that God is your friend; die when you will, angels will carry you safe to heaven.

But, O, how many are here in this church-yard, who will be laid in some grave ere long, who are entire strangers to this work of God upon their souls! My dear friends, I think this is an awful sight. Here are many thousands of souls, that must shortly appear with me, a poor creature, in the general assembly of all mankind before God in judgment. God Almighty knows whether some of

you may not drop down dead before you go out of the church-yard; and yet, perhaps most are strangers to the Lord Jesus Christ in their hearts. Perhaps curiosity has brought you out to hear a poor babbling preach. But, my friends, I hope I came out of a better principle. If I know any thing of my heart, I came to promote God's glory; and if the Lord should make use of such a worthless worm, such a wretched creature, as I am, to do your precious souls good, nothing would rejoice me more than to hear that God makes the foolishness of preaching a means of making many believe. I was long myself deceived with a form of godliness, and I know what it is to be a factor for the devil, to be led captive by the devil at his will, to have the kingdom of the devil in my heart; and I hope I can say, through free grace, I know what it is to have the kingdom of God erected in me. It is God's goodness that such a poor wretch as I am converted; though sometimes when I am speaking of God's goodness I am afraid he will strike me down dead. Let me draw out my soul and heart to you, my dear friends, my dear guilty friends, poor bleeding souls, who must shortly take your last farewell, and fly into endless eternity. Let me entreat you to lay these things seriously to heart this night. Now, when the Sabbath is over, and the evening is drawing near, methinks the very sight is awful (I could almost weep over you, as our Lord did over Jerusalem) to think in how short a time every soul of you must die—some of you to go to heaven, and others to go to the devil for evermore.

O my dear friends, these are matters of eternal moment. I did not come to tickle your ears; if I had a mind to do so, I would play the orator; no, but I came, if God should be pleased, to touch your hearts. What shall I say to you? Open the door of your heart, that the King of glory, the blessed Jesus, may come in and erect His kingdom in your soul. Make room for Christ; the Lord Jesus desires to sup with you to-night; Christ is willing to come into any of your hearts, that will be pleased to open and receive Him. Are there any of you made willing Lydias? There are many women here, but how many Lydias are there here? Does power go with the word to open your heart? and find you a sweet melting in your soul? Are you willing? Then Christ Jesus is willing to come to you. But you may say, Will Christ come to my wicked, polluted heart? Yes, though you have many devils in your heart, Christ will come and erect His throne there; though the devils be in your heart, the Lord Jesus will scourge out a legion of devils, and His throne shall be exalted in thy soul. Sinners, be ye what you will, come to Christ, you shall have righteousness and peace.

If you have no peace, come to Christ, and He will give you peace. When you come to Christ, you will feel such joy that it is impossible for you to tell. O may God pity you all! I hope this will be a night of salvation to some of your souls.

My dear friends, I would preach with all my heart till midnight, to do you good, till I could preach no more. Oh that this body might hold out to speak more for my dear Redeemer! Had I a thousand lives, had I a thousand tongues, they should be employed in inviting sinners to come to Jesus Christ! Come, then, let me prevail with some of you to come along with me. Come poor, lost, undone sinner, come just as you are to Christ, and say, If I be damned, I will perish at the feet of Jesus Christ, where never one perished yet. He will receive you with open arms; the dear Redeemer is willing to receive you all. Fly, then, for your lives. The devil is in you while unconverted; and will you go with the devil in your heart to bed this night? God Almighty knows if ever you and I shall see one another again. In one or two days more I must go, and, perhaps, I may never see you again till I meet you at the judgment-day. O my dear friends, think of that solemn meeting; think of that important hour, when the heavens shall pass away with a great noise, when the elements shall melt with fervent heat, when the sea and the grave shall be giving up their dead, and all shall be summoned to appear before the great God. What will you do then, if the kingdom of God is not erected in your hearts? You must go to the devil—like must go to like—if you are not converted Christ hath asserted it in the strongest manner: “Verily, verily, I say unto you, Except a man be born again, he can not enter into the kingdom of God.” Who can dwell with devouring fire? Who can dwell with everlasting burnings? O, my heart is melting with love to you. Surely God intends to do good to your poor souls. Will no one be persuaded to accept of Christ? If those who are settled Pharisees will not come, I desire to speak to you who are drunkards, Sabbath-breakers, cursers and swearers—will you come to Christ? I know that many of you come here out of curiosity: though you come only to see the congregation, yet if you come to Jesus Christ, Christ will accept of you. Are there any cursing, swearing soldiers here? Will you come to Jesus Christ, and, list yourselves under the banner of the dear Redeemer? You are all welcome to Christ. Are there any little boys or little girls here? Come to Christ, and He will erect His kingdom in you. There are many little children whom God is working on, both at home and abroad. O, if some of the little lambs would come to Christ, they

shall have peace and joy in the day that the Redeemer shall set up His kingdom in their hearts. Parents tell them that Jesus Christ will take them in His arms, that He will dandle them on His knees. All of you, old and young, you that are old and gray-headed, come to Jesus Christ, and you shall be kings and priests to your God. The Lord will abundantly pardon you at the eleventh hour. "Ho, every one of you that thirsteth." If there be any of you ambitious of honor, do you want a crown, a scepter? Come to Christ, and the Lord Jesus Christ will give you a kingdom that no man shall take from you.

DISCOURSE TWENTY-SIXTH.

ROBERT ROBINSON.

THIS distinguished preacher and author was born at Swaffham, in Norfolk, January 1735; where he received a tolerable education. He appears to have been converted under Whitefield's labors, as he always called him his spiritual father. His first efforts at preaching, in his native county, excited great admiration; and, upon the adoption of Baptist sentiments, he became pastor of a congregation, in the parish of St. Paul's, Norwich. From thence he removed to Cambridge, in 1759, where he became after two years' trial, settled pastor. By close application to reading and study, he here greatly improved his knowledge of the languages, translated his three volumes of the sermons of Saurin, and acquired wide popularity as a public speaker. Between 1770 and 1782 he published a large number of works; among others, his translation of Claude's well known "*Essay on Sermonizing*," and his celebrated "*Plea for the Divinity of Christ*," which has been generally considered exceedingly able and conclusive. But upon this subject, and some doctrines of a kindred nature, it is supposed that about this time his mind underwent a considerable change. His congregation still adhered to him, but the orthodox clergy, believing him to have adopted Socinian opinions, withdrew from him, and he also retired from them. It is matter of great uncertainty, however, as to the nature and extent of the commonly supposed defection. That Robinson was not wholly *orthodox*, no one can question; but after the lapse of time, and more minute examination of facts, it is, to say the least, not certain that he died a Socinian. Such as are curious to pursue this point, will do well to examine an extended note in the works of Andrew Fuller, Phil. edit., A. B. P. Soc., 1845, vol. ii., pp. 221-23. Among other things, it is there mentioned that, a month before Robinson's death, in 1790, he said to his friend Mr. Feary, in an affecting conversation, "my dear brother, I am no Socinian. I am no Arian; my soul rests its whole hope of salvation on the atonement of Jesus Christ, my Lord and my God. My views of Divine truth are precisely what they were when I wrote my *Plea for the Divinity of Jesus Christ*."

Robinson is said to have been unrivaled for pure and native eloquence. The following, which is one of his most characteristic discourses, was preached September 16th, 1781. It was reprinted entire, in the English Baptist Magazine of 1834.

OBEDIENCE THE TRUE TEST OF LOVE TO CHRIST.

"If ye love Me, keep My commandments."—JOHN, xiv. 15.

"*If ye love Me!*" "*If ye love Me!*" O cruel "IF," why is this? Is it possible that this can be a doubt? Love *Thee*, "the brightness of the Father's glory, and the express image of His person!" all my hope—all my joy; life of my life—soul of my soul. *If I love Thee!* why, it would be better for me to have my love to my wife, my children, my parents, my friends, my dearest enjoyments, doubtful, than to have this so; and is it possible Thou shouldst be in earnest, to preface such an expression as this with an "*if?*" Ah! my brethren, however deplorable the case, let us to-night enter into our own hearts: let us do Jesus Christ justice, and let us acknowledge, that if on the one hand there be the highest excellence in Him, which is the greatest reason of man's love to Him, on the other there is the deepest depravity in us; and it is matter of fact that though this should be the clearest of all things, it is, most of all things, with relation to man, that which may and ought to be doubted of. O this word "*if!*" O that I could tear it out of my heart! O thou poison of all my pleasures! Thou cold, icy hand that touchest me so often and freezest me with the touch! "*If! If!*" Would to God we might all to-night be desirous with the whole soul, and determined by grace to get rid of it! Hear your divine Master, Christians; He does not mean to put your souls to shame; He is the skillful Physician, telling you the worst of the case, but with the kind intention of restoring you to health. "*If ye love Me*"—if you would put your love to Me out of all doubt, "*keep My commandments.*" May God write this word upon our hearts in all its sacred import! Let us enter upon the subject.

You know this was a part of Jesus Christ's final address to His Apostles. There is something very affecting in this last discourse, and particularly in one word of it; no pencil can describe, the finest fancy can hardly imagine how Christ looked when He stood before the twelve and said, "I have many things to say to you." Who can doubt it? He was an ocean of knowledge, and He loved dearly to impart it; why did He not then? "But ye can not bear them now." Accordingly, therefore, as Jesus Christ's disciples could bear, when He came to die He opened His heart to them, and gave them the fullest display of His inward love the nearer He came to the verge of life; and thus, in some respects, all His servants imitate Him, for they each begin, if I may so speak, with a ray, and, to use an ex-

pression of Scripture, "shine more and more to the perfect day," and most of all, many of them upon their death-beds.

Christians, go home to-night and feast yourselves with this chapter. Think how happy the men were that asked and had, who could put all their scruples to Christ, and who found in Christ a tender Master, not above answering the weakest of them. A great part of this chapter, particularly the verses just before the text, seem to be love; and without detaining you longer in the context, my text is a sort of conclusion from premises, and it contains the whole: "*If ye love Me, keep My commandments.*" And, indeed, though I am not able to bear in this life all my Saviour could tell me—though I could not stand under the weight of that wisdom that He could impart to me—though my passions are not able to apply, and exercise, and work the ideas He could give me—though I have no penetration so deep, no love so high, no passion so strong, that can carry on the great employ—yet surely here is one, and that is love. His love to me, and mine to Him. Here is one interwoven idea that I will even stretch my soul to come at, yea, I will turn out half the inhabitants of my soul to make it room. But, in order to give our subject a sort of method, we will observe to you in the

First place, that Jesus Christ—who can doubt this? need I stand a moment to prove it? I say—hear it—Jesus Christ merits the highest love of all His people.

Secondly, I am forced to add, which is also too clear, notwithstanding all this merit of Christ, there are in His disciples such things as render their love to Christ—what shall I say—suspicious? suspicious? Is that the word? Yes—suspected.

Lastly, We point out to you the method proposed by the Lord Jesus to get rid of all that renders our love to Him suspicious. O hear the words that say to you to-night, Christians, "*If ye love Me, keep My commandments.*" It is equal to saying, "If you would put your love out of all doubt, put your obedience out of all doubt; go into His Gospel as a man goes aboard a ship, all in all—body and soul." God grant these truths may be impressed upon your hearts! I will speak a moment on each.

1. I said, first of all, that "Jesus Christ merited the highest esteem of all His disciples." You see I change the word "love" for "esteem," and the truth of the matter is, I do not know any word equal to the just idea we wish to convey by it: love is the noblest passion of the human soul, but it often appears the most ridiculous, because it often blindly pursues objects least of all fit for it. We are afraid, therefore, when we speak of such an object as Jesus

Christ, to talk of loving Him, lest the miser should think we mean that regard to Christ which a wretch has for his money ; or that the man who lives only to love should think that the regard we have to Christ resembles his love to himself ; or lest the parent should think the regard we have to Christ is the regard he has to his children. It is all that is good in each of these, and it is infinitely more. It is something refined and heavenly ; it is something free from gross sense and matter ; it is something we call love for want of a better word, but it is something which others call attachment, a cleaving to an object, just as when any object seems to suit entirely your apprehension, and you are fixed at it ; and some call it esteem and veneration : call it what we will, it is a sacred passion, a bond that unites the soul to Jesus Christ : it is raised by Christ's Spirit Himself in the heart ; it has for its object Christ ; and it has this mark of its divinity—it outlives mortality, it never, never dies. And does any man to-night say, “ I know Christ as well as you do, for you know nothing of Him but what the Bible tells you ; and, for my part, I do not think He deserves any esteem ? ” No—not one of you can say so. We can not say so as men ; for if it were necessary to-night, we could prove that mankind are better for Christ's coming : we can not say so as members of the community : if it were necessary we could prove that servants enjoy service instead of slavery—which was common when Christ lived—through His doctrine, the benefit of which all this nation has felt in that respect ; nor will we say how many mercies the nation has received in answer to the prayers, and on account of the Gospel that is given to the people of God ; we will not say all this ; but, my brethren, there are two or three words we will say. In the *first* place, Jesus Christ merits our love, because He is in Himself independent of all the benefits flowing from Him, the most lovely of all objects. Read His life, and see what kind of a Person He was ; how just, how kind, how prudent, how punctual, in all cases how full of attention ; nothing escaped His notice, nor was any thing beyond the reach of His humanity and benevolence. Christ ! O if I were never to derive a benefit from Him, I should think it a blessing to me at present even to read His history, and I should congratulate humanity that such a Person ever stood upon the earth ; but it is upon this account I mention a *second*.

2. The disciples of Jesus Christ have received from Him a body of sound, comfortable instruction. When Christ came into the world, he came very wise ; He was God, and the Godhead filled the humanity as the powers of humanity could receive it, so that “ He

grew in wisdom, and in stature, and in favor both with God and man." And one great part of His life, and one great business of His life, was to communicate His own ideas, His notions of God, His notions of man, His sentiments of a future state, His ideas of the present world, His notions of hell, his ideas of heaven; in a word, Christ opened to us—O how are we indebted to Him for it!—the invisible, the till then unknown and impenetrable to angels, heart of God. My brethren, have you ever thought of that saying of Christ among others, "God loved the world?" And who could be sure of that? especially that He should love it so as to produce the effects which followed: "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life?" Is not that opening to us the most impenetrable of all places? if I may use an improper word when speaking of God. Is not that opening to us the most desirable of all objects? Is not that telling us all we want to know—the mind, the intent, the heart of God toward wretched man? And what, my Divine Master! after I have sat at Thy feet and been instructed in this encouraging doctrine, got rid of my darkness and ignorance, and been led unto the comfort and truth of the Gospel, shall I rise up and say Thou art not the object of my esteem? Ah! go all that is written upon any other subject; take away all that has been said on any other branch of knowledge; take away all my own reasonings—and in some of them we have had a thousand sweets—here I find rock; here I may build; the testimonies of Christ are the true sayings of God; and we are indebted to Christ infinitely for His doctrine.

3. As His person is lovely, and His doctrine lays one obligation, so His infinite merit lays another. I shall not enter to-night into this doctrine. I thank God it is no news in our churches, it is taught every day; as Moses of old was read in the synagogue every Sabbath, so is Christ, blessed be the good Providence of God, preached in our churches; and preached how? preached as a Mediator, an only and sufficient mediator between God and you guilty men. The merit of His blood, the excellency of His righteousness, the glory of His priesthood, all this summed up in one word—"a days-man," one who can lay His hands upon both parties, great and pure enough to speak to God, kind and meek enough to speak to men; and by the merit of His life and death able to bring both together—this is the Christ that is daily preached among you, and if any of you have received by faith the testimony that God has given of His Son in this respect, oh! if the load of guilt has gone

off your minds, oh! if you have gone to a throne of grace, and seen the face of a tender parent, oh! if you have ever tasted matchless mercy and redeeming love—love that shuts hell—love that opens heaven—love that calms a reproaching conscience—love that sets all the soul at ease, and says “Peace, be of good cheer, thy sins are forgiven!” O, God! shall we, after all this, rise up and say we are not obliged to love Christ? Who loved us in the garden? Who loved us upon the cross? And who said there—who said there “It is finished?” shall we, after all this profusion of goodness, shall we say *we* are not obliged to love him?

4. We are obliged to love Jesus Christ for His laws. It is wonderful to see the perverseness of the human mind; we avoid Christ, left to ourselves, as we would a tyrant, and we are as much afraid of His service as we are of sickness or of a misfortune, and when any of us are pressed into it (I speak of unconverted people) we are very uneasy under it, and glad when it is over; while we are held to it we are birds kept in the unnatural heated place of a human hand, and when we are let go and the service is over, we are birds in the natural expanse, hither and thither, this way and that way, to and fro, and every where rather than into the hand that once held us. But, Lord Jesus, is it true that Thy yoke is slavery? Hast Thou indeed brought a body of laws that distract people to obey? And dost Thou need rack my soul to bring it right? Ah! my brethren, let us own it is a great truth, that sin was not made for man, or, which is the same, that man’s soul was not made for sin; and when he practices sin, he disturbs himself, and does what his nature is not fitted to; he is a kind of large, complicated machine, all the wheels go placid, and smooth, and easy when he works righteousness and holiness, and the wheels are racked and torn, spoiled and distorted, when he works the works of sin, for which he was never constructed. I appeal to you, you know what it is to be angry. The Devil’s law is this, “Fire at him, revile him, revenge yourself on him, hate him. Hate him when you go to bed, hate him when you rise. Keep it rankling in your soul all your life, and do not forgive him when you die. Pursue him with your last will and testament, and harass him, if it be possible, many years after your death.” That is the Devil’s law. Is that like the law of Christ, which says “Forgive him?” forgive him, and be happy—forgive him, and do as I do. Be settled and steady, so that sin itself can not disturb your pleasure. I ask, in which case is a man easiest and safest? Yes, you are infinitely obliged to Christ for bringing you under His laws (some of you, alas!) I think I hear one say within himself “Indeed I am, for if I

had not been brought under the laws of religion, I had been dead and damned under my crimes long before now." And another says "If Thou hadst not brought my soul under the law of hope, I had killed myself through absolute despair; I owe my life to my obedience to Christ." And another will say, "And I owe all the *comforts* of my life to Him; if I had continued following in the same course I set out in, I had poisoned my children; but I love Christ, for Christ made me obey Him, and I train my children in the fear of God, and now I have the pleasure that every man can not enjoy, of seeing them, not only as olive-plants around my table, but as plants in God's house, sitting around His table. I have seen them put off the world, I have seen them put on Christ. O my God, these things my eyes have seen, in consequence of His blessing on my obeying His laws." Well, then, to sum these reflections up, Christ in Himself is a Person infinitely lovely, both as God and man. Christ has laid us under obligations to love Him, by teaching us a body of comfortable knowledge. He has obliged us to love Him by giving His life, His blood, a ransom for our souls. He has obliged us to love Him by giving us His laws, and giving us the means to obey them; so that I think our first part is sufficiently clear—"Christians are bound to love Jesus Christ."

II. Oh, if we were to enter into the spirit of the second thing we proposed! but it must be short—it must be short—yes, it must be short; but if we were to enter into the spirit of it, should we not enter into every thing great, and good, and amiable in men? For if it be true that Christians have any thing in them to render their love to Christ suspicious, even to themselves, it must imply that some rebellious act has been done to the understanding, some force to the conscience, some violence to the passions. Great God! to turn men from Thee, the Creator, to bring the creature to be insensible to the Creator, the child to his parent—why what has been done to him? Ah, my brethren, the subject is too melancholy; proofs would be too easy; and I must leave this part of my subject to your meditation, only hinting two or three things by way of clew. We do not imagine that our love in the sight of God is doubtful to Him—no such thing; no clouds can conceal the real state of man from Him; it is impossible that any artifice, or hypocrisy, any form, any words, any professions, any reputation, can hide man from God, or put him off for what he is not. God pries into the heart of a sinner, and sees that, with all his pretenses, he *does not* love Him. God pries into thy heart, thou fallen saint, and sees that, under all thy infirmity, thou *dost* love Him. God is not deceived, and our love to Him is

not suspicious ; there is nothing so to Him : " All things are certain, as all things are naked in the eyes of Him with whom we have to do." I do not say that Christians' love to Christ should be suspicious one to another. It is an ugly disposition, contrary to Scripture, and contrary to the spirit and genius of Christians, to be always watching their brethren, and taking occasion, from the least infirmity, to suppose their hearts are not right. Ah ! spend your days who will in so unprofitable, inhuman a work ; I will not spend mine so. I will hope the greatest sinner among us has, at least, a sincere desire to love Jesus Christ. I speak of such, when I call them great sinners, as are real Christians in all appearance, and yet have suspicions in their conduct almost incompatible with Christianity. No ; I will not suspect you. Do not let my soul say, if you should be absent on a Lord's day (perhaps confined by sickness), " His heart is cold, or else he would be here." Do not let me say, when you hang down your head like a bulrush " You are a man that do not enter into the spirit of Christianity." I will suppose you are sick ; I will suppose there is something amiss in your family ; I will suppose a thousand things rather than this unnatural, abominable thing, that you do not love Christ. But after all the suspicions that we speak of, when we have dealt the most impartially we can, some good man perhaps will be obliged to say, " I must own that there are many things in me that render my love to Christ doubtful. O Lord Jesus Christ ! if I loved Thee, could I be so backward to read my Bible ? If I loved Thee, could I be so reluctant to speak to Thee in prayer ? I should feel Thee surely, in my closet, should I not ? and hold communion with Thee, if things were as they ought to be, and as Thou hast a right to expect they will be. I should not be so pressed to hear the word of God, if I loved Thee ; surely, if I loved Thee, I should embrace every opportunity to hear of Christ, the great object of my esteem. Ah ! if I loved Thee, I should not have my passions thus agitated with every little affair. If I loved Christ, I should not be so startled at the sound of death." Brethren, permit me to say this, that though all these things render love suspected, yet I *do* think a distinction ought to be made between the life and the growth of love in the soul. Permit me to shorten the matter by a plain simile. Suppose I have a fruit-tree in my garden, in my orchard, that I expect should produce, of a favorite kind of fruit, a large crop ; I go round it, and round it, and I say, " What could I have done more for my tree, and I have not done it ? The soil is suited to the nature of the tree, it has been kept guarded from injury by beasts. Yea, what could God have done more for my tree, and He

hath not done it? He has given it rain as if He nursed it, and was gardener unto me, and attended unto my mean affairs; He has given the sun to shine upon it; He has averted blasts that have fallen elsewhere. I hope my tree will bear fruit. I go round it, and round it, in the spring, and I see it bud. Alas! I have full proof it is alive, but the buds are *so* weak, the progress of the growth *so* slow, *so* very faint, that I have great doubts whether it will blossom; and when it blossoms, they seem *so* discolored, *so* languid, and fall off at such a gentle breeze, that I have still great doubts whether it will bear fruit; and after all, perhaps with all its advantages, it brings forth one or two where there should have been a great crop to fill my wishes. Just thus it is with Christians; they have reason, great reason, to acknowledge that God could not have done any thing more; He declares He could not have done any thing more, consistent with His own perfections, to make man holy and happy. And alas! is it not doubtful if we have love when we do not bring forth fruit as we ought? I mean, in plain style, if the Christian has proof that he has love to Christ he has reason to doubt whether that love be so strong and vigorous as it ought to be from a man who has received so many mercies from Christ! Let me remark to you a train of self-examination. I have faith in you that you will realize it; yes, I believe you will realize it.

One will sit down and think with himself—"I was born of godly parents, I was taught the sweet name of Christ at my mother's knee. As soon as I could understand, I was carried to hear the Gospel, and every friend, every friend that surrounded me turned my little eye to Christ crucified, and said, 'Behold the Lamb of God.' My father, my dying father endeavored to seal—with his departing breath, and a look that I shall never forget—endeavored to seal the Gospel upon my heart, and when he had done speaking with his mouth, with his looks and the pressure of his hand he did as much as say 'Never leave Him, nor forsake Him.' One would have thought that this was enough to make me embark entirely in Christ's cause. Have I done so?" Why, such a man will compare his advantages with his fruitfulness, he will adore God for the first, and he will be shocked with himself on account of the last.

Well, brethren, I leave this part of my subject, for I declare I can not at present, if your time would allow, I can not bear to investigate it. No, I do not think to-night I could have strength and courage to go into a minute history of the actions that cause suspicions of the Christian's love to Christ. Who can repeat a neglected Bible? a slighted Christ? a forgotten or insulted God? Who can

speak of the wretch that can rise of a morning, follow his pleasures, and never return thanks for the mercies of his life? Who can speak of the wretch who once said, "Thou art fairer than the sun, with Thee I will live, and with Thee I will die, and with Thee I will spend an eternity of songs and praises," and the next day "forget His works?" No, go into your closets and think of it yourselves. It is a solemn truth "There is much in all Christians to render their love to Christ suspected."

III. And what am I doing? Am I exciting undue fears in your souls? No, I am not; at least I would not, and for that reason I have distinguished between the *being* and the *growth* of love. And I have wished that not only we might know we love Christ a little, but that we might know we love Him so much that our little love was allowed to be strong—yea, that we had full proof, without a doubt, that we love Him beyond every other object in the world. Come, let us hear His voice. Christ looks on you, ye timid souls, you, who durst not die, and start from the sound when it is uttered in your ears—Christ looks to you, ye timorous creatures, who durst not draw near to a throne of grace, and He pities your condition, and says to you, "If you would put your love to Me out of doubt, *keep My commandments*,"—keep My commandments. Do not ask if there is any other way; this is the King's high-road, the straight-forward way—shall I take the liberty to say to-night the common-sense way, "If ye love Me keep My commandments." I call it the King's high-road because in this way all who enjoy Christianity live; but let us be particular, though we will but hint at particulars.

If you will put your love to Christ out of doubt, you must keep His commandments *universally*; that is one cause of doubt, because we keep them *partially*. My brethren, in what light do you view yourselves when you look at Christ's commandments? Why, you are a sort of gentleman, to whom Jesus Christ proposes His law as a matter of complimentary invitation, and you take the liberty to reject it, as if you had as much right to reject His invitations as He has to give them; but you should not do so, it is that wicked spirit that makes us take and pick Christ's commandments, keep this, and leave that, remember this, forget that, and thus some people will go to hear God's Word, not to the ordinance of baptism, some to that of baptism, not to the Lord's Supper; some to all these but give nothing to the poor, though they can afford it; others to all of them we have mentioned, and yet not to the doctrine of humility—a command of Christ, when they have done—for after all they should say, "We are unprofitable servants." Keep Christ's commandments univers-

ally, and then you will have a proof of your love to Him. I will tell you why we are all inclined to keep some of Christ's commands. Forgive me if I keep you a few moments longer, perhaps I shall not see you a long time after this; I say we are all of us inclined to keep Christ's commandments by constitution—some of them. Now, if I observe from my constitution and make, it proves nothing, but if I keep all His commandments, and those that go against my constitution and habits, why then I give proof that I act, not upon selfish but on Christian principles, not upon my own ideas, but upon those of Jesus Christ. For instance, one person loves retirement, and to be alone, a constitutional turn. Jesus Christ commands Christians to be in their closets, to pray, and to search the Word; that man retires, reads and prays, but must I say all this proves nothing? That same person is disposed to be strict and covetous, but now, if that person was to observe the constitutional commandment, and observe those too which go against his disposition, if he becomes bountiful, benevolent, open-hearted, “a liberal man who deviseth liberal things,” I call that man a strong Christian, who acts not upon his own ideas, but upon those of Jesus Christ; he thereby proves that he has imbibed the Gospel, and that the spirit of it lives in his soul. What right have I, wretch that I am, to act thus? I dare not treat my friends so; I dare not treat my parents so; I dare not treat my master so; what right have I, wretch that I am, to pick and choose which of His commandments I will keep, and which I will leave undone? Am I not bound to observe all, by the same ties that I am bound to observe one? And therefore, if you would put your love to Me out of doubt, keep My commandments *universally*.

Secondly, If you would put your love to Me out of doubt, keep My commandments *constantly*. Some keep Christ's commandments in the meeting-house, and in good company. Ah! but out of the meeting-house, with friends, and in other company, and alone too—whose men are you then? Can you from your souls say: “I am most sincerely Jesus Christ's. When I am alone I think of Him; my meditations of Him are sweet. I pray to Him, though it be but ejaculating, as I turn the corner of a street, as I am going about my business, as I am lying in my bed, when I am concerned in the things of the world; often in a day my soul aspires to Him, and by one word—but that one word keeps the way open between me and my only Friend—I say, “Lord, be merciful to me. Lord, quicken me. Lord, lift up the light of Thy countenance upon me. Lord, keep me from evil.” Am I in the clouds while I speak thus? The Christian's heart will reply, No; you are in my very experience.

Why, then, you are men that are in the high road to obtain, by a holy, universal life of love, a full testimony that you do love Christ sincerely.

Brethren, I conclude. Lastly, If you would put your love to Jesus out of doubt, keep His commandments *when you lose by keeping them*. Do not let us keep Christ's commandments only when we gain reputation by it, but let us keep His commandments in those articles in which we are sure to lose. I will give you an instance or two. If you enter into the modern virtue of charity, and put your hand into your pocket and give nobly to a charitable plate, by that you will gain reputation; all will applaud you (supposing all along that you are well able to do so); but if that be your rule of action, and you only serve Christ where you gain in the present state, believe me your love to Christ may, and if this be all, will be accounted precarious or suspicious. There are certain duties that are out of fashion, and there are certain virtues that almost the bulk of men, even formal, decent Pharisees, agree to run down. Now, if you can go into the practice of these virtues, and agree with all your heart to give up as well as to acquire for Christ's sake, undoubtedly you have that genuine mark of true Christianity, that love to Christ which rises out of an attachment to Him, in cases where your own interest can not possibly guide you.

Let us depart—and let us bear upon our minds this word. We are going—whither? some of us to leisure, some of us to business; some of us to prosper, some of us to decay; some of us to health and prosperity, friendship, joy, and long life; others of us to poverty, sickness, long and wasting illness and pain; and in the end, death. And to us all does not the Prince of peace say, “If ye love Me keep My commandments?” I know some of you are going to affliction; “if you love Me, be submissive to Me and patient under your afflictions.” Others of you are going into prosperity and joy; “if ye love Me, do not be elated with these, they are but momentary and worldly things.” Love Me, your Lord and Redeemer, above all. “If ye love Me keep My commandments.” If ye love Me, love Me to the last moment, for even then I command you “to commit the keeping of your soul to Me in well-doing, as unto a faithful Creator.” And we ministers of Christ, shall not we pay a special attention to this word of our Saviour? What obligations are we under to love Him? What obligations are we under to adore Him? and, being under these obligations, have not we in our least infirmity, stronger arguments to doubt of our attachment to Christ than our fellow Christians? Lord, forbid our love to Thee

should be doubtful. Let our love to every thing in the world be doubtful but this; but let us love Him, and love Him so as to keep His commandments; so as to keep all His commandments, and those particularly which respect the teaching and manifestation of His doctrine; those doctrines particularly which are the most condemned, and the most out of fashion. Happy men! to whom Christ will at last say, "You are they who have followed Me in the regeneration. You have continued with Me in My temptations, and now I appoint to you a kingdom." May God so bless the end of our preaching to us all!

DISCOURSE TWENTY-SEVENTH.

ROBERT HALL, A.M.

THIS distinguished sacred orator was born at Arnsby, near Leicester, on the second of May, 1764. Before he was nine years of age he read and reread, with intense interest, Edwards on the Will and Butler's Analogy. After making great progress in study under other instructors, he entered Bristol Institution as a student of theology; and in 1780, at the early age of sixteen, was ordained to the ministry. The next year, however, he entered King's College, Aberdeen, was the first scholar in his class, and came to be considered as a model of social, moral, and religious excellence. For five years next succeeding 1785, Hall acted as assistant-pastor at Broadmead and classical tutor in the Academy. In 1790 he succeeded Robert Robinson as pastor of the Baptist Church at Cambridge, and his labors were not only greatly admired but richly blessed in the extension of religion. In 1804 his health, never confirmed, became exceedingly feeble, and his mind suffered several temporary aberrations, which made it necessary that he should resign his pastoral charge. These severe calamities were sanctified to his spiritual good; and, with a deepened piety, it became his custom, henceforward, each birth-day, to solemnly dedicate himself afresh to God. In 1807 Hall assumed the pastorate at Leicester, which he successfully filled for nearly twenty years. In 1826 he became the successor of Dr. Ryland in Broadmead, Bristol, where he labored till the time of his decease, in February 1831.

Hall's extraordinary powers of pulpit eloquence are universally known. His voice was feeble, and his delivery not graceful, but the power of his language was irresistible. Multitudes hung upon his lips with breathless silence, and went away penetrated with a sense of his wonderful pulpit abilities. The qualities which rendered him, as a preacher, so impressive, seem to have been an imperial and richly-stored fancy; an exquisite appreciation of the beautiful; definiteness of aim; a distinct conception of his thoughts, and a complete mastery of language in which to invest them; the ready command of ample and varied proofs and illustrations; a cogent, but easy, natural logic; great powers of analyzation; perfect abstraction and self-absorption in his subject;

an earnestness, seriousness of spirit and manner; and a certain tone of kindness, which insensibly drew to the preacher the hearts of the hearers.

As a writer, Hall has always been held in the highest estimation. "There is a living writer," said Dugald Stuart, "who combines the beauties of Johnson, Addison, and Burke, without their imperfections. It is a dissenting minister of Cambridge, the Rev. Robert Hall. Whoever wishes to see the English language in perfection, must read his writings." He was a great admirer and constant reader of the Greek and Roman classics, and none of his compositions are destitute of those delicate gleams of imagery and felicitous turns of expression which led the Editor of the "London Magazine" to pronounce Hall's style "one of the clearest and simplest—the least encumbered with its own beauty—of any which has ever been written." Few of the Sermons of Hall, unfortunately, come to us entire; as he seldom committed them to writing, though they were generally elaborated in his mind. His *great* sermon is that which is here given. It was preached at Bristol in October, and at Cambridge in November of the year 1800, and published at the urgent solicitation of his friends. Though unwritten at the time of its delivery, Hall afterward wrote it out himself, by spells, partly while lying on his back, from extreme pain. Though very long, it can not be reduced in size, and is therefore given entire. The notes only are omitted.

MODERN INFIDELITY CONSIDERED.

"Without God in the world."—EPHES. ii. 12.

As the Christian ministry is established for the instruction of men, throughout every age, in truth and holiness, it must adapt itself to the ever-shifting scenes of the moral world, and stand ready to repel the attacks of impiety and error, under whatever form they may appear. The Church and the world form two societies so distinct, and are governed by such opposite principles and maxims, that, as well from this contrariety as from the express warnings of Scripture, true Christians must look for a state of warfare, with this consoling assurance, that the Church, like the burning bush beheld by Moses in the land of Midian, may be encompassed with flames, but will never be consumed.

When she was delivered from the persecuting power of Rome, she only experienced a change of trials. The oppression of external violence was followed by the more dangerous and insidious

attacks of internal enemies. The freedom and inquiry claimed and asserted at the Reformation degenerated, in the hands of men who professed the principles without possessing the spirit of the Reformers, into a fondness for speculative refinements ; and, consequently, into a source of dispute, faction, and heresy. While Protestants attended more to the points on which they differed than to those on which they agreed—while more zeal was employed in settling ceremonies and defending subtleties than in enforcing plain revealed truths—the lovely fruits of peace and charity perished under the storms of controversy.

In this disjointed and disordered state of the Christian Church, they who never looked into the interior of Christianity were apt to suspect, that to a subject so fruitful in particular disputes must attach a general uncertainty ; and that a religion founded on revelation could never have occasioned such discordancy of principle and practice among its disciples. Thus infidelity is the joint offspring of an irreligious temper and unholy speculation, employed, not in examining the evidences of Christianity, but in detecting the vices and imperfections of professing Christians. It has passed through various stages, each distinguished by higher gradations of impiety ; for when men arrogantly abandon their guide, and willfully shut their eyes on the light of heaven, it is wisely ordained that their errors shall multiply at every step, until their extravagance confutes itself, and the mischief of their principles works its own antidote. That such has been the progress of infidelity will be obvious from a slight survey of its history.

Lord Herbert, the first and purest of our English freethinkers, who flourished in the beginning or the reign of Charles the First, did not so much impugn the doctrine or the morality of the Scriptures as attempt to supersede their necessity, by endeavoring to show that the great principles of the unity of God, a moral government, and a future world, are taught with sufficient clearness by the light of nature. Bolingbroke, and some of his successors, advanced much further, and attempted to invalidate the proofs of the moral character of the Deity, and consequently all expectations of rewards and punishments ; leaving the Supreme Being no other perfections than those which belong to a first cause, or almighty contriver. After him, at a considerable distance, followed Hume, the most subtle, if not the most philosophical, of the Deists ; who, by perplexing the relations of cause and effect, boldly aimed to introduce a universal skepticism, and to pour a more than Egyptian darkness into the whole region of morals. Since his time skeptical writers have

sprung up in abundance, and infidelity has allured multitudes to its standard; the young and superficial, by its dexterous sophistry, the vain by the literary fame of its champions, and the profligate by the licentiousness of its principles. Atheism the most undisguised has at length begun to make its appearance.

Animated by numbers and emboldened by success, the infidels of the present day have given a new direction to their efforts, and impressed a new character on the ever-growing mass of their impious speculations.

By uniting more closely with each other, by giving a sprinkling of irreligion to all their literary productions, they aim to engross the formation of the public mind; and, amid the warmest professions of attachment to virtue, to effect an entire disruption of morality from religion. Pretending to be the teachers of virtue and the guides of life, they propose to revolutionize the morals of mankind; to regenerate the world by a process entirely new; and to rear the temple of virtue, not merely without the aid of religion, but on the renunciation of its principles and the derision of its sanctions. Their party has derived a great accession of numbers and strength from events the most momentous and astonishing in the political world, which have divided the sentiments of Europe between hope and terror; and which, however they may issue, have, for the present, swelled the ranks of infidelity. So rapidly, indeed, has it advanced since this crisis, that a great majority on the Continent, and in England a considerable proportion of those who pursue literature as a profession, may justly be considered as the open or disguised abettors of atheism.

With respect to the skeptical and religious systems, the inquiry at present is not so much which is the truest in speculation as which is the most useful in practice; or, in other words, whether morality will be best promoted by considering it as a part of a great and comprehensive law, emanating from the will of a supreme, omnipotent legislator; or as a mere expedient, adapted to our present situation, enforced by no other motives than those which arise from the prospects and interests of the present state. The absurdity of atheism having been demonstrated so often and so clearly by many eminent men that this part of the subject is exhausted, I should hasten immediately to what I have more particularly in view, were I not apprehensive a discourse of this kind may be expected to contain some statement of the argument in proof of a Deity; which, therefore I shall present in as few and plain words as possible.

When we examine a watch, or any other piece of machinery, we

instantly perceive marks of design. The arrangement of its several parts, and the adaptation of its movements to one result, show it to be a contrivance; nor do we ever imagine the faculty of contriving to be in the watch itself, but in a separate agent. If we turn from art to nature, we behold a vast magazine of contrivances: we see innumerable objects replete with the most exquisite design. The human eye, for example, is formed with admirable skill for the purpose of sight, the ear for the function of hearing. As the productions of art we never think of ascribing the power of contrivance to the machine itself, so we are certain the skill displayed in the human structure is not a property of man, since he is very imperfectly acquainted with his own formation. If there be an inseparable relation between the ideas of a contrivance and a contriver, and it be evident in regard to the human structure, the designing agent is not man himself, there must undeniably be some separate invisible being, who is his former. This great Being we mean to indicate by the appellation of Deity.

This reasoning admits but of one reply. Why, it will be said, may we not suppose the world has always continued as it is; that is, that there has been a constant succession of finite beings, appearing and disappearing on the earth from all eternity? I answer, whatever is supposed to have occasioned this constant succession, exclusive of an intelligent cause, will never account for the undeniable marks of design visible in all finite beings. Nor is the absurdity of supposing a contrivance without a contriver diminished by this imaginary succession; but rather increased, by being repeated at every step of the series.

Besides, an eternal succession of finite beings involves in it a contradiction, and is therefore plainly impossible. As the supposition is made to get quit of the idea of any one having existed from eternity, each of the beings in the succession must have begun in time: but the succession itself is eternal. We have then the succession of beings infinitely earlier than any being in the succession; or, in other words, a series of beings running on, *ad infinitum*, before it reached any particular being, which is absurd.

From these considerations it is manifest there must be some eternal Being, or nothing could ever have existed, and since the beings which we behold bear in their whole structure evident marks of wisdom and design, it is equally certain that He who formed them is a wise and intelligent agent.

To prove the unity of this great Being, in opposition to a plurality of gods, it is not necessary to have recourse to metaphysical ab-

stractions. It is sufficient to observe that the notion of more than one author of nature is inconsistent with that harmony of design which pervades her works; that it explains no appearances, is supported by no evidence, and serves no purpose but to embarrass and perplex our conceptions.

Such are the proofs of the existence of that great and glorious Being whom we denominate God; and it is not presumption to say it is impossible to find another truth in the whole compass of morals which, according to the justest laws of reasoning, admits of such strict and rigorous demonstration.

But I proceed to the more immediate object of this discourse, which, as has been already intimated, is not so much to evince the falsehood of skepticism as a theory, as to display its mischievous effects, contrasted with those which result from the belief of a Deity and a future state. The subject, viewed in this light, may be considered under two aspects; the influence of the opposite systems on the principles of morals and on the formation of character. The first may be styled their direct, the latter their equally important, but indirect, consequence and tendency.

I. The skeptical or irreligious system subverts the whole foundation of morals. It may be assumed as a maxim that no person can be required to act contrary to his greatest good, or his highest interest, comprehensively viewed in relation to the whole duration of his being. It is often our duty to forego our own interest *partially*, to sacrifice a smaller pleasure for the sake of a greater, to incur a present evil in pursuit of a distant good of more consequence. In a word, to arbitrate among interfering claims of inclination is the moral arithmetic of human life. But to risk the happiness of the whole duration of our being in any case whatever, were it possible, would be foolish; because the sacrifice must, by the nature of it, be so great as to preclude the possibility of compensation.

As the present world, on skeptical principles, is the only place of recompense, whenever the practice of virtue fails to promise the greatest sum of present good—cases which often occur in reality, and much oftener in appearance—every motive to virtuous conduct is superseded; a deviation from rectitude becomes the part of wisdom; and should the path of virtue, in addition to this, be obstructed by disgrace, torment, or death, to persevere would be madness and folly, and a violation of the first and most essential law of nature. Virtue, on these principles, being in numberless instances at war with self-preservation, never can, or ought to become, a fixed habit of the mind.

The system of infidelity is not only incapable of arming virtue for great and trying occasions, but leaves it unsupported in the most ordinary occurrences. In vain will its advocates appeal to a moral sense, to benevolence and sympathy; for it is undeniable that these impulses may be overcome. In vain will they expatiate on the tranquillity and pleasure attendant on a virtuous course: for though you may remind the offender that in disregarding them he has violated his nature, and that a conduct consistent with them is productive of much internal satisfaction; yet if he reply that his taste is of a different sort, that there are other gratifications which he values more, and that every man must choose his own pleasures, the argument is at an end.

Rewards and punishments, assigned by infinite power, afford a palpable and pressing motive which can never be neglected without renouncing the character of a rational creature: but tastes and relishes are not to be prescribed.

A motive in which the reason of man shall acquiesce, enforcing the practice of virtue at all times and seasons, enters into the very essence of moral obligation. Modern infidelity supplies no such motives: it is therefore essentially and infallibly a system of enervation, turpitude, and vice.

This chasm in the construction of morals can only be supplied by the firm belief of a rewarding and avenging Deity, who binds duty and happiness, though they may seem distant, in an indissoluble chain; without which, whatever usurps the name of virtue is not a principle, but a feeling; not a determinate rule, but a fluctuating expedient, varying with the tastes of individuals, and changing with the scenes of life.

Nor is this the only way in which infidelity subverts the foundation of morals. All reasoning on morals presupposes a distinction between inclinations and duties, affections and rules. The former prompt; the latter prescribe. The former supply motives to action; the latter regulate and control it. Hence it is evident, if virtue have any just claim to authority, it must be under the latter of these notions; that is, under the character of a law. It is under this notion, *in fact*, that its dominion has ever been acknowledged to be paramount and supreme.

But, without the intervention of a superior will, it is impossible there should be any moral laws, except in the lax metaphorical sense in which we speak of the laws of matter and motion. Men being essentially equal, morality is, on these principles, only a stipulation, or silent compact, into which every individual is supposed to enter,

as far as suits his convenience, and for the breach of which he is accountable to nothing but his own mind. His own mind is his law, his tribunal, and his judge!

Two consequences, the most disastrous to society, will inevitably follow the general prevalence of this system:—the frequent perpetration of great crimes, and the total absence of great virtues.

1. In those conjunctures which tempt avarice or inflame ambition, when a crime flatters with the prospect of impunity, and the certainty of immense advantage, what is to restrain an atheist from its commission? To say that remorse will deter him is absurd; for remorse, as distinguished from pity, is the sole offspring of religious belief, the extinction of which is the great purpose of the infidel philosophy.

The dread of punishment or infamy from his fellow-creatures will be an equally ineffectual barrier; because crimes are only committed under such circumstances as suggest the hope of concealment; not to say that crimes themselves will soon lose their infamy and their horror under the influence of that system which destroys the sanctity of virtue, by converting it into a low calculation of worldly interest. Here the sense of an ever-present Ruler, and of an avenging Judge, is of the most awful and indispensable necessity; as it is that alone which impresses on all crimes the character of *folly*, shows that duty and interest in every instance coincide, and that the most prosperous career of vice, the most brilliant successes of criminality, are but an *accumulation of wrath against the day of wrath*.

As the frequent perpetration of great crimes is an inevitable consequence of the diffusion of skeptical principles, so, to understand this consequence in its full extent, we must look beyond their immediate effects, and consider the disruption of social ties, the destruction of confidence, the terror, suspicion, and hatred which must prevail in that state of society in which barbarous deeds are familiar. The tranquillity which pervades a well-ordered community, and the mutual good offices which bind its members together, are founded on an implied confidence in the indisposition to annoy; in the justice, humanity, and moderation of those among whom we dwell. So that the worst consequence of crimes is, that they impair the stock of public charity and general tenderness. The dread and hatred of our species would infallibly be grafted on a conviction that we were exposed every moment to the surges of an unbridled ferocity, and that nothing but the power of the magistrate stood between us and the daggers of assassins. In such a state, laws, deriving no support from public manners, are unequal to the task of curbing the fury of

the passions; which, from being concentrated into selfishness, fear, and revenge, acquire new force. Terror and suspicion beget cruelty, and inflict injuries by way of prevention. Pity is extinguished in the stronger impulse of self-preservation. The tender and generous affections are crushed; and nothing is seen but the retaliation of wrongs, the fierce and unmitigated struggle for superiority. This is but a faint sketch of the incalculable calamities and horrors we must expect, should we be so unfortunate as ever to witness the triumph of modern infidelity.

2. This system is a soil as barren of great and sublime virtues as it is prolific in crimes. By great and sublime virtues are meant those which are called into action on great and trying occasions, which demand the sacrifice of the dearest interests and prospects of human life, and sometimes of life itself: the virtues, in a word, which, by their rarity and splendor, draw admiration, and have rendered illustrious the character of patriots, martyrs, and confessors. It requires but little reflection to perceive that whatever veils a future world, and contracts the limits of existence within the present life, must tend, in a proportionable degree, to diminish the grandeur and narrow the sphere of human agency.

As well might you expect exalted sentiments of justice from a professed gamester as look for noble principles in the man whose hopes and fears are all suspended on the present moment, and who stakes the whole happiness of his being on the events of this vain and fleeting life. If he be ever impelled to the performance of great achievements in a good cause, it must be solely by the hope of fame; a motive which, besides that it makes virtue the servant of opinion, usually grows weaker at the approach of death; and which, however, it may surmount the love of existence in the heat of battle, or in the moment of public observation, can seldom be expected to operate with much force on the retired duties of a private station.

In affirming that infidelity is unfavorable to the higher class of virtues, we are supported as well by facts as by reasoning. We should be sorry to load our adversaries with unmerited reproach: but to what history, to what record will they appeal for the traits of moral greatness exhibited by their disciples? Where shall we look for the trophies of infidel magnanimity or atheistical virtue? Not that we mean to accuse them of inactivity: they have recently filled the world with the fame of their exploits; of a different kind indeed, but of imperishable memory, and disastrous luster.

Though it is confessed great and splendid actions are not the or-

dinary employment of life, but must, from their nature, be reserved for high and eminent occasions; yet that system is essentially defective which leaves no room for their production. They are important, both from their immediate advantage and their remoter influence. They often save, and always illustrate, the age and nation in which they appear. They raise the standard of morals; they arrest the progress of degeneracy; they diffuse a luster over the path of life: monuments of the greatness of the human soul, they present to the world the august image of virtue in her sublimest form, from which streams of light and glory issue to remote times and ages; while their commemoration by the pen of historians and poets awakens in distant bosoms the sparks of kindred excellence.

Combine the frequent and familiar perpetrations of atrocious deeds with the dearth of great and generous actions, and you have the exact picture of that condition of society which completes the degradation of the species—the frightful contrast of dwarfish virtues and gigantic vices, where every thing good is mean and little, and every thing evil is rank and luxuriant: a dead and sickening uniformity prevails, broken only at intervals by volcanic eruptions of anarchy and crime.

II. Hitherto we have considered the influence of skepticism on the principles of virtue; and have endeavored to show that it despoils it of its dignity, and lays its authority in the dust. Its influence on the formation of character remains to be examined. The actions of men are oftener determined by their character than their interest: their conduct takes its color more from their acquired taste, inclinations, and habits, than from a deliberate regard to their greatest good. It is only on great occasions the mind awakes to take an extended survey of her whole course, and that she suffers the dictates of reason to impress a new bias upon her movements. The actions of each day are, for the most part, links which follow each other in the chain of custom. Hence the great effort of practical wisdom is to imbue the mind with right tastes, affections, and habits; the elements of character, and masters of action.

1. The exclusion of a Supreme Being and of a superintending Providence tends directly to the destruction of moral taste. It robs the universe of all finished and consummate excellence even in idea. The admiration of perfect wisdom and goodness for which we are formed, and which kindles such unspeakable rapture in the soul, finding in the regions of skepticism nothing to which it corresponds, droops and languishes. In a world which presents a fair spectacle

of order and beauty, of a vast family nourished and supported by an Almighty Parent—in a world which leads the devout mind, step by step, to the contemplation of the first fair and the first good, the skeptic is encompassed with nothing but obscurity, meanness, and disorder.

When we reflect on the manner in which the idea of Deity is formed, we must be convinced that such an idea, intimately present to the mind, must have a most powerful effect in refining the moral taste. Composed of the richest elements, it embraces, in the character of a beneficent Parent and Almighty Ruler, whatever is venerable in wisdom, whatever is awful in authority, whatever is touching in goodness.

Human excellence is blended with many imperfections, and seen under many limitations. It is beheld only in detached and separate portions, nor ever appears in any one character whole and entire. So that when, in imitation of the Stoics, we wish to form out of these fragments the notion of a perfectly wise and good man, we know it is a mere fiction of the mind, without any real being in whom it is embodied and realized. In the belief of a Deity, these conceptions are reduced to reality: the scattered rays of an ideal excellence are concentrated, and become the real attributes of that Being with whom we stand in the nearest relation, who sits supreme at the head of the universe, is armed with infinite power, and pervades all nature with His presence.

The efficacy of these views in producing and augmenting a virtuous taste will indeed be proportioned to the vividness with which they are formed, and the frequency with which they recur; yet some benefit will not fail to result from them even in their lowest degree.

The idea of the Supreme Being has this peculiar property: that, as it admits of no substitute, so, from the first moment it is formed, it is capable of continual growth and enlargement. God Himself is immutable; but our conception of His character is continually receiving fresh accessions, is continually growing more extended and refulgent, by having transferred to it new elements of beauty and goodness; by attracting to itself, as a center, whatever bears the impress of dignity, order, or happiness. It borrows splendor from all that is fair, subordinates to itself all that is great, and sits enthroned on the riches of the universe.

As the object of worship will always be, in a degree, the object of imitation, hence arises a fixed standard of moral excellence; by the contemplation of which the tendencies to corruption are coun-

teracted, the contagion of bad example is checked, and human nature rises above its natural level.

When the knowledge of God was lost in the world, just ideas of virtue and moral obligation disappeared along with it. How is it to be otherwise accounted for, that in the polished nations, and in the enlightened times of pagan antiquity, the most unnatural lusts and detestable impurities were not only tolerated, in private life, but entered into religion, and formed a material part of public worship; while among the Jews, a people so much inferior in every other branch of knowledge, the same vices were regarded with horror?

The reason is this: the true character of God was unknown to the former, which by the light of Divine revelation was displayed to the latter. The former cast their deities in the mold of their own imaginations; in consequence of which they partook of the vices and defects of their worshipers. To the latter, no scope was left for the wanderings of fancy; but a pure and perfect model was prescribed.

False and corrupt, however, as was the religion of the pagans (if it deserves the name), and defective, and often vicious, as was the character of their imaginary deities, it was still better for the world that the void should be filled with these than abandoned to a total skepticism; for if both systems are equally false, they are not equally pernicious. When the fictions of heathenism consecrated the memory of its legislators and heroes, it invested them for the most part with those qualities which were in the greatest repute. They were supposed to possess in the highest degree the virtues in which it was most honorable to excel; and to be the witnesses, approvers, and patrons of those perfections in others by which their own character was chiefly distinguished. Men saw, or rather fancied they saw, in these supposed deities the qualities they most admired, dilated to a larger size, moving in a higher sphere, and associated with the power, dignity, and happiness of superior natures. With such ideal models before them, and conceiving themselves continually acting under the eye of such spectators and judges, they felt a real elevation; their eloquence became more impassioned, their patriotism inflamed, and their courage exalted.

Revelation, by displaying the true character of God, affords a pure and perfect standard of virtue; heathenism, one in many respects defective and vicious; the fashionable skepticism of the present day, which excludes the belief of all superior powers, affords no standard at all. Human nature knows nothing better or higher than itself. All above and around it being shrouded in darkness, and the

prospect confined to the tame realities of life, virtue has no room upward to expand; nor are any excursions permitted into that unseen world, the true element of the great and good, by which it is fortified with motives equally calculated to satisfy the reason, to delight the fancy, and to impress the heart.

2. Modern infidelity not only tends to corrupt the moral taste, it also promotes the growth of those vices which are the most hostile to social happiness. Of all the vices incident to human nature, the most destructive to society are vanity, ferocity, and unbridled sensuality; and these are precisely the vices which infidelity is calculated to cherish.

That the love, fear, and habitual contemplation of a Being infinitely exalted, or, in other words, devotion, is adapted to promote a sober and moderate estimate of our own excellences, is incontestable; nor is it less evident that the exclusion of such sentiments must be favorable to pride. The criminality of pride will, perhaps, be less readily admitted; for though there is no vice so opposite to the spirit of Christianity, yet there is none which, even in the Christian world, has, under various pretenses, been treated with so much indulgence.

There is, it will be confessed, a delicate sensibility to character, a sober desire of reputation, a wish to possess the esteem of the wise and good, felt by the purest minds, which is at the furthest remove from arrogance or vanity. The humility of a noble mind scarcely dares to approve of itself until it has secured the approbation of others. Very different is that restless desire of distinction, that passion for theatrical display, which inflames the heart and occupies the whole attention of vain men. This, of all the passions, is the most unsocial, avarice itself not excepted. The reason is plain. Property is a kind of good which may be more easily attained, and is capable of more minute subdivisions than fame. In the pursuit of wealth, men are led by an attention to their own interests to promote the welfare of each other; their advantages are reciprocal; the benefits which each is anxious to acquire for himself he reaps in the greatest abundance from the union and conjunction of society. The pursuits of vanity are quite contrary. The portion of time and attention mankind are willing to spare from their avocations and pleasures to devote to the admiration of each other is so small, that every successful adventurer is felt to have impaired the common stock. The success of one is the disappointment of multitudes. For though there be many rich, many virtuous, many wise men, fame must necessarily be the portion of but few. Hence every vain man, every man

in whom vanity is the ruling passion, regarding his rival as his enemy, is strongly tempted to rejoice in his miscarriage, and repine at his success.

Besides, as the passions are seldom seen in a simple, unmixed state, so vanity, when it succeeds, degenerates into arrogance; when it is disappointed (and it is often disappointed) it is exasperated into malignity, and corrupted into envy. In this stage the vain man commences a determined misanthropist. He detests that excellence which he can not reach. He detests his species, and longs to be revenged for the unpardonable injustice he has sustained in their insensibility to his merits. He lives upon the calamities of the world; the vices and miseries of men are his element and his food. Virtues, talents, and genius are his natural enemies, which he persecutes with instinctive eagerness and unrelenting hostility. There are who doubt the existence of such a disposition; but it certainly issues out of the dregs of disappointed vanity; a disease which taints and vitiates the whole character wherever it prevails. It forms the heart to such a profound indifference to the welfare of others that, whatever appearances he may assume, or however wide the circle of his seeming virtues may extend, you will infallibly find the vain man is his own center. Attentive only to himself, absorbed in the contemplation of his own perfections, instead of feeling tenderness for his fellow-creatures as members of the same family, as beings with whom he is appointed to act, to suffer, and to sympathize—he considers life as a stage on which he is performing a part, and mankind in no other light than spectators. Whether he smiles or frowns, whether his path is adorned with the rays of beneficence, or his steps are dyed in blood, an attention to self is the spring of every movement, and the motive to which every action is referred.

His apparent good qualities lose all their worth, by losing all that is simple, genuine, and natural: they are even pressed into the service of vanity, and become the means of enlarging its power. The truly good man is jealous over himself, lest the notoriety of his best actions, by blending itself with their motive, should diminish their value; the vain man performs the same actions for the sake of that notoriety. The good man quietly discharges his duty, and shuns ostentation; the vain man considers every good deed lost that is not publicly displayed. The one is intent upon realities, the other upon semblances: the one aims to *be* virtuous, the other to *appear* so.

Nor is a mind inflated with vanity more disqualified for right action than just speculation, or better disposed to the pursuit of truth than the practice of virtue. To such a mind the simplicity of truth

is disgusting. Careless of the improvement of mankind, and intent only upon astonishing with the appearance of novelty, the glare of paradox will be preferred to the light of truth; opinions will be embraced, not because they are just, but because they are new: the more flagitious, the more subversive of morals, the more alarming to the wise and good, the more welcome to men who estimate their literary powers by the mischief they produce, and who consider the anxiety and terror they impress as the measure of their renown. Truth is simple and uniform, while error may be infinitely varied: and as it is one thing to start paradoxes, and another to make discoveries, we need the less wonder at the prodigious increase of modern philosophers.

We have been so much accustomed to consider extravagant self-estimation merely as a *ridiculous* quality, that many will be surprised to find it treated as a vice pregnant with serious mischief to society. But, to form a judgment of its influence on the manners and happiness of a nation, it is necessary only to look at its effects in a family; for bodies of men are only collections of individuals, and the greatest nation is nothing more than an aggregate of a number of families. Conceive of a domestic circle in which each member is elated with a most extravagant opinion of himself, and a proportionable contempt of every other—is full of contrivances to catch applause, and whenever he is not praised is sullen and disappointed. What a picture of disunion, disgust, and animosity would such a family present! How utterly would domestic affection be extinguished, and all the purposes of domestic society be defeated! The general prevalence of such dispositions must be accompanied by an equal proportion of general misery. The tendency of pride to produce strife and hatred is sufficiently apparent from the pains men have been at to construct a system of politeness, which is nothing more than a sort of mimic humility, in which the sentiments of an offensive self-estimation are so far disguised and suppressed as to make them compatible with the spirit of society; such a mode of behavior as would naturally result from an attention to the apostolic injunction “Let nothing be done through strife or vain-glory; but, in lowliness of mind, let each esteem other better than themselves.” But if the semblance be of such importance, how much more useful the reality! If the mere garb of humanity be of such indispensable necessity that without it society could not subsist, how much better still would the harmony of the world be preserved, were the condescension, deference, and respect so studiously displayed a true picture of the heart.

The same restless and eager vanity which disturbs a family, when

it is permitted in a great national crisis to mingle with political affairs, distracts a kingdom, infusing into those intrusted with the enactment of laws a spirit of rash innovation and daring empiricism, a disdain of the established usages of mankind, a foolish desire to dazzle the world with new and untried systems of policy, in which the precedents of antiquity and the experience of ages are only consulted to be trodden under foot; and into the executive department of government a fierce contention for pre-eminence, an incessant struggle to supplant and destroy, with a propensity to calumny and suspicion, proscription and massacre.

We shall suffer the most eventful season ever witnessed in the affairs of men to pass over our heads to very little purpose, if we fail to learn from it some awful lessons on the nature and progress of the passions. The true light in which the French Revolution ought to be contemplated is that of a grand experiment on human nature. Among the various passions which that Revolution has so strikingly displayed, none is more conspicuous than vanity; nor is it less difficult, without adverting to the national character of the people, to account for its extraordinary predominance. Political power, the most seducing object of ambition, never before circulated through so many hands; the prospect of possessing it was never before presented to so many minds. Multitudes who, by their birth and education, and not unfrequently by their talents, seemed destined to perpetual obscurity, were, by the alternate rise and fall of parties, elevated into distinction, and shared in the functions of government. The short-lived forms of power and office glided with such rapidity through successive ranks of degradation, from the court to the very dregs of the populace, that they seemed rather to solicit acceptance than to be a prize contended for. Yet, as it was still impossible for all to possess authority, though none were willing to obey, a general impatience to break the ranks and rush into the foremost ground, maddened and infuriated the nation, and overwhelmed law, order, and civilization, with the violence of a torrent.

If such be the mischiefs both in public and private life resulting from an excessive self-estimation, it remains next to be considered whether Providence has supplied any medicine to correct it; for as the reflection on excellences, whether real or imaginary, is always attended with pleasure to the possessor, it is a disease deeply seated in our nature.

Suppose there were a great and glorious Being always present with us, who had given us existence, with numberless other blessings, and on whom we depended each instant, as well for every present

enjoyment as for every future good ; suppose, again, we had incurred the just displeasure of such a being by ingratitude and disobedience, yet that in great mercy He had not cast us off, but had assured us He was willing to pardon and restore us on our humble entreaty and sincere repentance ; say, would not an habitual sense of the presence of this Being, self-reproach for having displeased Him, and an anxiety to recover His favor, be the most effectual antidote to pride ? But such are the leading discoveries made by the Christian revelation, and such the dispositions which a practical belief of it inspires.

Humility is the first fruit of religion. In the mouth of our Lord there is no maxim so frequent as the following : “ Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.” Religion, and that alone, teaches *absolute* humility ; by which I mean a sense of our *absolute* nothingness in the view of infinite greatness and excellence. That sense of inferiority which results from the comparison of men with each other is often an unwelcome sentiment forced upon the mind, which may rather embitter the temper than soften it : that which devotion impresses is soothing and delightful. The devout man loves to lie low at the foot of his Creator, because it is then he attains the most lively perceptions of the divine excellence, and the most tranquil confidence in the divine favor. In so august a presence he sees all distinctions lost, and all beings reduced to the same level. He looks at his superiors without envy, and his inferiors without contempt ; and when from this elevation he descends to mix in society, the conviction of superiority, which must in many instances be felt, is a calm inference of the understanding, and no longer a busy, importunate passion of the heart.

“ The wicked (says the Psalmist) through the pride of their countenance, will not seek after God : God is not in all their thoughts.” When we consider the incredible vanity of the atheistical sect, together with the settled malignity and unrelenting rancor with which they pursue every vestige of religion, is it uncandid to suppose that its humbling tendency is one principal cause of their enmity ; that they are eager to displace a Deity from the minds of men, that they may occupy the void ; to crumble the throne of the Eternal into dust, that they may elevate themselves on its ruins ; and that, as their licentiousness is impatient of restraint, so their pride disdains a superior ?

We mentioned a ferocity of character as one effect of skeptical impiety. It is an inconvenience attending a controversy with those with whom we have few principles in common, that we are often

in danger of reasoning inconclusively, for the want of its being clearly known and settled what our opponents admit, and what they deny. The persons, for example, with whom we are at present engaged have discarded humility and modesty from the catalogue of virtues; on which account we have employed the more time in evincing their importance: but whatever may be thought of humility as a *virtue*, it surely will not be denied that inhumanity is a most detestable *vice*; a vice, however, which skepticism has a most powerful tendency to inflame.

As we have already shown that pride hardens the heart, and that religion is the only effectual antidote, the connection between irreligion and inhumanity is in this view obvious. But there is another light in which this part of the subject may be viewed, in my humble opinion, much more important, though seldom adverted to. The supposition that man is a moral and accountable being, destined to survive the stroke of death, and to live in a future world in a never-ending state of happiness or misery, makes him a creature of incomparably more *consequence* than the opposite supposition. When we consider him as placed here by an Almighty Ruler in a state of probation, and that the present life is his period of trial, the first link in a vast and interminable chain which stretches into eternity, he assumes a dignified character in our eyes. Every thing which relates to him becomes interesting; and to trifle with his happiness is felt to be the most unpardonable levity. If such be the destination of man, it is evident that in the qualities which fit him for it his principal dignity consists; his moral greatness is his true greatness. Let the skeptical principles be admitted, which represent him, on the contrary, as the offspring of chance, connected with no superior power, and sinking into annihilation at death, and he is a contemptible creature, whose existence and happiness are insignificant. The characteristic difference is lost between him and the brute creation, from which he is no longer distinguished, except by the vividness and multiplicity of his perceptions.

If we reflect on that part of our nature which disposes us to humanity, we shall find that where we have no particular attachment our sympathy with the sufferings, and concern for the destruction of sensitive beings, are in proportion to their supposed importance in the general scale; or, in other words, to their supposed capacity of enjoyment. We feel, for example, much more at witnessing the destruction of a man than of an inferior animal, because we consider it as involving the extinction of a much greater sum of happiness. For the same reason he who would shudder at the slaughter of a

large animal will see a thousand insects perish without a pang. Our sympathy with the calamities of our fellow-creatures is adjusted to the same proportions; for we feel more powerfully affected with the distresses of fallen greatness than with equal or greater distresses sustained by persons of inferior rank; because, having been accustomed to associate with an elevated station the idea of superior happiness, the loss appears the greater, and the wreck more extensive. But the disproportion in importance between man and the meanest insect is not so great as that which subsists between man considered as *mortal* and as *immortal*; that is, between man as he is represented by the system of skepticism and that of divine revelation; for the enjoyment of the meanest insect bears some proportion, though a very small one, to the present happiness of man; but the happiness of time bears none at all to that of eternity. The skeptical system, therefore, sinks the importance of human existence to an inconceivable degree.

From these principles results the following important inference—that to extinguish human life by the hand of violence must be quite a different thing in the eyes of a skeptic from what it is in those of a Christian. With the skeptic it is nothing more than diverting the course of a little red fluid, called blood; it is merely lessening the number by one of many millions of fugitive contemptible creatures. The Christian sees in the same event an accountable being cut off from a state of probation, and hurried, perhaps unprepared, into the presence of his Judge, to hear that final, that irrevocable sentence, which is to fix him forever in an unalterable condition of felicity or woe. The former perceives in death nothing but its physical circumstances; the latter is impressed with the magnitude of its moral consequences. It is the moral relation which man is supposed to bear to a superior power, the awful idea of accountability, the influence which his present dispositions and actions are conceived to have upon his eternal destiny, more than any superiority of intellectual powers abstracted from these considerations, which invest him with such mysterious grandeur, and constitute the firmest guard on the sanctuary of human life. This reasoning, it is true, serves more immediately to show how the disbelief of a future state endangers the security of life; but though this be its direct consequence, it extends by analogy much further, since he who has learned to sport with the lives of his fellow-creatures will feel but little solicitude for their welfare in any other instance; but, as the greater includes the less, will easily pass from this to all the inferior gradations of barbarity.

As the advantage of the armed over the unarmed is not seen till the moment of attack, so in that tranquil state of society in which law and order maintain their ascendancy, it is not perceived, perhaps not even suspected, to what an alarming degree the principles of modern infidelity leave us naked and defenseless. But let the state be convulsed, let the mounds of regular authority be once overflowed, and the still small voice of law drowned in the tempest of popular fury (events which recent experience shows to be possible), it will then be seen that atheism is a school of ferocity; and that, having taught its disciples to consider mankind as little better than a nest of insects, they will be prepared in the fierce conflicts of party to trample upon them without pity, and extinguish them without remorse.

It was late before the atheism of Epicurus gained footing at Rome; but its prevalence was soon followed by such scenes of proscription, confiscation, and blood, as were then unparalleled in the history of the world; from which the republic being never able to recover itself, after many unsuccessful struggles, exchanged liberty for repose, by submission to absolute power. Such were the effects of atheism at Rome. An attempt has been recently made to establish a similar system in France, the consequences of which are too well known to render it requisite for me to shock your feelings by a recital. The only doubt that can arise is, whether the barbarities which have stained the Revolution in that unhappy country are justly chargeable on the prevalence of atheism. Let those who doubt of this recollect that the men who, by their activity and talents, prepared the minds of the people for that great change—Voltaire, D'Alembert, Diderot, Rousseau, and others—were avowed enemies of revelation; that in all their writings the diffusion of skepticism and revolutionary principles went hand in hand; that the fury of the most sanguinary parties was especially pointed against the Christian priesthood and religious institutions, without once pretending, like other persecutors, to execute the vengeance of God (whose name they never mentioned) upon his enemies; that their atrocities were committed with a wanton levity and brutal merri-ment; that the reign of atheism was avowedly and expressly the reign of terror; that in the full madness of their career, in the highest climax of their horrors, they shut up the temples of God, abolished His worship, and proclaimed death to be an eternal sleep; as if by pointing to the silence of the sepulcher, and the sleep of the dead, these ferocious barbarians meant to apologize for leaving neither sleep, quiet, nor repose to the living.

As the heathens fabled that Minerva issued full armed from the head of Jupiter, so no sooner were the speculations of atheistical philosophy matured, than they gave birth to a ferocity which converted the most polished people in Europe into a horde of assassins; the seat of voluptuous refinement, of pleasure, and of arts, into a theater of blood.

Having already shown that the principles of infidelity facilitate the commission of crimes, by removing the restraints of fear; and that they foster the arrogance of the individual, while they inculcate the most despicable opinion of the species; the inevitable result is, that a haughty self-confidence, a contempt of mankind, together with a daring defiance of religious restraints, are the natural ingredients of the atheistical character; nor is it less evident that these are, of all others, the dispositions which most forcibly stimulate to violence and cruelty.

Settle it therefore in your minds, as a maxim never to be effaced or forgotten, that atheism is an inhuman, bloody, ferocious system, equally hostile to every useful restraint and to every virtuous affection; that, leaving nothing above us to excite awe, nor round us to awaken tenderness, it wages war with heaven and with earth: its first object is to dethrone God, its next to destroy man.

There is a third vice, not less destructive to society than either of those which have been already mentioned, to which the system of modern infidelity is favorable; that is, unbridled sensuality, the licentious and unrestrained indulgence of those passions, which are essential to the continuation of the species. The magnitude of these passions, and their supreme importance to the existence as well as the peace and welfare of society, have rendered it one of the first objects of solicitude with every wise legislator to restrain them by such laws, and to confine their indulgence within such limits, as shall best promote the great ends for which they were implanted.

The benevolence and wisdom of the Author of Christianity are eminently conspicuous in the laws He has enacted on this branch of morals; for, while He authorizes marriage, He restrains the vagrancy and caprice of the passions, by forbidding polygamy and divorce; and, well knowing that offenses against the laws of chastity usually spring from an ill-regulated imagination, He inculcates purity of heart. Among innumerable benefits which the world has derived from the Christian religion, a superior refinement in the sexual sentiments, a more equal and respectful treatment of women, greater dignity and permanence conferred on the institution of marriage, are not the least considerable; in consequence of which the purest affec-

tions and the most sacred duties are grafted on the stock of the strongest instincts.

The aim of all the leading champions of infidelity is to rob mankind of these benefits, and throw them back into a state of gross and brutal sensuality. In this spirit, Mr. Hume represents the private conduct of the reprobate Charles, whose debaucheries polluted the age, as a just subject of panegyric. A disciple in the same school has lately had the unblushing effrontery to stigmatize marriage as the worst of all monopolies; and, in a narrative of his licentious amours, to make a formal apology for departing from his principles, by submitting to its restraints. The popular productions on the Continent which issue from the atheistical school are incessantly directed to the same purpose.

Under every possible aspect in which infidelity can be viewed, it extends the dominion of sensuality: it repeals and abrogates every law by which Divine revelation has, under such awful sanctions, restrained the indulgence of the passions. The disbelief of a supreme, omniscient Being, which it inculcates, releases its disciples from an attention to the *heart*, from every care but the preservation of outward decorum; and the exclusion of the devout affections and an unseen world leaves the mind immersed in visible, sensible objects.

There are two sorts of pleasures—corporeal and mental. Though we are indebted to the senses for all our perceptions *originally*, yet those which are the furthest remove from their *immediate impressions* confer the most elevation on the character, since in proportion as they are multiplied and augmented, the slavish subjection to the senses is subdued. Hence the true and only antidote to debasing sensuality is the possession of a fund of that *kind of enjoyment* which is independent on the corporeal appetites. Inferior in the perfection of several of his senses to different parts of the brute creation, the superiority of man over them all consists in his superior power of multiplying by new combinations his mental perceptions, and thereby of creating to himself resources of happiness separate from external sensation. In the scale of enjoyment, at the first remove from sense are the pleasures of reason and society; at the next are the pleasures of devotion and religion. The former, though totally distinct from those of sense, are yet less perfectly adapted to moderate their excesses than the last, as they are in a great measure conversant with visible and sensible objects. The religious affections and sentiments are, in fact, and were intended to be, the *proper antagonist* of sensuality—the great deliverer from the thralldom of the appetites, by opening a spiritual world, and inspiring hopes and fears, and conso-

lations and joys which bear no relation to the material and sensible universe. The criminal indulgence of sensual passions admits but of two modes of prevention: the establishment of such laws and maxims in society as shall render lewd profligacy impracticable or infamous, or the infusion of such principles and habits as shall render it distasteful. Human legislatures have encountered the disease in the first, the truths and sanctions of revealed religion in the last of these methods: to both of which the advocates of modern infidelity are equally hostile.

So much has been said by many able writers to evince the inconceivable benefit of the marriage institution, that to hear it seriously attacked by men who style themselves philosophers, at the close of the eighteenth century, must awaken indignation and surprise. The object of this discourse leads us to direct our attention particularly to the influence of this institution on the *civilization* of the world.

From the records of revelation we learn that marriage, or the *permanent union* of the sexes, was ordained by God, and existed, under different modifications, in the early infancy of mankind, without which they could never have emerged from barbarism. For, conceive only what eternal discord, jealousy and violence would ensue, were the objects of the tenderest affections secured to their possessor by no law or tie of moral obligation: were domestic enjoyments disturbed by incessant fear, and licentiousness inflamed by hope. Who could find sufficient tranquillity of mind to enable him to plan or execute any continued scheme of action, or what room for arts or sciences, or religion, or virtue, in that state in which the chief earthly happiness was exposed to every lawless invader; where one was racked with an incessant anxiety to keep what the other was equally eager to acquire? It is not probable in itself, independent of the light of Scripture, that the benevolent Author of the human race ever placed them in so wretched a condition at first: it is certain they could not remain in it long without being exterminated. Marriage, by shutting out these evils, and enabling every man to rest secure in his enjoyments, is the great civilizer of the world: with this security the mind is at liberty to expand in generous affections, and has leisure to look abroad, and engage in the pursuits of knowledge, science, and virtue.

Nor is it in this way only that marriage institutions are essential to the welfare of mankind. They are sources of tenderness, as well as the guardians of peace. Without the permanent union of the sexes there can be no permanent families: the dissolution of nuptial ties involves the dissolution of domestic society. But domestic soci-

ety is the seminary of social affections, the cradle of sensibility, where the first elements are acquired of that tenderness and humanity which cement mankind together, and were they entirely extinguished, the whole fabric of social institutions would be dissolved.

Families are so many centers of attraction which preserve mankind from being scattered and dissipated by the repulsive powers of selfishness. The order of nature is evermore from particulars to generals. As in the operations of intellect we proceed from the contemplation of individuals to the formation of general abstractions, so in the development of the passions, in like manner, we advance from private to public affections; from the love of parents, brothers, and sisters, to those more expanded regards which embrace the immense society of human kind.

In order to render men benevolent, they must first be made tender: for benevolent affections are not the offspring of reasoning; they result from that culture of the heart, from those early impressions of tenderness, gratitude, and sympathy which the endearments of domestic life are sure to supply, and for the formation of which it is the best possible school.

The advocates of infidelity invert this eternal order of nature. Instead of inculcating the private affections, as a discipline by which the mind is prepared for those of a more public nature, they set them in direct opposition to each other, they propose to build general benevolence on the destruction of individual tenderness, and to make us love the whole species more by loving every particular part of it less. In pursuit of this chimerical project, gratitude, humility, conjugal, parental, and filial affection, together with every other social disposition, are reprobated—virtue is limited to a passionate attachment to the general good. Is it not natural to ask, when all the tenderness of life is extinguished, and all the bands of society are untwisted, from whence this ardent affection for the general good is to spring?

When this savage philosophy has completed its work, when it has taught its disciple to look with perfect indifference on the offspring of his body, and the wife of his bosom, to estrange himself from his friends, insult his benefactors, and silence the pleadings of gratitude and pity—will he, by thus divesting himself of all that is human, be better prepared for the disinterested love of his species? Will he become a philanthropist only because he has ceased to be a man? Rather, in this total exemption from all the feelings which humanize and soften, in this chilling frost of universal indifference, may we not be certain that selfishness, unmingled and uncontrolled, will assume

the empire of his heart ; and that, under pretense of advancing the general good, an object to which the fancy may give innumerable shapes, he will be prepared for the violation of every duty, and the perpetration of every crime ? Extended benevolence is the last and most perfect fruit of the private affections ; so that to expect to reap the former from the extinction of the latter, is to oppose the means to the end ; is as absurd as to attempt to reach the summit of the highest mountain without passing through the intermediate spaces, or to hope to obtain the heights of science by forgetting the first elements of knowledge. These absurdities have sprung, however, in the advocates of infidelity, from an ignorance of human nature sufficient to disgrace even those who did not style themselves philosophers. Presuming, contrary to the experience of every moment, that the affections are awakened by *reasoning*, and perceiving that the general good is an incomparably greater object *in itself*, than the happiness of any limited number of individuals, they inferred nothing more was necessary than to exhibit it in its just dimensions, to draw the *affections* toward it ; as though the fact of the superior populousness of China to Great Britain needed but to be known to render us indifferent to our domestic concerns, and lead us to direct all our anxiety to the prosperity of that vast but remote empire.

It is not the province of reason to awaken new passions, or open new sources of sensibility, but to direct us in the attainment of those objects which nature has already rendered pleasing, or to determine among the interfering inclinations and passions which sway the mind, which are the fittest to be preferred.

Is a regard to the general good then, you will reply, to be excluded from the motives of action ? Nothing is more remote from my intention : but as the nature of this motive has, in my opinion, been much misunderstood by some good men, and abused by others of a different description, to the worst of purposes, permit me to declare, in a few words what appears to me to be the truth on this subject.

The welfare of the whole system of being must be allowed to be, *in itself*, the object of all others the most worthy of being pursued ; so that, could the mind distinctly embrace it, and discern at every step *what action* would infallibly promote it, we should be furnished with a sure criterion of right and wrong, an unerring guide, which would supersede the use and necessity of all inferior rules, laws, and principles.

But this being impossible, since the good of the *whole* is a motive so loose and indeterminate, and embraces such an infinity of relations, that before we could be certain what action it prescribed, the

season of action would be past; to weak, short-sighted mortals Providence has assigned a sphere of agency less grand and extensive indeed, but better suited to their limited powers, by implanting certain *affections* which it is their duty to cultivate, and suggesting particular rules to which they are bound to conform. By these provisions the boundaries of virtue are easily ascertained, at the same time that its ultimate object, the good of the whole, is secured: for, since the happiness of the entire system results from the happiness of the several parts, the affections, which confine the attention *immediately* to the latter, conspire in the end to the promotion of the former; as the laborer, whose industry is limited to a corner of a large building, performs his part toward rearing the structure much more effectually than if he extended his care to the whole.

As the interest, however, of any limited number of persons may not only not contribute, but may possibly be directly opposed to the general good (the interest of a family, for example, to that of a province, or of a nation to that of the world), Providence has so ordered it, that in a well-regulated mind there springs up, as we have already seen, besides particular attachments, *an extended regard to the species*, whose office is twofold: not to *destroy* and *extinguish* the more private affections, which is mental parricide; but first, as far as is consistent with the claims of those who are immediately committed to our care, *to do good to all men*; secondly, to exercise a jurisdiction and control over the private affections, so as to prohibit their indulgence whenever it would be attended with *manifest detriment* to the whole. Thus every part of our nature is brought into action; all the practical principles of the human heart find an element to move in, each in its different sort and manner conspiring, without mutual collisions, to maintain the harmony of the world and the happiness of the universe.

Before I close this discourse, I can not omit to mention three circumstances attending the propagation of infidelity by its present abettors, equally new and alarming.

1. It is the first attempt which has been ever witnessed, on an extensive scale, to establish *the principles of atheism*; the first effort which history has recorded to disannul and extinguish the belief of all superior powers; the consequence of which, should it succeed, would be to place mankind in a situation never before experienced, not even during the ages of pagan darkness. The system of polytheism was as remote from modern infidelity as from true religion. Amid that rubbish of superstition, the product of fear, ignorance, and vice, which had been accumulating for ages, some faint embers

of sacred truth remained unextinguished; the interposition of unseen powers in the affairs of men was believed and revered, the sanctity of oaths was maintained—the idea of *revelation* and of *tradition* as a source of religious knowledge was familiar; a useful persuasion of the existence of a future world was kept alive, and the greater gods were looked up to as the guardians of the public welfare, the patrons of those virtues which promote the prosperity of states, and the avengers of injustice, perfidy, and fraud.

Of whatever benefit superstition might formerly be productive, by the scattered particles of truth which it contained, these advantages can now only be reaped from the soil of true religion; nor is there any other alternative left than the belief of Christianity, or absolute atheism. In the revolutions of the human mind, exploded *opinions* are often revived; but an exploded superstition never recovers its credit. The pretension to divine revelation is so august and commanding, that when its falsehood is once discerned, it is covered with all the ignominy of detected imposture; it falls from such a height (to change the figure) that it is inevitably crumbled into atoms. Religions, whether false or true, are not creatures of arbitrary institution. After discrediting the principles of piety, should our modern freethinkers find it necessary, in order to restrain the excesses of ferocity, to seek for a substitute in some popular superstition, it will prove a vain and impracticable attempt: they may recall the names, restore the altars, and revive the ceremonies; but to rekindle the spirit of heathenism will exceed their power; because it is impossible to enact ignorance by law, or to repeal by legislative authority the dictates of reason and the light of science.

2. The efforts of infidels to diffuse the principles of infidelity among the common people is another alarming symptom peculiar to the present time. Hume, Bolingbroke, and Gibbon, addressed themselves solely to the more polished classes of the community, and would have thought their refined speculations debased by an attempt to enlist disciples from among the populace. Infidelity has lately grown condescending; bred in the speculations of a daring philosophy, immured at first in the cloisters of the learned, and afterward nursed in the lap of voluptuousness and of courts; having at length reached its full maturity, it boldly ventures to challenge the suffrages of the people, solicits the acquaintance of peasants and mechanics, and seeks to draw whole nations to its standard.

It is not difficult to account for this new state of things. While infidelity was rare, it was employed as the instrument of literary

vanity; its wide diffusion having disqualified it for answering that purpose, it is now adopted as the organ of political convulsion. Literary distinction is conferred by the approbation of a few; but the total subversion and overthrow of society demands the concurrence of millions.

3. The infidels of the present day are the first sophists who have presumed to innovate in the very *substance* of morals. The disputes on moral questions hitherto agitated among philosophers have respected the *grounds* of duty, not the *nature of duty itself*; or they have been merely metaphysical, and related to the *history* of moral sentiments in the mind, the sources and principles from which they were most easily deduced; they never turned on the quality of those dispositions and actions which were to be denominated virtuous. In the firm persuasion that the love and fear of the Supreme Being, the sacred observation of promises and oaths, reverence to magistrates, obedience to parents, gratitude to benefactors, conjugal fidelity, and parental tenderness were primary virtues, and the chief support of every commonwealth, they were unanimous. The curse denounced upon such as remove ancient landmarks, upon those who call good evil, and evil good, put light for darkness, and darkness for light, who employ their faculties to subvert the eternal distinctions of right and wrong, and thus to poison the streams of virtue at their source, falls with accumulated weight on the advocates of modern infidelity, and on them alone.

Permit me to close this discourse with a few serious reflections. There is much, it must be confessed, in the apostacy of multitudes, and the rapid progress of infidelity, to awaken our fears for the virtue of the rising generation; but nothing to shake our faith—nothing which Scripture itself does not give us room to expect. The features which compose the character of apostates, their profaneness, presumption, lewdness, impatience of subordination, restless appetite for change, vain pretensions to freedom and to emancipate the world, while themselves are the slaves of lust, the weapons with which they attack Christianity, and the snares they spread for the unwary are depicted in the clearest colors by the pencil of prophecy: “Knowing this first (says Peter), that there shall come in the last days scoffers walking after their own lusts.” In the same epistle he more fully describes the persons he alludes to; “as chiefly them which walk after the flesh, in the lust of uncleanness, and despise government; presumptuous are they, self-willed, they are not afraid to speak evil of dignities; sporting themselves in their own deceivings, having eyes full of adultery, and that can not cease from sin;

beguiling unstable souls: for when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error; while they promise them liberty, they themselves are the servants of corruption." Of the same characters Jude admonishes us "to remember that they were foretold as mockers who should be in the last time, who should walk after their own ungodly lusts. These be they (he adds) who separate themselves (by apostacy), sensual, not having the Spirit." Infidelity is an evil of short duration. "It has (as a judicious writer observes) no individual subsistence given it in the system of prophecy. It is not a beast—but a mere putrid excrescence of the papal beast: an excrescence which, though it may diffuse death through every vein of the body on which it grew, yet shall die along with it." Its enormities will hasten its overthrow. It is impossible that a system which, by vilifying every virtue, and embracing the patronage of almost every vice and crime, wages war with all the order and civilization of the world; which, equal to the establishment of nothing, is armed only with the energies of destruction, can long retain an ascendancy. It is in no shape formed for perpetuity. Sudden in its rise and impetuous in its progress; it resembles a mountain-torrent, which is loud, filthy, and desolating; but, being fed by no perennial spring, is soon drained off and disappears. By permitting to a certain extent the prevalence of infidelity, Providence is preparing new triumphs for religion. In asserting its authority, the preachers of the Gospel have hitherto found it necessary to weigh the prospects of immortality against the interests of time; to strip the world of its charms, to insist on the deceitfulness of pleasure, the unsatisfying nature of riches, the emptiness of grandeur, and the nothingness of a mere worldly life. Topics of this nature will always have their use; but it is not by such representations alone that the importance of religion is evinced. The prevalence of impiety has armed us with new weapons in its defense.

Religion being primarily intended to make men wise unto salvation, the support it ministers to social order, the stability it confers on government and laws, is a subordinate species of advantage which we should have continued to enjoy, without reflecting on its cause, but for the development of deistical principles, and the experiment which has been made of their effects in a neighboring country. It had been the constant boast of infidels, that their system, more liberal and generous than Christianity, needed but to be tried to produce an immense accession to human happiness; and

Christian nations, careless and supine, retaining little of religion but the profession, and disgusted with its restraints, lent a favorable ear to these pretensions. God permitted the trial to be made. In one country, and that the center of Christendom, revelation underwent a total eclipse, while atheism, performing on a darkened theater its strange and fearful tragedy, confounded the first elements of society, blended every age, rank, and sex in indiscriminate proscription and massacre, and convulsed all Europe to its center; that the imperishable memorial of these events might teach the last generations of mankind to consider religion as the pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to every one his rights; to the laborious the reward of their industry, to the rich the enjoyment of their wealth, to nobles the preservation of their honors, and to princes the stability of their thrones.

We might ask the patrons of infidelity what fury impels them to attempt the subversion of Christianity? Is it that they have discovered a better system? To what virtues are their principles favorable? Or is there one which Christians have not carried to a higher perfection than any of which their party can boast? Have they discovered a more excellent rule of life, or a better hope in death, than that which the Scriptures suggest? Above all, what are the pretensions on which they rest their claims to be the guides of mankind; or which embolden them to expect we should trample upon the experience of ages, and abandon a religion which has been attested by a train of miracles and prophecies, in which millions of our forefathers have found a refuge in every trouble, and consolation in the hour of death; a religion which has been adorned with the highest sanctity of character and splendor of talents, which enrols among its disciples the names of Bacon, Newton, and Locke, the glory of their species, and to which these illustrious men were proud to dedicate the last and best fruits of their immortal genius?

If the question at issue is to be decided by argument, nothing can be added to the triumph of Christianity; if by an appeal to authority, what have our adversaries to oppose to these great names? Where are the infidels of such pure, uncontaminated morals, unshaken probity, and extended benevolence, that we should be in danger of being seduced into impiety by their example? Into what obscure recesses of misery, into what dungeons have their philanthropists penetrated, to lighten the fetters and relieve the sorrows of the helpless captive? What barbarous tribes have their Apostles visited; what distant climes have they explored, encompassed

with cold, nakedness, and want, to diffuse principles of virtue, and the blessings of civilization? Or will they rather choose to waive their pretensions to this extraordinary and, in their eyes, eccentric species of benevolence (for infidels, we know, are sworn enemies to enthusiasm of every sort), and rest their character on their political exploits—on their efforts to reanimate the virtue of a sinking state, to restrain licentiousness, to calm the tumult of popular fury, and by inculcating the spirit of justice, moderation, and pity for fallen greatness, to mitigate the inevitable horrors of revolution? our adversaries will at least have the discretion, if not the modesty, to recede from the test.

More than all, their infatuated eagerness, their parricidal zeal to extinguish a sense of Deity must excite astonishment and horror. Is the idea of an Almighty and perfect Ruler unfriendly to any passion which is consistent with innocence, or an obstruction to any design which it is not shameful to avow? Eternal God, on what are thine enemics intent! What are those enterprises of guilt and horror, that, for the safety of their performers, require to be enveloped in a darkness which the eye of Heaven must not pierce! Miserable men! Proud of being the offspring of chance: in love with universal disorder; whose happiness is involved in the belief of there being no witness to their designs, and who are at ease only because they suppose themselves inhabitants of a forsaken and fatherless world!

Having been led by the nature of the subject to consider chiefly the manner in which skeptical impiety affects the welfare of states, it is the more requisite to warn you against that most fatal mistake of regarding religion as an engine of policy; and to recall your recollection that the concern we have in it is much more as *individuals* than as *collective bodies*, and far less temporal than eternal. The happiness which it confers in the present life comprehends the blessings which it scatters by the way in its march to immortality. That future condition of being which it ascertains, and for which its promises and truths are meant to prepare us, is the ultimate end of human societies, the final scope and object of present existence; in comparison of which all the revolutions of nations and all the vicissitudes of time are light and transitory. *Godliness has*, it is true, *the promise of the life that now is*; but chiefly *of that which is to come*. Other acquisitions may be requisite to make men great; but, be assured, the religion of Jesus is alone sufficient to make them good and happy. Powerful sources of consolation in sorrow, unshaken fortitude amid the changes and perturbations of the world, humility

remote from meanness, and dignity unstained by pride, contentment in every station, passions pure and calm, with habitual serenity, the full enjoyment of life, undisturbed by the dread of dissolution or the fear of an hereafter, are its invaluable gifts. To these enjoyments, however, you will necessarily continue strangers, unless you resign yourselves wholly to its power; for the consolations of religion are reserved to reward, to sweeten, and to stimulate obedience. Many, without renouncing the profession of Christianity, without formally rejecting its distinguishing doctrines, live in such an habitual violation of its laws and contradiction to its spirit, that, conscious they have more to fear than to hope from its truth, they are never able to contemplate it without terror. It haunts their imagination, instead of tranquilizing their hearts, and hangs with depressing weight on all their enjoyments and pursuits. Their religion, instead of comforting them under their trouble, is itself their greatest trouble, from which they seek refuge in the dissipation and vanity of the world, until the throbs and tumults of conscience force them back upon religion. Thus suspended between opposite powers, the sport of contradictory influences, they are disqualified for the happiness of both worlds; and neither enjoy the pleasures of sin nor the peace of piety. Is it surprising to find a mind thus bewildered in uncertainty, and dissatisfied with itself, courting deception, and embracing with eagerness every pretext to mutilate the claims and enervate the authority of Christianity; forgetting that it is of the very essence of the religious principle to preside and control, and that it is impossible to *serve God and mammon*? It is this class of professors who are chiefly in danger of being entangled in the snares of infidelity.

The champions of infidelity have much more reason to be ashamed than to boast of such converts. For what can be a stronger presumption of the falsehood of a system than that it is the opiate of a restless conscience; that it prevails with minds of a certain description, not because they find it true, but because they feel it necessary; and that in adopting it they consult less with their reason than with their vices and their fears? It requires but little sagacity to foresee that speculations which originate in guilt must end in ruin. Infidels are not themselves satisfied with the truth of their system; for had they any settled assurance of its principles, in consequence of calm dispassionate investigation, they would never disturb the quiet of the world by their attempts to proselyte; but would lament their own infelicity, in not being able to perceive sufficient evidence for the truth of religion, which furnishes such incentives to virtue, and inspires such exalted hopes. Having nothing to substitute in

the place of religion, it is absurd to suppose that, in opposition to the collective voice of every country, age, and time proclaiming its necessity, solicitude for the welfare of mankind impels them to destroy it.

To very different motives must their conduct be imputed. More like conspirators than philosophers, in spite of the darkness with which they endeavor to surround themselves, some rays of unwelcome conviction will penetrate, some secret apprehensions that all is not right will make themselves felt, which they find nothing so effectual to quell as an attempt to enlist fresh disciples, who, in exchange for new principles, impart confidence and diminish fear. For the same reason it is seldom they attack Christianity by argument; their favorite weapons are ridicule, obscenity, and blasphemy; as the most miserable outcasts of society are, of all men, found most to delight in vulgar merriment and senseless riot.

Jesus Christ seems to have "His fan in His hand, to be thoroughly purging His floor;" and nominal Christians will probably be scattered like chaff. But has *real* Christianity any thing to fear? Have not the degenerate manners and corrupt lives of multitudes in the visible Church been, on the contrary, the principal occasion of scandal and offense? Infidelity, without intending it, is gradually removing this reproach: possessing the property of attracting to itself the morbid humors which pervade the Church, until the Christian profession, on the one hand, is reduced to a sound and healthy state, and skepticism, on the other, exhibits nothing but a mass of putridity and disease.

In a view of the final issue of the contest, we should find little cause to lament the astonishing prevalence of infidelity, but for a solicitude for the rising generation, to whom its principles are recommended by two motives, with young minds the most persuasive—the love of independence, and the love of pleasure. With respect to the first, we would earnestly entreat the young to remember that, by the unanimous consent of all ages, modesty, docility, and reverence to superior years, and to parents above all, have been considered as their *appropriate virtues*, a guard assigned by the immutable laws of God and nature on the inexperience of youth; and with respect to the second, that Christianity prohibits no pleasures that are innocent, lays no restraints that are capricious; but that the sobriety and purity which it enjoins, by strengthening the intellectual powers, and preserving the faculties of mind and body in undiminished vigor, lay *the surest* foundations of present peace and future eminence. At such a season as this, it becomes an urgent duty on parents, guard-

ians, and tutors to watch, not only over the morals, but the principles of those committed to their care ; to make it appear that a concern for their eternal welfare is their chief concern ; and to imbue them early with that knowledge of the evidences of Christianity, and that profound reverence for the Scriptures that, with the blessing of God (which, with submission, they may then expect), "may keep them from this hour of temptation that has come upon all the world, to try them that dwell on the earth."

To an attentive observer of the signs of the times, it will appear one of the most extraordinary phenomena of this eventful crisis that, amid the ravages of atheism and infidelity, real religion is evidently on the increase. The kingdom of God, we know, cometh not with observation ; but still there are not wanting manifest tokens of its approach. The personal appearance of the Son of God was announced by the shaking of nations ; His spiritual kingdom, in all probability, will be established in the midst of similar convulsions and disorders. The blasphemous impiety of the enemies of God, as well as the zealous efforts of His sincere worshipers, will doubtless be overruled to accomplish the purposes of His unerring providence : while, in afflicting the chastisements of offended Deity on corrupt communities and nations, infidelity marks its progress by devastation and ruin, by the prostration of thrones and concussion of kingdoms ; thus appalling the inhabitants of the world, and compelling them to take refuge in the Church of God, the true sanctuary ; the stream of Divine knowledge, unobserved, is flowing in new channels, winding its course among humbler valleys, refreshing thirsty deserts, and enriching with far other and higher blessings than those of commerce the most distant climes and nations, until, agreeably to the prediction of prophecy, "the knowledge of the Lord shall fill and cover the whole earth."

Within the limits of this discourse it would be impracticable to exhibit the evidences of Christianity ; nor is it my design : but there is one consideration, resulting immediately from my text, which is entitled to great weight with all who believe in the one living and true God as the sole object of worship. The Ephesians, in common with other Gentiles, are described in the text as being, previous to their conversion, "without God in the world ;" that is, without any just and solid acquaintance with His character, destitute of the knowledge of His will, the institutes of His worship, and the hopes of His favor ; to the truth of which representation, whoever possesses the slightest acquaintance with pagan antiquity must assent. Nor is it a fact less incontestable that, while human philosophy was never

able to abolish idolatry in a single village, the promulgation of the Gospel overthrew it in a great part (and that the most enlightened) of the world. If our belief in the unity and perfections of God, together with His moral government and exclusive right to the worship of mankind, be founded in truth, they can not reasonably be denied to be truths of the first importance, and infinitely to outweigh the greatest discoveries in science; because they turn the hopes, fears, and interests of man into a totally different channel from that in which they must otherwise flow. Wherever these principles are first admitted, there a new dominion is erected, and a new system of laws established.

But since all events are under Divine direction, is it reasonable to suppose that the great Parent, after suffering His creatures to continue for ages ignorant of His true character, should at length, in the course of His Providence, fix upon falsehood, and that alone, as the effectual method of making Himself known; and that, what the virtuous exercise of reason in the best and wisest men was never permitted to accomplish, He should confer on fraud and delusion the honor of effecting? It ill comports with the majesty of truth, or the character of God, to believe that He has built the noblest superstructure on the weakest foundation; or reduced mankind to the miserable alternative either of remaining destitute of the knowledge of Himself, or of deriving it from the polluted source of impious impostures. We therefore feel ourselves justified, on this occasion, in adopting the triumphant boast of the great Apostle: "Where is the wise, where is the scribe, where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

DISCOURSE TWENTY-EIGHTH.

WILLIAM JAY.

MR. JAY was born at Tisbury—a lovely and picturesque village—of poor but religious parents. His father was a stone-mason, and young Jay continued to labor with him at the same business until shortly after his conversion. This occurred previous to the year 1784, when, at the age of fourteen, he was introduced to Rev. Cornelius Winter, who afforded him the use of his library, and, persuaded of his talents and piety, encouraged him to enter the Christian ministry. It was under Mr. Winter that he pursued his preliminary studies. His first sermon was preached shortly after sixteen, at Abbington, from 1 Peter, i. 2, 3: “If so be ye have tasted that the Lord is gracious.” Before he was of age, he had preached near a thousand sermons; and so great was the enthusiasm excited by his efforts, that in some instances the places of worship overflowed, and the lingering multitude in the yard would not disperse till the young speaker had bidden them farewell from the window.

By a series of remarkable providences he was led to settle at Bath, where he spent more than sixty years in the pastorate of the same church. He died December 27, 1853, having preached his last sermon, three months previous, from the words of Job (ch. xl. 4), “Behold, I am vile.”

Few preachers have had a wider notoriety than William Jay. His native powers must have been very extraordinary, and his application extremely close, or he could not have drawn to his preaching, as he did, the expressed admiration of such individuals as Wilberforce, and Hall, and Foster, and Chalmers, and Hannah More; and been invited to preach *five* times the annual sermon before the London Missionary Society. It is said that he was the only *dissenting* minister ever invited to preach before royalty. Dr. James Hamilton speaks of hearing him “with wonder and delight;” and Brinsley Sheridan said that Jay was the most perfectly natural orator he had ever heard.

Jay’s sermons, some of which have been widely circulated, are uniformly marked by a devotional spirit, clearness and simplicity of style, beautiful conceptions expressed in good, plain Saxon words, strong,

sound common sense, happy illustrations, great terseness—especially in his practical directions, which often have the force and wisdom of proverbs—and a perfect ingrainings of Scripture phraseology, making them oftentimes a very “garden of sweets.” The eloquence of Jay consists, not in the lofty and fervid utterances of Hall or Chalmers, but in the gentle and noiseless flow of fresh, original, appropriate, practical thoughts; reminding one of Beckford’s description of Jay’s mind—“a clear, transparent spring, flowing so freely as to impress us with the idea of its being inexhaustible.” The sermon which follows was preached at Argyle Chapel, Bath, Oct. 22, 1809.

THE GOSPEL JUBILEE.

“It shall be a jubilee unto you.”—LEV., xxv. 10.

“He that winneth souls is wise.” This wisdom is from above, and is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. No person ever possessed more of this excellency than Paul. His prudence appears in the selection and variation of the means he employed to accomplish his end. He considered the circumstances, the tempers, the prejudices of his hearers. He addressed every principle, and every passion of human nature. He reasoned; he declaimed. He reproved; he admonished; he warned; he encouraged. He compassed sea and land to furnish himself with illustrations and assistance. He borrowed from the institutions of Judaism. He borrowed from the institutions of Heathenism. He borrowed from the manners of the age. He borrowed from the festive games. Not a wrestling or a race passed by unnoticed or unimproved. Any occurrence, however accidental or transitory, he seized, to guide the attention which it awakened, to some wise and important purpose.

“And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies;
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.”

Hear his own language—“Though I be free from all men, yet have I made myself servant unto all that I may gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as with-

out law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some."

My brethren, your preacher does not intend a comparison : but he wishes to feel the stimulus of an example so excellent. He does not challenge praise ; but hopes for approbation, in a particular instance. If Paul be worthy of imitation, I am more than justified in the choice of my subject this evening. As our venerable and virtuous sovereign enters the fiftieth year of his reign on Wednesday next, an observance is intended, called—Jubilee ; and I am going to lead back your minds to the origin of the name. My design is, not to indulge in applauding or censuring the measure, but to enable you to improve it, especially in aid of religious reflection.

Let me explain the nature of the Jubilee—make some remarks on the design of it—and examine what there is in the Gospel to correspond with it. Consider what I say, and may the Lord give you understanding in all things.

I. It is hardly necessary to take up any of your time, by inquiring after the etymology of the word Jubilee ; in Hebrew, *Jobel*. It signifies, according to some rabbins, a ram's horn, with which the festival was proclaimed. But how, asks the learned Calmet, could a ram's horn, which is crooked, and not hollow, be used as a trumpet ? It was therefore, probably, says he, a trumpet in the form of a ram's horn. Others derive *Jobel* from *Jubal*, who was the inventor of musical instruments ; and suppose that the year was named after him, because it was a year of rejoicing, of which music is commonly an emblem : or because it was ushered in with the sound of music through the whole land. Hottinger is of opinion that *Jobel* does not signify the instrument, but the noise it made ; and that the word is invented to imitate the sound. Patrick espouses this sentiment ; and justifies it by a reference to the passover, which was called *Pesach*, from the angel's passing over the Israelites, when he slew the Egyptians. There is another conjecture, says Jennings, much more probable, and which supposes that it comes from the verb *Hobil*, to bring or call back ; because then every thing was restored. Accordingly, the Septuagint renders it remission ; and Josephus says it signifies liberty.

The learned are not more agreed concerning the period in which the Jubilee was celebrated. Whether it was observed every forty-ninth or fiftieth year, is a question on each side of which the advocates seem equally numerous and eminent. I shall not trouble you

with their respective arguments; but only remark that the authors of the Universal History have endeavored to reconcile these two opinions by observing that as the Jubilee began in the first month of the civil year, which was the seventh month of the ecclesiastical, it might be said to be either the forty-ninth or the fiftieth, according as the one or the other of these computations is followed.

For a general account of this ordinance, I refer you to the charge which God gave to Moses at the institution. "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A Jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the Jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this Jubilee ye shall return every man unto his possession." Let us arrange and explain the contents of this statement.

The Jubilee was a season of relaxation, repose, and pleasure. The first nine days were spent in festivity. The people indulged in every kind of lawful mirth. They wore crowns on their heads, and decorated their garments with flowers. During the remainder of the season no servile work was done. There was no plowing or sowing. The earth spontaneously yielded her increase, and of the produce all were allowed to partake. The proprietor of a field or a vineyard had no more claim to the grapes or corn than his poor neighbor. They had all things common.

The Jubilee announced release from bondage. All slaves were free, with their wives and children. They who had renounced the privilege given to them by the sabbatical year, of recovering their liberty, and whose ears have been bored in token of perpetual servitude, were emancipated from their masters. Even all foreign slaves enjoyed the same privilege of exemption, and could not be detained another moment in vassalage.

The Jubilee proclaimed the remission of debts, whether small or great, lately contracted or of long standing. It arrested the arm of the merciless creditor, who was taking his fellow by the throat, say-

ing, Pay me that thou owest. It hastily opened the door of the dungeon, and permitted the light of heaven to visit the wretch immured in the cold and gloomy prison, struck off his fetters, and led him forth to his relations and friends, anxious to hail him on his release.

The Jubilee caused the lost inheritance to revert to the original owner. The sale of his estate could only extend to the arrival of this period: but there was no wrong done in this case to the purchaser, because the time of the restitution was fixed and known, and he bought accordingly. The joy of recovery is more lively and intense than the calm satisfaction resulting from uninterrupted possession. Things most powerfully strike us when they are viewed and felt in contrast. It is the want that teaches us the worth of our enjoyments. Behold an Israelite, who had been reduced to the condition of a stranger even in his own land, who had walked like an alien in sight of a house, and by the side of a field and a vineyard which he once called his own—with what pleasure would he feel himself reinstated into his patrimonial heritage! Lectured and prepared by all the trials of indigence, and exile, and uncertainty, with what gratitude would he exult, “The lines have fallen unto me in pleasant places; yea, I have a goodly heritage.”

There is another circumstance which must by no means be omitted. It is the solemnity that immediately preceded the Jubilee. For you will remember that the proclamation was made on the day of atonement. As soon as the victim of expiation was offered, and reconciliation was made for the sins of the people—then—and not before, was the command given to the priests to blow. They stood ready, with their trumpets in their hands, and their faces turned toward the east, and the west, and the north, and the south, waiting the signal: and no sooner was it given than their sound went into all the land, and the joyful intelligence was published in every region, and in every village.

From this representation it appears that the Jubilee must have been an event of peculiar interest to the Jews, and we proceed

II. To make a few remarks upon the design of it. Our ignorance of a period so remote, and of a people so peculiar, will not allow of our appreciating the importance of such an institution in every instance. We do not, therefore, pretend to develop all the advantages attached to it, but it is easy to see that whether it be examined with regard to humanity, policy, or religion, it will be found to possess no small degree of utility.

First. Considered *humanely*, it was important. It had a merci-

ful and kind aspect on the lower ranks of life, and would tend to keep their spirits from being broken, depressed, degraded. Who can bear everlasting application, or hopeless fatigue? Incessant and unvaried toil from day to day, from year to year, annihilates all sense of personal dignity. It brutalizes the mind by assimilation, produced by a constancy and uniformity of low impressions. Nothing occurs to remind the man that he is a rational and immortal being. Every moment being necessarily demanded for the cravings of the body, the soul is neglected till it is forgotten. Habits are generated so perfectly material that he becomes incapable of every mental effort, and dead to every glowing purpose; at best, he is the subject of a sullen disquietude, or a cheerless contentment. There is nothing so provoking to God, who is the lovely Father of all mankind, as the oppression and misery of the poor and needy "For the sighing of the poor, for the crying of the needy, now will I arise (saith the Lord), now will I show Myself." "It is not of the Lord that the people labor in the fire, and weary themselves for very vanity." It is the pleasure of the Almighty that man should have some active employment. It is the law of his creation. A particular necessity, indeed, falls on him as the consequence of sin: "Cursed is the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." But He who pronounced this curse is a Father as well as a Sovereign. In the midst of judgment He remembers mercy. He renders the obligation to which we have subjected ourselves a physical and a moral blessing: and He limits the degree, the extent of the obligation itself. He ordains labor, but never designed that absolute drudgery should be necessary to acquire a pitiful subsistence. He has prepared of His goodness for the poor; and His designs are gracious, though men pervert them. Thus He gave the Jews occasional relaxation and ease. He allowed them time for rest and reflection. He resigned them one day in every seven days, one year in every seven years, and one year in every fifty years, in addition to both—during which they could wipe their brows, unload their heavy burdens, and attend to their persons, their children, and the Book of God.

Secondly. Considered *politically*, it was important.

Slaves, for certain reasons, were allowed under the Jewish dispensation; but, by this law, what was tolerated was qualified, and *perpetual* slavery was prevented.

In every well-ordered state it will be an object to fix those who

reside in it, not by necessity, but choice and preference. The secret to prevent at once emigration and disaffection, is to cause some flowers to spring up around the cottage, however humble; to keep the soil from becoming barren and dreary; to secure some enjoyments, some advantages that will render the idea of home estimable and attractive, and make the individual feel an interest which he is unwilling to resign, and determined to defend. That which we have a propriety in we seldom disregard. This was the case with the Jews. The provisions of the Jubilee attached them to their own country, and their native soil. They viewed with veneration and affection the estates that had descended from their ancestors, and were to be continued to their posterity. Even when they had no share in possession, they had one in remembrance; they had one in hope, and could never feel detached from the commonwealth of Israel.

The leveling of property is impossible and absurd. Yet a state is never in a prosperous condition when the community is divided between two classes only, the *very* rich, and the *very* poor; and the various intermediate degrees that constitute the strength, the happiness, the glory of a country, disappear. The law of Jubilee prevented at once abject poverty, and excessive accumulation of wealth. It was impossible for any to gain very large possessions, either by usurpation, mortgage, purchase, or heirship. The tendency to departure from the original medium of estate, both in deficiency and excess, was seasonably checked, and the balance restored. We read that something like this was established among the Lacedemonians, by their famous legislator, Lycurgus. He not only banished slavery, but instituted a kind of equality, or rather mediocrity of fortune. His endeavor was, as far as he was able, to hinder any one from becoming too powerful or too rich. Such was the design of the ostracism which he introduced. It consisted in expelling citizens whose wealth and influence rendered their aggrandizement prejudicial to the state. A similar plan, also, was proposed by Stolo. To repress the avarice of the old Romans, he made a law which forbade any particular person from having more than five hundred acres of land. Fraudulence soon destroyed this wise constitution, and he himself was condemned for violating his own statute.

But to return. Never was there a people on earth so secure of their liberty and property as the Israelites were: for while they were protected from the invasion of their enemies by the promise and providence of God, by the Jubilee they were not suffered to lose

these privileges, even by their follies and vices, unless partially and for a time.

Thirdly. Considered *religiously* it was important. It established the divine authority of Moses—it verified the prophecies with regard to the descent of the Messiah—it was typical of the Christian dispensation.

It established the divine authority of Moses. For we may boldly affirm that no legislator, unless conscious of being divinely inspired, would ever have committed himself by enacting such a law. It was founded on a standing miracle. It forbade all agricultural process, on the assurance that the year preceding should render it needless, by yielding an abundance sufficient to answer its demands without tillage. For this double produce in one season he pledged himself. Would an impostor have done this? How easily would he have been detected! Had his assertion been false, a people so prone to rebel, and so governed by present appearances, would never have submitted to the loss of a year's produce, neither would the possessors of acquired estates have resigned them. Their obedience in such circumstances abundantly proves the truth of his claims.

It verified the prophecies with regard to the descent of the Messiah. It rendered necessary the continuance of the distinction of every tribe and family: this preserved their genealogies secure and clear: and thus ultimately, and no doubt intentionally, it served to ascertain the birth of our Lord and Saviour from the tribe of Judah, and the family of David. Indeed every dispensation of Divine Providence or grace from the beginning of the world, regarded the coming of the Messiah, and issued in "the fullness of Him that filleth all in all."

Finally, it was a type of the Christian dispensation. Observe, my brethren, the words of the Apostle to the Hebrews. "God," says he, "has provided some better thing for us, that they without us should not be made perfect." Here he compares the law with the Gospel, and reminds us that the one is superior to the other; yea, that the one is the completion of the other. Judaism without Christianity would have been defective—as a dawn without the day: and it would have been uninteresting and unintelligible—like an allegory without the clew, or a prefiguration without the reality. The various usages and institutions of the ceremonial economy derive their significancy, their value, their perfection from reference: they were all "shadows of good things to come, but the body is Christ." This renders the Old Testament so delightful and edifying to a Christian. By means of the subsequent explanations of the

New Testament writers, he can go back and compare promise with accomplishment; the figure with the substance. He can read the glory of his Redeemer in the patriarchal dignity, in the prophetic wisdom, in the priestly sanctity, in the kingly dominion. He can find Him in the sufferings and elevation of Joseph: in the splendor of Solomon: in the burial and resurrection of Jonah. He can see Him as the bread that came down from heaven in the manna; as the water of life in the streams that flowed from the rock in the wilderness; as an offering for sin in the slaughtered bullock or bleeding lamb. In the brazen serpent he beholds Him as dying on the cross, "that whoever believeth on Him shall not perish but have everlasting life." He meets Him, he hears Him in the Jubilee. It is in allusion to this season that our Lord expresses Himself, in the words of Isaiah; "The Spirit of the Lord God is upon Me: because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

Let us therefore,

III. Inquire what there is in the Gospel to correspond with the Jubilee. I am sorry to be obliged to remark that the figurative language of Divine revelation has been frequently abused by violence, and debased by littleness. Expositors and preachers have too commonly supposed that a conformity was to be sought for in every attribute, and in every circumstance of the subject. Whereas a real and striking degree of similitude is all that is required in any writer; and the same will hold with regard to the metaphors, parables, and types of the Scripture. This being premised, we are not afraid to bring the Jubilee and the Gospel together. A very superficial examination will decide that there is a wonderful analogy between them.

Did the Jubilee afford rest? This the Gospel realizes. It calls us to cease from Jewish ceremonies, from superstitious rites, from slavish fears, from perplexing anxieties, from worldly disquietudes. It tells us that all things are now ready; and that we are welcome to partake of the common salvation of God's people. The Christian thus finds himself blessed with all spiritual blessings in heavenly places in Christ; and by believing enters into rest. He confides also in His providence. He knows from the love, the power, and the promise of his heavenly Father, that though the young lions may lack and suffer hunger, they that seek the Lord shall not want any good thing. He is therefore careful for nothing, but in every

thing by prayer and supplication with thanksgiving he makes known his requests unto God, and the peace of God that passeth all understanding keeps his heart and mind through Christ Jesus.

Did the Jubilee confer liberty? This the Gospel realizes. We had sold ourselves for naught. We were led captive by the devil at his will. We were the slaves of sin. We served divers lusts and pleasures. But "where the Spirit of the Lord is there is liberty." "Ye shall know the truth, and the truth shall make you free; and if the Son make you free, ye shall be free indeed." No longer unable to hearken to the voice of conscience, or follow the dictates of our understandings; no longer the vassals of pride, of avarice, of envy, of malice; no longer under the tyranny of our passions, our appetites, our senses—we are the Lord's free men; we are brought into the glorious liberty of the sons of God.

Did the Jubilee insure remission of debts? This the Gospel realizes. Did we owe much, and were we able to pay nothing? Had our iniquities increased over our heads, and became a burden too heavy for us to bear? Was the adversary ready to deliver us to the judge, and the judge to the officer? "Deliver," said the voice, "from going down into the pit, for I have found a ransom. With the Lord there is mercy, and with Him there is plenteous redemption. I even I am He that blotteth out thy transgressions for My own name sake; and will not remember thy sins." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Did the Jubilee restore alienated estates. This the Gospel realizes. Heaven was to have been our possession—we were originally heirs of it. We forfeited our title; and were left without hope. But behold the poor and the needy enriched. Behold the treasures of eternity promised them. See them not only "justified by His grace;" but "made heirs according to the hope of eternal life." "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Was the Jubilee proclaimed on the day of expiation, and as soon as the atonement was offered? This the Gospel realizes. No sooner had our Saviour given Himself "an offering and a sacrifice to God of a sweet-smelling savor," than the heavens smiled, and the

earth rejoiced. The messengers of reconciliation were sent forth to "preach the Gospel to every creature." They began in Jerusalem; but the good news was published in every country: and the message shall continue to spread till it has reached "the ends of the earth, and all flesh shall see the salvation of our God together."

Let us not hastily pass over this part of our subject. We wish you never to forget that, as the Jewish Jubilee began in the typical atonement of Aaron, so the Christian Jubilee is founded in the real atonement of Christ. We read of a purpose of grace before the world began; but it was given us "in Him." We hear of eternal life; but it is "in Him." We say we have righteousness and strength; but it is "in Him." Examine the scheme of salvation in all its parts, and in all its progress; and the necessity of a mediator is never left out. And how was He a mediator? Precisely in the same way as the high priest who typified Him. It was by sacrifice that Aaron, on the behalf of the people, interposed, interceded, blessed. And when Christ came to seek and to save that which was lost, He "gave His life a ransom for many." When He returned, "He entered with His own blood into the holy place, having obtained eternal redemption for us." Hence it is said "in Him we have redemption through His blood, even the forgiveness of sins:" we "have boldness to enter into the holiest of all by the blood of Jesus:" they who are before the throne, "have washed their robes, and made them white in the blood of the Lamb."

We learn from hence that the atonement of Christ is an essential blessing, a comprehensive blessing; that every thing else depends upon it, and results from it; that to this we owe all our deliverance, and all our hope. No wonder, therefore, that the Apostle should make it a leading object, and even among the polite and learned Corinthians begin with it: "I delivered unto you first of all, that which I also received, how that Jesus Christ died for our sins according to the Scriptures." No wonder he should make it his last, as well as his first concern—no wonder he should make it his only one; "I determined to know nothing among you save Jesus Christ, and Him crucified." No wonder he abhorred the thought of exulting in any thing beside; and exclaimed "God forbid that I should glory, save in the cross of our Lord Jesus Christ." No wonder the Church of God in all ages, have found their happiest moments to have been those in which they could say, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, and His Father, be glory and dominion forever and ever." No wonder that those who

have finished their course with joy, and no longer see through a glass darkly, should sing a new song, saying, "Thou wast slain, and hast redeemed us unto God by Thy blood, out of every kindred, and tongue, and people, and nation." No wonder the angels round about the throne, and the beasts and the elders, and whose number is ten thousand times ten thousand, and thousands of thousands, should say with "a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

What can we think of those who conceal, who deny, who insult the atoning death of our Lord and Saviour?

What are your sentiments and dispositions with regard to this important event.

Ah, my brethren, this event becomes a test; a test to try our schemes, our character, our destiny: a test the most awful: a test established by an authority from which there lies no appeal. "We preach Christ crucified, unto the Jews a stumbling-block; and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." He that despised Moses's law died without mercy, under two or three witnesses: "of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

To conclude. Having discovered the nature and excellency of the Gospel, we learn, my brethren, the way in which it is to be regarded by us. It demands joy and gladness. It is a Jubilee; and preachers and hearers should animate each other, and say, "O magnify the Lord with me, and let us exalt His name together." "This is the day which the Lord has made, we will rejoice and be glad in it."

With what satisfaction and pleasure would a *Jewish priest* proclaim the arrival of the Jubilee? And shall a *Christian minister* be cold and senseless, who has "this grace given, to preach among the Gentiles the unsearchable riches of Christ?" O what a privilege to go and publish that God "has not spared His own Son, but delivered Him up for us all, and that with Him He will also freely give us all things: that God is in Christ reconciling the world unto Himself, not in putting their trespasses unto them." I would rather be employed in announcing this intelligence to sinners, than be destined to blow the trump of the archangel that shall awake the dead. I

would rather call you to the feet of the Saviour than to the tribunal of the Judge.

It is easy to imagine with what emotions the proclamations of Jubilee was heard by *the inhabitants* of Judea, and especially by those who were so *deeply interested* in the message. And what comparison is there between the concerns of time and those of eternity? What is the relief of the body to the welfare of the soul? Will *you* not therefore, with a joy proportionably greater, exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Thus the Gospel was originally embraced. The Thessalonians received it "in much affliction," yet "with joy of the Holy Ghost." When by the affecting ministry of the Apostles "before the eyes of the Galatians, Jesus Christ was evidently set forth crucified among" them; they were "blessed," and "could have plucked out their own eyes, and have given them" to the messenger who brought them such welcome tidings. When Philip went down and "preached Christ in Samaria, there was great joy in that city." And is the nature of the Gospel changed? Is the importance of it diminished? Are the blessings it communicates, and the hopes it inspires less valuable and necessary?

The Gospel, my brethren, is not a speculation. It is not a matter of idle curiosity. It is not the solution of a problem, or the decision of a point in debate, the knowledge of which can merely affect the judgment. It brings us "good tidings of great joy." It is not only wonderful but interesting. It is not only "a faithful saying;" but "worthy of all acceptance." It is "all our salvation;" and it should be "all our desire." It is "our glory;" and should be "our joy."

There are some who have thus heard the Gospel, and whose condition is described by David in these words: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted." But it is to be feared there are those in this large assembly to whom the intelligence is a thing of naught. Ye make "light of it and go your way, one to his farm, and another to his merchandise." What shall we say to your folly, to your wickedness, to your danger, in refusing the advantages which the Gospel exhibits to your view, and presses upon your acceptance? Are these blessings unsuited to your condition? Are they of no value? Can the world indemnify you for the loss

of them? Can you find a substitute for them—in the distress of conscience—in the season of affliction—in the hour of death—and in the day of judgment? Do you not defy the authority of God? Do you not despise the riches of His goodness? Do you not judge yourselves unworthy of everlasting life? Are you not unspeakably criminal? Will you go unpunished? “How can you escape if you neglect so great salvation?”

“*Now is the accepted time : now is the day of salvation.*” And will it last forever? Will it last long? How know you but that He who has so often addressed you in vain, is ready “to shut to the door” saying, “O that thou hadst known—even thou—at least in this thy day, the things that belong to thy peace—but now—they are hid from thine eyes?” It is time, it is high time, but blessed be His name it is not at present too late. O! seek Him while He may be found, and call upon Him while He is near.

DISCOURSE TWENTY-NINTH.

JOHN FOSTER.

FOSTER was born in 1770 at a place called Wadsworth Lanes, in the parish of Halifax, Yorkshire; and at the age of seventeen made a public profession of religion by uniting with a Baptist Church; and soon after devoted himself to the Christian ministry. His studies were prosecuted with great assiduity, first at Brearly Hall, under Dr. Fawcett, and then, three years later, at Bristol College. Shortly after leaving college, in 1792, he settled at Newcastle-on-Tyne, where he remained only about three months. In 1793 he became pastor of a Baptist Church in Dublin, where, after about nine months, he ceased pastoral duties, taught a classical school less than a year, and became quite unsettled in his plans of life. The probable causes of his failure of success as a preacher were his recluse habits, peculiar style of preaching, and somewhat loose opinions respecting church organization. Until 1797 he appears to have devoted himself to literary pursuits, when he resumed the pastoral relation at Chichester, which ended in two and a half years, by a removal to Downend, where he preached four years. At the expiration of this period, through the recommendation of Robert Hall, he became Pastor at Frome, where he wrote his first Essays. In 1807 an affection of the throat compelled him to suspend regular ministerial duties, and he became connected with the "Eclectic Review"—a relation which continued, with an interval of a few years, till 1839, and in which he acquired great reputation as a reviewer. During his connection with the Review, he often preached in destitute places. In 1822 he commenced a course of lectures at Broadmead, Bristol, which were continued, with a slight interruption, until Hall's settlement at that place. He died in 1843, in the seventy-third year of his age.

Foster was one of the strongest writers, of whatever country or age. His sermon on "Popular Ignorance," preached in 1818, and enlarged and published in 1820, was pronounced by Sir James Mackintosh one of the most able and profound works of the age. His sermon on "Missions," preached the same year, is not inferior in point of merit. The miscellaneous productions of his pen hold a high rank among the most brilliant

English classics. All his writings are noted for remarkable comprehensiveness, the tersest strength, and great originality and majesty of conception. His eloquence consisted, not in pompous phrases or brilliant explosions, but the pure force of sense, adorned with the sweetest imagery, and an admirable neatness and compactness of style. Foster did not generally write his sermons, and with the exception of those above alluded to, with a few others, and his two volumes of Lectures delivered at Broadmead, his sermons are not preserved. The specimens that remain of his preaching are not remarkable for what is commonly called oratory, but yet they sustain the judgment of Hall, that "his writings are like a great lumber-wagon loaded with gold."

The production which follows is not found in any of the common collections of Foster's writings. In Bohn's edition of his Lectures there is one on the same text, and with a similar title; but it is entirely different from this, of which, possibly, it might have been a rough sketch. The sermon here given was published in the "New Baptist Magazine," without any signature, and reprinted, in the same way, in this country, by Littell, in his "Christian Magazine" of 1828. But there are several facts abundantly verifying its authorship. In 1837 a very few copies of a small volume were published by Rev. Mr. Mann, of the Maze Pond Baptist Church, made up of Foster's writings, but appearing without his name. A well-known clerical friend of the editor of this work informs him that he himself was associated with Mr. Mann in soliciting of Foster the privilege of publishing that little volume of his writings, of which volume this sermon forms a part. Its genuineness, from this circumstance alone, is therefore placed beyond question. Indeed, the many and obvious traces of Foster's exquisite genius sufficiently indicate its origin.

THE IMPRISONMENT AND DELIVERANCE OF PETER.

"Now about that time Herod the king stretched forth his hands to vex certain of the Church," etc.—ACTS, xii. 1-11.

The Church is sometimes called "the kingdom of Heaven," the "kingdom of God" on earth. It is called so by Him who knew whether it may be justly so called; whether there is any thing in common between earth and heaven; whether there is any thing good and heavenly in this world of sin and misery. It may very properly be called the kingdom of Heaven: nothing of heaven is brought or kept here, except by the force of heaven. There is a tendency in this earth to repel every thing that is good; an exploding quality,

that would drive off to millions of leagues all goodness and all good men. In some places it has actually driven off the kingdom of Heaven; there are some places where Christianity once flourished, but where it flourishes no longer. God has suffered the tensity of His kingdom in some places to slacken, that the power and tendency of the world's depravity might have scope for exhibition. The kingdom of Christ here is, therefore, unlike that which prevails in Heaven, inasmuch as it is subject to persecution. Some men, indeed, may have been so sublimely depraved as to wish to carry persecution into Heaven itself. Their hatred may have flamed away, in wish, far beyond the limits of the earth, far beyond the fires of a volcano, or the smoke of a volcano, or the rocks which are hurled from its crater. But they have never wished to die, in order to persecute, to attack the Sovereign on His throne; horribly evil as their wishes may have been, they have not dared to meet Him on His own ground, to pursue the saints into His presence. The angels who once dared to resist Him, are not inclined again to meet the Divine artillery, and defy the Omnipotent. Heaven still retains its perfect and eternal tranquillity. The opposition of men can not excite *fear* in this region, it scarcely can excite *indignation*. It is not so, however, in the kingdom of God on earth. He will not let His saints live peaceably here; He would detach their affections from things below; He is determined they shall not love this present world; He has therefore made it an uneasy residence, He has excited even their sympathies against it. How can they love a world that is stained with the blood of their brethren, that is full of their sufferings, monumentally recorded? The time has been when His people were witnesses of the persecutions of which we behold only the monuments. They have had to say, this day, this morning, a servant of God will bear his last testimony for his master, we shall lose our friend, our father, our minister. The world has been unwilling to let the saints of God dwell on it; it has denied them air and light and space to exist in. Its history is emphatically the history of persecution, the history of martyrdom; one part of the agents have been *persecutors* and the others have been *persecuted*. The spirit of enmity still rages in the world, and is still indignant that the servants of Christ should execute His commission, that they should presume to carry this religion among the heathens, and attack the temples of idolatry. Not only in that land itself where Satan's seat is, but even here, where the kingdom of Christ is in some measure established, there are many who would not endure that a word should be spoken, though that word were sure to reclaim a

soul from the darkness of paganism, or the corruption of perverted Christianity.

It is a fatal thing, however, to persecute the Church of Jesus Christ. The history of the world abounds with recitals of His vengeance. Many proud monarchs have demolished their own thrones in attempting to subvert His kingdom. There is something very corrosive and deadly in a drop of a Christian's blood spilt upon a throne; it will inevitably sap it to the foundation; it is a lure that never fails to attract destruction. How many tales are recorded of the dreadful deaths which princes and ministers, and even obscure individuals have suffered, whose enmity had been signalized against the kingdom of God! Many are the states that have fallen with a mighty crash beneath the stroke of his vengeance; and those which still subsist, and oppose the authority of the Supreme Governor, will easily be crushed into a heap of monumental ruins.

If a saint is smitten on earth, a sensation, I might say a commotion, is felt in heaven. When Saul was going to Damascus, only intending to persecute the saints, he was struck to the ground, and interrogated by Christ Himself: "Saul, Saul, why persecutest thou Me?" Thus God identifies Himself with His people, in literal conformity to those impressive figures which He adopted while on earth; He is still the *head* and they are the *members*; He is the *vine* and they are the *branches*. An insult against them, He feels as against Himself. What they can not avenge, what *they* will not avenge (for He has forbid them, saying, "Vengeance is Mine"), *He* will. Among all the hosts of His angels there is not one, perhaps, that would not promptly come down to act out the vengeance of his great Lord; who would not gladly take the quarrel on his own hands, when an insult is committed on the saints. Next to serving Christ Himself, they love to serve His people. They will follow the individual who is committed to their charge with patience; slow as he is, they would gladly invite and encourage him to proceed faster; they will not wander from him, faltering as his steps are; they become friendly by habit and attention, and anticipate in him a companion for eternity in better regions. There are two accounts of the descents of angels in this very chapter; the one to deliver Peter, the other to destroy Herod. The same angel was probably commissioned on both services; the same angel would be equally ready to execute a duty of mercy and a duty of vengeance; he would have so distinct an idea of the reasons and consequences of both, of the entire consistency of both with the honor of his Master and the universal good, that he would perform the office of punishment with

the most lively feelings of complacency and general benevolence. Some of the enemies of God may be overcome in the ordinary methods of His operation, others are hardened against all conciliation; it requires a miracle of Divine power to change their hearts. Some of them must be consigned to extinction and extermination. "Now about that time," says the historian, "Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews he proceeded further to take Peter also."

The Jews were worthy to have a king like Herod. Their love of persecution must have been intense, if it could induce them to applaud his cruelty in spite of the conviction that tyranny gains strength by exercise, and that to encourage cruelty in a monarch against others was finally to invoke it on themselves. It was remarkable indeed that God's chosen and supported people should be the leaders of persecution against His own servants. It was a proof of their extreme and utter degradation, that they must set on their king to destroy the messenger of their God—that they must show him the way, as if he could not take the scent of blood himself—that they must be his jackals—that they must hunt the victims for his cruelty. Perhaps this was their way of taking vengeance on Jesus Christ for having presumed to rise from the dead—for having despised their seal on his sepulcher, and their soldiers to guard it. He had ascended beyond their reach, and they would take their vengeance on his disciples. They were delighted to have a minister, a devil, the fiercest spirit Satan could send them, on their throne—the throne of David; so that he would indulge them with the blood of the saints; so that they could but see the Church of Christ afflicted, and James put to the sword.

A certain degree of success in wickedness usually makes men daring and confident. This prince, after killing James, had no fear or hesitation in laying his hand on Peter also; he consigned him as a victim-animal to his cage, perfectly sure he could bring him forth to death whenever it suited his leisure and the piety of the Jews; he felt no terror from the reflection that he had slain a servant of Jesus; he had no suspicion that the spirit of James had ascended to the throne of God to bear witness against him. He fell into the common mistake of men concerning the delay of Divine vengeance, they think Him altogether like themselves: if He does not strike in anger as soon as He is offended, they think He will not strike at all; if His thunderbolts sleep, they think He hath forgotten the affront, and they try to forget it themselves; they give it up to a dark cor-

ner or a lumber-room of their memories, as a thing to which they would never revert, though they must retain it. "He proceedeth further to take Peter also." Peter was easily taken; it was not for him to abscond and abandon the cause which he knew to be divine, and which he had always been told would be dangerous; he remembered what he had once said, "Though all men forsake Thee, yet will not I." It was not for him to flee who had once denied his Lord in the moment of peril; ever after that fault, he seems to have been undauntedly courageous: he was naturally bold, and after this one flagrant instance of cowardice, we find him more resolute than ever to brave opposition and present his breast to the dagger. It was not for him to retire and escape, especially after the cause was become dangerous, after the conflict was begun, after the vanguard was destroyed. We have often read of valiant troops, when the first rank of their army had fallen, that would march over the corpses of their comrades and step into the same peril, and in the same place. Peter was easily taken. There was but one place to find him: he would not be met with but in the very spot where James had fallen. He was not afraid. Like Shadrach and his brethren, like Daniel, he trusted in the Lord, who was able to deliver him, or who could take him at once to His glory. He was not surprised. The place in which he stood, the cause in which he was engaged, every thing would remind him of his danger. But he was easily taken. "And when Herod had apprehended him, he put him in prison." We can imagine the darkness and gloom of his dungeon, which it is probable was at any rate not more agreeable than those of our own times: we can fancy its damp and massy walls, on which the sun had never shone; the dark, thick bars, blocking up the access of the little light which might enter the small aperture of the window, and admitting a dim ray of despair, just serving to show the captive there was light and liberty in the world, but not for him. Chains also were added. "He was bound with two chains." Nor could there be wanting in such a place various sounds and notes of terror; there must be many symptoms and noises of fatal import, declaring that something was in preparation, something that should not be, was acting in the dungeon of a tyrant, where cruelty loves to riot. Yet there is none of us doubts that Peter would sing even here, when left in this dwelling of horror to his own thoughts, "Well, I had rather be here, after all, than in Herod's place, or Caesar's, at the expense of disowning my Lord." If it had been conceivable that such an option should be given him—could he have had the offer of reigning over the whole

Roman empire, only for sacrificing his religion, Peter would not have been at a loss in forming his decision ; he would congratulate himself on his preference of the dungeon, surrounded as he was with these various forms of tragedy and omen, remembering his Master's words, "What shall it profit a man if he gain the whole world and lose his own soul?"

Can we avoid reflecting here that it must be a very sublime cause that could enable a man thus degraded and enchained to feel himself so much higher a character than other men as to look down with contempt on the throne of the world ? Can any one impute delusion to him ? Delusion is very apt to vanish before prisons and quaternions of soldiers. There is something very much like a gorgon in the nature of a dungeon, and the prospect of a block to affright delusion into despair, or petrify it into stupidity.

He was "delivered to four quaternions of soldiers." Now it would seem obvious that here were either too many or too few. If they were only required to keep one man in custody, they were too many. He was secured enough, one would think, under massy walls, three gates, and two chains, without having sixteen soldiers to keep him. But perhaps these sixteen soldiers were to fight all that could be sent to his rescue : then they were too few. Only one soldier of God came to deliver him, and succeeded ; only one Agent of power and mercy was able to extricate him. All the arms of any tyrant against God are too few. There was Sennacherib, who blasphemed and defied the God of Israel, and who was quite satisfied in the protection of his 200,000 men, but they were too few : 185,000 of them, you remember, were destroyed in one night by one angel. Peter, however, was kept in prison, and "prayer was made without ceasing of the Church to God for him." Peter doubtless prayed himself. It is happy that pious men can appeal from the power of earth to the power of heaven. And they have felt a peculiarly noble and elevated sensation in the consciousness of being the one particular cause of bringing the power of God and the power of His enemies into contact and collision, and being the single person for whose sake these powers should come to action. Such a sentiment must be the greatest possible elevation that a Christian, that a creature can feel.

The Church was employed without ceasing in prayer for Peter. Good men should always remember each other in prayer, and they will do so especially when exposed to the same peril. There always has indeed been the most friendship and sympathy among them in times of persecution. The Church prayed for Peter daily and hourly,

at this very hour. This very night, they might know, was destined to be his last; but one sun more was to rise upon him. Herod, no doubt, indulged his exultation. The hatred which he had felt against the King of the Jews he cherished against His subjects. As long as a servant and a follower of the Son of David remained upon earth, he felt as if there was a relic, a remnant of claim to the Jewish scepter interfering with his own. The people, too, were anticipating the intended execution: ever since the crucifixion of Jesus, ever since the imprecation of His blood upon their head and upon their children's, they seem to have been given up to an infernal spirit, rejoicing in executions, finding a pure, simple, genuine pleasure and luxury in the sufferings and death of a Christian.

Peter was probably aware of what was determined on for the morrow, yet he was tranquil, he slept. He "was sleeping between two soldiers." There are not many who would have slept in such a situation. The two soldiers had, perhaps, been set to the same duty on former occasions, but they had never before seen their prisoner asleep. Other prisoners had implored and bribed them to connive at their escape, or had struggled with them in despair for their liberty; but a Christian may sleep any where. A Christian, who is indifferent whether he sleep or die, will say, "I know my life is forfeited by nature and by sin; the sentence is gone forth against it. I am only reprieved, and hold it only at the discretion of God. I never thought life of so much value as to risk my soul for it. When my Master wants my exertions here no longer, it is for Him to call me to Himself. It is not for me to fix the time. It is quite consistent that Herod should be the instrument, that I should fall by the same sword that slew my friend. I have now nothing to fear; I have nothing to do. When I was free I could labor, but now I can sleep."

Peter is now in chains between two soldiers. Can he in an hour be set free? The Christians can not fight, they had no arms. They would not: swords were not arguments. Peter had been told so himself. He had been commanded to put up his sword. If a mob had assembled to burst open the Bastile and rescue him, he would most gladly have made his best speech through the grates of his prison, imploring them to disperse, and not to impeach and weaken the genuine, rational evidences in behalf of Christianity, by employing force in its support.

How can he escape? The soldiers are faithful. He had no interest at court to procure mercy for him. "How unfortunate for him," some of the less hardened Jews might have said, "to have no power-

ful friend." "Unhappy Peter," the Jews might have said; "Unhappy Peter," one of the sixteen soldiers might have reflected, "to have no friend; there is no hope for thee." Peter was not unhappy. At this very moment he was an object not of compassion but of envy. "And behold the angel of the Lord came upon him, and a light shined in the prison." He came in, he came to do something. How different a place was this prison to Peter and the angel. He cares not for the thick walls, which he can pierce; and the grim darkness, which he can illuminate. He is at no loss to find his object, though he be confined in the darkest dungeon of the prison. He can find the darkest corner where a Christian is hid. It is needless to tell him of the city or the continent; tell him only of the planet in which the captive is to be rescued, and he will feel an unknown and indescribable sympathy directing him infallibly to the spot. This angel, perhaps, might have been commissioned to attend on James, not to deliver, yet to console and support him; he might be no stranger to these gloomy walls. His coming was silent and still. There was no noise; there was no mode of entrance, yet he was there. He came with too great a power to make a noise among the lumber of matter. It was a firm, compressed, and abstract energy of power, a very quintessence of soul, that alone could penetrate so quickly. So Jesus Himself came, though He was arrayed in a body; He entered the room unperceived, where the disciples were sitting with the doors locked. The angel penetrated with ease; he displaced nothing; he had but one commission to execute; he came not to overturn and demolish or change the order of nature. "He smote Peter on the side." No man was ever so awakened; he smote Peter. It was not a violent stroke; it was not such a stroke as that which he shortly after inflicted upon Herod. It was not so that he smote the thousands of Sennacherib, or the inhabitants of Sodom. It was a gentle violence; it might serve for a symbolic emblem of a Christian's death. It will be a soft blow that awakes him; he will be tranquil; a light will shine around him; he will be delivered from the chains of sin, from the prison of flesh, from the society of the guilty, from a persecuting world.

Peter awoke; he would gaze on the face that shone upon him; he would feel like the martyrs who have ascended from the stake to the skies, and passed from beholding faces marked with cruelty, to gaze on the benign countenances of the angels and messengers of God.

"He raised him up." What a strange alteration was this; the prisoner chained between two soldiers is now held by the hand of an

angel. We might now say, "Touch him who dare." The soldier of God has ventured into a place sacred to cruelty, the devil, and Herod; he has taken charge of the captive he had to rescue, and now touch him who dare. Where is all the courage that all the soldiers of Herod ever manifested in storming intrenchments, in charging the enemy? Come forth now, and touch your prisoner, thus attended, by one single unarmed soldier of heaven. Dare you, imperious Herod? Dare you, soldiers, appointed here to watch the victim? Oh no! The power is no ordinary power—it has made no noise—it reveals itself only by the effect.

"The chains fell from his hands." Lightning might have taken them off, but it would have been with an immense explosion, and probably with death to the prisoner—it would have melted the whole chain; but the angel used no superfluous and ostentatious force; he only dissolved a few links, and the chains fell off without violence. The angelic spirits appear to be invested with greater powers than any we can imagine—they can produce the greatest energy of nature without the manner of the greatest energy of nature.

This angel, like the other angels of God—like the angel that hurried Lot, appears in a kind of solemn haste. "Arise up quickly," he says, "gird thyself." These spirits, when their purpose is effected, do not stand in wonderment at their own exploits—they take no breathing time—they want no leisure to rest from the toil, and contemplate the conquest. It is a very ordinary thing to them—it excites no particular surprise or elation in their minds—they do not think of repose. So should it be with the servants of God on earth. They should not stand still, wondering at their own doings, or think they deserve a year's holiday after the labor of one exploit—they also should be in solemn haste—their time is all too short. Not an hour should pass after their greatest effort, without preparing for some new service.

Peter obeyed, but he was amazed. What then must be the amazement of the Christian, when the angel of final deliverance shall come, when the change unspeakable passes upon him; when he shall remove from men to God, from the servants to the Master, from the *talk* of immortality to the conversations of heaven! How little men know of their best companions and friends, of those sublime beings, whoever they are, who are deputed to accompany them through life! Whoever they are! It is strange to speak so of our most sincere and intimate friends. It will be one of the pleasures of heaven to know them, to know our guardians and deliverers, to see those who sustained us in trouble and temptation, and conducted

us to final triumph! It would be a pain to the conscious delivered, not to know and thank their deliverers; it would be of no use to know and see them now, the sight of them would fill us with unspeakable terror. In the other state they will make themselves known to us; we shall be able to endure their splendor, and converse with them face to face. "And he went out and followed the angel." This was a different going from what Herod intended, from what Peter himself had expected, or his friends who were praying for him, as they thought, in vain. They went out through three gates; and the last gate, the iron gate, opened of itself! How many wonders in a few minutes, and the last the greatest! Thus was he set free; there was no detainer against him; he had no debts to pay, no fees were demanded of him. What a deliverance was this! to be thus set free once more in the plain of liberty. What an astonishing impulse and momentum must it give him, to have been thus retained by one force, and torn away suddenly by another force!

The angel went a little way with him; conducted "him through one street," till his amazement had somewhat subsided, and then "departed from him." He had other work to do; he did not wait to receive homage or offer felicitations; he left him for this time. Peter had to take a longer journey some other night with his Deliverer; he had the whole length to go from earth to heaven, to travel the long tract, if it be a long tract, we know not what it is, nor how, nor where!

What adoring gratitude must Peter feel at this wonderful display of Divine care and kindness! What veneration must he feel for a cause whose servants were to be defended by such interpositions! a cause of which not only angels condescended to be the servants, but to be the servants of its servants; satisfied with promoting its success, yet taking no credit for it to themselves. A cause like this, he would say, deserves all my devotion. We are told of Herod's miserable and terrible end. The same power which had rescued the servant of this Divine cause was employed to destroy its adversary. Can we close without saying, Is that religion here still for which all this was done; which occasioned all this exhibition of mercy and terror? Can we help exclaiming, This also shall be my cause? Can we suffer such a cause to be in the world, without devoting ourselves instantly and earnestly to its service, and feeling an exalted triumph that such a cause exists in our own time, and condescends to accept of such servants as we? If there be such a God (surely we must say), if there be a Master, who can thus pro-

tect and deliver His servants when exposed to the most awful perils, let me be His servant. I know not what difficulties I may have to encounter, nor in what situation I may need such a friend ; but I do know of death. I know I must be committed to the hand either of an angel or a devil at the last time. This shall be my cause. Let me also be surrounded and protected by angelic powers, and the force of Divine influence. Thus engaged and supported, for very shame I shall bestir myself ; not one hour shall see me idle, or thoughtless, or dissipated, or profligate. I shall be ashamed of every moment in which I am not employed as the angels of heaven are employed, and by the same God.

DISCOURSE THIRTIETH.

RICHARD WATSON.

NEXT to the name of its distinguished founder, that of Richard Watson reflects the highest luster upon Wesleyan Methodism.

He was born at Barton, Lincolnshire, February, 1781, and from childhood displayed superior talents. Soon after he was fifteen years old, at which remarkably early age he began to preach, we find him a regular local preacher, and at the age of nineteen he published an "Apology for the People called Methodists." Soon after this, some slight disaffection led him to unite with the Methodists of the New Connection, with whom he especially co-operated several years. In 1812 he resumed his station in the older Wesleyan body; and his history, from this point onward, affords abundant evidence of the expansion of his mind and heart, and his extraordinary powers of appealing to the consciences of all classes of men. His chief appointments were in the English cities and larger towns, and he every where drew around him the liberal and the intelligent.

But it was as Secretary of the Missionary Society of his denomination that Watson was to act a most important part. To this appointment he brought the vigor of his understanding, and the matured fruits of his penetrating judgment. From the pulpit, the platform, and the press, he plead for the sacred cause, with a force of argument, an originality and beauty of illustration, a sublimity of thought, and a power of persuasion, rarely, if ever excelled. Consumed by the quenchless ardor of his zeal, his frail constitution prematurely gave way; and in the year 1833, he peacefully departed this life, repeating, among his last words, the lines

"A guilty, weak, and helpless worm,
On Thy kind arms I fall," etc.

The principal productions which Watson left, are his "Exposition on Matthew," etc., his "Theological Institutes," "Biblical and Theological Dictionary;" and his Sermons, published in this country in two volumes. These writings afford sufficient evidence that Watson pos-

sessed an uncommon grasp of mind, which was made effective by the accumulations of theological literature, and the embellishments of a chaste and sterling eloquence. The discourse which follows is by common consent allowed to be his masterpiece.

MAN MAGNIFIED BY THE DIVINE REGARD.

"What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him?"—JOB, vii. 17.

It is the character of almost all speculative systems of unbelief that, while they palliate or excuse the moral pravity of our nature, they depreciate and undervalue that nature itself.

By some of them it is denied that "there is a spirit in man: the lofty distinction between mind and matter is confounded; and the organization of a clod is thought sufficient to give birth to reason and feeling; to all that dignifies the nature of man in comparison with the capacities of animals.

If a few allow that this frame, disorganized by death, shall live again by a resurrection, and thus only make death a parenthesis in our being, the majority take a wider sweep into speculative impiety; pluck off the crown of immortality which was placed upon the head of human nature by the Trinity in council; and doom him who in this life feels that he but begins to live, to live no more. Thus death is not the mere parenthesis, but the period of life; the volume closes at the preface; and vice exults at the news, that this portal of our present existence leads only to airy, empty nothingness.

Another stratagem of the philosophy which has no faith, is to persuade us that we are but atoms in the mass of beings; and that to suppose ourselves noticed by the Great Supreme, either in judgment or in mercy, is an unfounded and presumptuous conceit. With David, there are persons who lead us out to survey the ample cope of the firmament, "the moon and the stars" which God "hath ordained," and cry, not like him in adoring wonder at the fact, but in the spirit of a base and groveling unbelief, "What is man, that" God "should be mindful of him?"

The word of God stands in illustrious and cheering contrast to all these chilling and vicious speculations. As to our moral condition, it lays us deep in the dust, and brings down every high imagination. "The heart is deceitful above all things, and desperately

wicked." In our unregenerate state, we are represented as capable of no good, and incapable of no evil. But it never abases our nature itself. In this sacred record, this testimony of God, man is the head and chief of the system he inhabits, and the image of God. He is arrayed in immortality, and invested with high and even awful capacities both of good and evil. Nay, more; low as he may be reduced by sickness and poverty, his interest in his Maker's regards continues unbroken and unforfeited. So in the text, Job, poor, diseased, unpitied, and forsaken, sees the hand, yes, and the heart of God, in his trouble; and in a strain of devout gratitude exclaims, "What is man, that Thou shouldest magnify him, and that Thou shouldest set Thy heart upon him!"

This is an important subject, and just views respecting it are connected with important practical results. That we may be truly humbled, we ought indeed fully to enter into those descriptions which the Scriptures have given us of our fallen condition; to every one of which we shall find our experience to answer, even "as face answers to face in a glass." But we are to remember both from whence we are fallen, and what we are capable of regaining by the grace of God; the mercy which He who made us is still disposed to exercise; and the natural powers which it is the object of that mercy to raise, sanctify, and direct; that, animated by this display of Divine goodness both in creation and redemption, we may "lay hold on the hope set before us," and be roused to the pursuit of that "glory, honor, and immortality" which are not only hopeful, but certain to all who seek them.

It is proposed, therefore,

I. To offer some illustrations of the doctrine of the text, that God "magnifies" man, and "sets His heart" upon him.

II. To point out the practical improvement which flows from facts so established, and so expressive of the Divine benignity.

1. We call your attention to certain considerations illustrative of the doctrine of the text.

1. God hath "magnified" man by the gift of an intellectual nature.

This circumstance, as illustrative of the Divine goodness, and of our obligation to grateful affection and a right conduct, is frequently adverted to in Scripture. He hath "made us to know more than the beasts of the field, and to be wiser than the fowls of heaven." "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." In the process of forming this lower world, and the system connected with it, various degrees of creating grace,

so to speak, were dispensed. This was righteous; no creature has any claim to being at all, nor to any particular mode or circumstance of being; and, therefore, the dispensation of existence in various modes was wholly at the pleasure of the Creator; and none has the right petulantly to say to Him, "Why am I thus?" It was also wise; being necessary to variety, as variety is necessary to perfection. We see, therefore, in this vast mass of created beings, unorganized matter without life; matter organized, as in vegetables, with life, but without sensation; and, in the inferior animals, with life, sense, and a portion of knowledge, but without reason. But in man, the scale rises unspeakably higher; and his endowments are extended beyond mere animal life and sensation, however delicate and varied, and beyond instinct, whatever that mysterious power may be, to a rational soul, to deep and various mental affections, and to immortality itself. Here, then, we see him magnified. Amid all the beings which surround us in this visible universe, he alone is capable of surveying the whole with thought and reflection; of tracing the Author of the whole work, and marking the display of His perfections; of yielding to Him adoration and homage; of sanctifying the varied scene to moral uses; or, of improving his capacity; and he alone is susceptible of the sentiment of religion. And as God has thus "magnified" him, He has also "set His heart upon him." Man is the only visible creature in the heavens, and in the earth, which God, in the proper sense of the word, could love; for no creature is capable of being loved but one which is also capable of reciprocal knowledge, regard, and intercourse. Other things might be approved, and pronounced "very good;" but man alone was loved. He was the only being with whom the Maker of all could hold intercourse. Him, therefore, He admitted into fellowship; with him He conversed thought to thought, and made his presence vital, and interiorly sensible to Him; delighting in him, and teaching him to delight in God. The same regards He has to us, though fallen; and, by methods we shall afterward mention, still seeks man as His beloved son, invites him to His forgiving bosom, and makes the human heart His favored and His chosen temple.

2. God has "magnified" man by the variety, and the superior nature of the pleasures of which He has made him capable.

His are the pleasures of contemplation. These the inferior animals have not. No subjects but such as are urged upon them by present necessity engage their thoughts. Their view of present things is also limited. The most splendid scenes of nature are thrown around them without arousing attention, or awakening taste,

and the power of comparison. The past would seem to be a perfect blank to them; the future derives no light from the analogies which observation and experience furnish to man, and by which its gloom is somewhat broken. Moral subjects and moral actions, which furnish to us so inexhaustible a source of thought, are to them unknown; nor is it indicated by any of the phenomena which those that approach nearest to intellectual character exhibit, that the cause of any thing whatever is with them a matter of the least curiosity. All these are the subjects of human contemplation. As far as we can perceive, they are also inexhaustible; and the powers which we may apply to them are capable of unmeasurable enlargement. From this wondrous capacity arises a pleasure as copious as it is rich and invigorating, whenever the choice of subjects is worthy, and our train of thinking well laid. The deep and continued abstractions of profound genius, the ardor and intensity of the poet, the patient labor of the inventor of useful or curious machines, the command which books and conversation exercise over intellectual men, prove the vigor of the pleasure which arises from well-directed mental exercises; and in all this the benevolence of God is affectingly manifested. He has "taught us to know," and has opened to us the felicity of knowing; a felicity to which the pleasures of sense, though they also are proofs of His benevolence, bear no comparison either in loftiness or duration. In the one we have a pleasure in common with all animal natures; in the other we share the felicities of angels, and the blessedness of God Himself.

His are the pleasures of devotion. And can it be rationally denied that devotion is the source of even a still higher pleasure than knowledge? Does it arise from awe and reverence of the Divine Majesty? If a sense of our reconciliation to God accompany it, it is the awe of bending and silent seraphs, which gives depth and richness to the joys of the spirit, but is not inconsistent with them. Does it express itself in praise for mercies? It is gratitude directed to the highest Benefactor, and called into liveliest exercise by the magnificence of His mercies; and gratitude in a pleasurable emotion, and the more so as it is more intense. Thus it affected the mind of David: "How precious also are Thy thoughts unto me, O God!" Is the devotion private? Then intercourse with God is the intercourse of friendship, rendered more tender and confiding by a filial confidence; every burden is discharged, every wish freely expressed, and the soul's peace is fed and constantly guarded by a confidential correspondence. Does the devotional principle seek expression in the courts of the house of our God? New circumstances are added to

deepen the impression, and enlarge the joy. With "a multitude" of consentaneous hearts we "keep holiday;" with them we joy to acknowledge and proclaim the God we love before a forgetful world; we have a sense of delightful communion with the Church on earth, wherever its members are found, and with the redeemed and angelic throngs in heaven. The calm Sabbath is at once "a day honorable and full of delights," and a pleasing emblem of cessation from earthly cares, and of those exclusive, hallowed, and spiritual employments which are reserved for the spirits of just men made perfect.

His are the pleasures of sympathy and benevolence; and to man they are peculiar. No inferior nature, however near its apparent approach to him, is capable of them. It is a source of enjoyment, paradoxical as it may appear on a superficial view, to feel that we can "weep with them that weep," and thus ally ourselves to the common nature, and the common lot, of man. Even our most painful sympathies for others prepare the heart to receive direct consolation itself by the sensibility from which they flow, and which they call into exercise, and preserve susceptible. The spring of benevolence is thus opened; the stream flows whenever its refreshment can be imparted; and from thence arises the satisfaction of doing good to the bodies and to the souls of men; the joy of instructing the ignorant, of recovering the lost, of guarding the feeble, of protecting the innocent, and of giving impulse to institutions of usefulness, and vigor to great plans for the benefit of nations, and the whole race of man itself.

His are the pleasures of hope. These, too, are not only His in a more high and excellent sense, but they are His exclusively. Nothing but man looks beyond the present, and the glow of hope was reserved to warm his bosom alone. How great is the exuberance of the Divine goodness to us in this respect! Many of the blessings which God hath designed for us are known, and by anticipation they are tasted beforehand, and are thus many times enjoyed. If we are the objects of His favor, the future is ever brightening to the eye of meditation. Our steps shall be guided by an infallible counsel; our good and our evil shall be distributed with kind and wise parental regard; firmness supplied by Him shall raise us above our trials, victory crown our conflicts. Another world is enlightened by its own peculiar glories, and presents the glorified body, the spirit in immediate union with God, the absence of all evil, and the consummation of all the good enjoyed in the present life. And though there are objects of hope which are unknown, because "it doth

not yet appear what we shall be," yet this only heightens the emotion; the good toward which it reaches is unbounded and ineffable; it surpasses thought, and escapes the combining power of the imagination itself; it is unknown because it transcends, not because it is unreal; and this indefinite good embodies itself, in order that it may be seized by hope in some form of expression as indefinite as itself, but which suggests the loftiest, deepest, amplest thoughts of a mysterious glory and blessedness: "It doth not appear what we shall be;" but "we shall be like Him, for we shall see Him as He is."

These observations afford a sufficient answer to those who would degrade man; shame him out of his confidence in his Maker, by instituting a comparison between him and the vastness of inanimate nature, and thus endeavor to overwhelm him by a sense of his individual insignificance. But, extend the limits of the material universe as you may, make every star a sun, and every sun the center of an expansive system of secondary luminaries, sweeping the immeasurable spaces with their orbits, what is there in all this parade and pomp of amplification to lower, in the smallest possible degree, the sentiment of the text, and to weaken its delightful and reviving impression upon our minds? This universe of material things can not think; no sensation thrills through any part of it, it is totally unconscious of itself. The sun knows not his own splendor, nor the lightnings their force, nor the air its refreshing qualities. The earthly world has no communion with God, nor God with it. It yields to His hand without perception; it obeys without a principle of choice. It was not made for its own sake, but for the sake of that very being who can think, and feel, and adore; the sun to warm, the earth to sustain and feed, the air to refresh him; it has beauty for his eye, and music for his ear, and grandeur to elevate and fill his spirit, and curious contrivances and phenomena of power and majesty, to lead his thoughts to the wondrous Artificer, and to prostrate his affections in His presence, under the weight of joy and awe. Let infidelity contemptuously display her planets, and their spacious sweeps; we show the Being who enumerates the objects with which they are filled, marks their wondrous concatenation, and their series of secondary causes and effects, exults in their light, meditates in their darkness, measures their orbits, tracks them in their courses, connects them all with God their Maker, makes them subservient to morals, religion, devotion, hope, and confidence, and takes up, at every new discovery, the song of the morning stars—the angel witnesses of the birth of material nature, who sang together when the laying of the foundations of the earth presented a new and hereto-

fore unconceived manifestation of the wisdom, power, and bounty of the Godhead. Which, we ask, is the greater—the single being, whether man or angel, who sees, and knows, and admires, and is instructed by this dread magnificence of nature, or that nature itself, which knows neither that it is magnificent, nor that it exists at all? The argument is turned upon the objector, and the greatness of nature only proves the greatness of man.

And suppose this vast assemblage of worlds to be inhabited by beings as rational as ourselves, what does this avail to prove us “insects” and “reptiles?”—the rank which the ambition of infidelity would assign to man. It is asked, indeed, What are we among so many? The answer is, Just what we should be if we existed alone, the same rational, sentient, improvable, immortal beings whom God has “magnified,” and on whom “He has set His heart.” Numbers can have no tendency to lower the individual, nor many races of spiritual beings to lower each separate race. Holiness is not less valuable to me as the source of peace, and hope, and confidence, because millions are holy; nor sin less destructive and painful, if millions have caught the infection. Is a father’s love, or a mother’s tenderness diminished because the family is numerous? And yet some such monstrous disposition must be assumed before the conclusions of this heartless, godless, and hopeless philosophy could be established.

In the rank, then, and super-eminence of man, we may justly say, that “the gentleness of God hath made him great;” and His delight in him is such that He hath made him deathless. Every material object changes; even animals, which have a portion of mind die; “The spirit of the beast goeth downward,” but the spirit of man “goeth upward” to Him that made it, to rest in His bosom, and to abide in His presence. How great a proof is immortality that God “hath set His heart” upon us! He would not lose us by the extinction of our being; and to that spirit which God hath made, and from which He will never withdraw the communion of His presence and love, the very words may be applied which so strikingly characterize His own immortality—“These shall perish, but Thou remainest; and these all shall wax old, as doth a garment; and as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end.”

3. The text receives its most striking illustration from the conduct of God to man considered as a sinner. If under this character we have still been loved; if still, notwithstanding ingratitude and rebellion we are loved, then, in a most emphatic sense, in a sense which we

can not adequately conceive or express, God hath "set His heart" upon us.

We must not hide it from you, that all those capacities and endowments of a spiritual and immortal nature to which we have just adverted, may become the bane and curse of all, and have actually become a terrible inheritance to many. A rational nature is capable of evil, and, being liable to evil, is liable to punishment. We may speculate on the origin of evil, on moral liberty, necessity, and other similar subjects as we may, but the awful fact remains the same—we are thus liable. This seems to arise out of our freedom of choice, without which our nature must have been constituted essentially different, and, it would seem also, greatly inferior. No rational creature perishes but by his own fault; but he may perish. As to man the case is determined, the line has been passed; he has fallen, he is under wrath, every mouth is stopped, and the whole world is become guilty before God. Here, then, the doctrine of the text comes forth in all its tenderness. We have two facts before us: the human race has become liable to the penalty of sin, to all the miseries which a great and an immortal nature can suffer, and yet, because God hath "set His heart" upon him, the whole of this terrible punishment may be remitted, and a restoration to grace and felicity be attained. How is this? Mark the means of our reconciliation to God, and mark the result, "and at each step let higher wonder rise."

Reflect upon the means.

The great agent of our recovery was the eternal Son of God, who voluntarily became the representative of the whole sinning race, was incarnated, humbled to a low and despised condition, suffered in our stead intolerable torments, and died the universal sacrifice and atonement for the sins of men. So God "set His heart" upon man, that for our rescue He spared not His own Son. "Dear" as He was to Him, He spared Him not. "Dear" in His humanity, for it was unstained with the original taint of fallen human nature, and through life was sanctified to God in a course of perfect and cheerful obedience: "dear," for the generous manner in which that human nature consented, with the Divine, to an obedience which was to extend to death, "even the death of the cross:" "dear," as the temple of the Divine nature, of the second Person of the Godhead, and that Person infinitely dear as "His own," "His proper Son," "the Son of His love;" yet He "spared" Him not. "It" even "pleased the Father to bruise Him, and put Him to grief." What words are these! The love of God to man surmounted even that natural anxiety to preserve an object so beloved as His own Son from ignominy

and grief, and deep and awful suffering; the innocent was given for the guilty, and the chastisement of our peace was laid upon Him, that by His stripes we might be healed. "So God loved the world," and so in that hour of darkness He set His love on man. "Herein," says St. John, "is love." Where shall we go for manifestations of the tenderness, the sympathy, the benignity of God? The philosopher of this world leads us to nature, its benevolent final causes, and kind contrivances to increase the sum of animal happiness, and there he stops—with half his demonstration! But the Apostle leads us to the gift bestowed by the Father for the sake of the recovery of man's intellectual and moral nature, and to the cross endured by the Son, on this high behalf. Go to the heavens, which canopy man with grandeur, cheer his steps with successive light, and mark his festivals by their chronology; go to the atmosphere which invigorates his spirits, and is to him the breath of life: go to the smiling fields, decked with verdure for his eye, and covered with fruit for his sustenance; go to every scene which spreads beauty before his gaze, which is made harmoniously vocal to his ear, which fills and delights the imagination by its glow, or by its greatness; we travel with you, we admire with you, we feel and enjoy with you, we adore with you, but we stay not with you. We hasten onward in search of a demonstration more convincing that "God is love," and we rest not till we press into the strange, the mournful, the joyful scenes of Calvary, and amid the throng of invisible and astonished angels, weeping disciples, and the mocking multitude, under the arch of the darkened heaven, and with earth trembling beneath our feet, we gaze upon the meek, the resigned, the fainting Sufferer, and exclaim "Herein is love"—herein, and nowhere else is it so affectingly, so unequivocally demonstrated—"not that we loved God, but that God loved us, and sent His Son to be the propitiation of our sins."

Mark the result.

The great consequence of the propitiatory death of Christ is, that God is so reconciled as to offer pardon and eternal life to all mankind. The whole race is taken into a new relation to God, a relation of mercy. "God is in Christ, reconciling the world unto Himself." The whole Trinity is employed in this work of grace—in offering and dispensing mercy, and grace, and salvation; in illuminating, sealing, and sanctifying; in comforting, aiding, and counseling; and a most sweet and harmonious agreement exists between Father, Son, and Holy Ghost, to "set their heart" on man, to restore him to their blessed communion, and to fit him for the eternal presence of their ineffable glory.

4. This being the new relation in which we stand to God "through the death of His Son," let us finally, on this part of the subject, consider the means by which His gracious purpose of "magnifying man," by raising him out of his fallen condition, is pursued and effected.

(1.) He has, with the kindest regard for our higher interests, attached emptiness to worldly good, and misery to vice.

This explains the suffering which is in the world. Who can solve the problem, that man not yet finally condemned, not yet placed in the state required by an exact and extreme justice, should yet be in a suffering condition! Not the "wise of this world." It has puzzled every sage in every age of time, and led to an endless variety of speculations and corrupt superstitions. But our text solves it. Why is there emptiness in worldly good? Because God would "magnify" man, and raise him from low pursuits, He has made all on earth vain and unsubstantial. Because He "sets His heart" upon him, He would deliver him from vice, and has therefore made every evil passion, temper, and appetite the source of bitterest misery. Had He been careless of our welfare, could "His heart" have consented to our ruin, He would have left us, like the brute, to be satisfied with our pleasure, nor would any complaining have been heard in the rich pasture. Had not the pain of sin been intended as a remedy, it would have been accompanied with utter despair, or never have been felt; the sting would have lain inert and powerless under the pressure, till another world should awaken it from its torpor, and envenom it with a poison for which there shall be no healing.

(2.) In pursuance of the same design of munificent goodness, it has pleased God to establish a constant connection between our discipline and correction, between His providential dispensations and moral ends. Man is placed under rule; but the end proposed is the exercise of grace and mercy.

Are we prosperous? "The goodness of God leadeth to repentance." Are we afflicted? See the end: "What is man, that Thou shouldest magnify him; that Thou shouldest visit him every morning, and try him every moment?" "Lo, all these things worketh God oftentimes with man, that He may keep back his soul from the pit."

(3.) For the same reason, and that He may show that He hath "set His heart" upon man, He hath opened His ears to our prayers, and invites them both by commands and promises; nor does a

prayer ascend from the heart of a human creature which He does not regard.

Does oppression wring from the laboring and overcharged heart of any of His creatures the agonizing appeal to Heaven? "I have heard, I have heard," is His response to Israel, groaning under Egyptian taskmasters. Does it ascend from the widow and the orphan? "A Father of the fatherless, and a Judge of the widow, is God in His holy habitation."

Is prayer offered when men are pressed on every side with worldly calamities and dangers? How many striking instances of kind regard to prayer in such circumstances are furnished to us in Psalm cvii! See a company of travelers fainting amid a boundless expanse of burning sand in the Eastern desert: "Hungry and thirsty, their souls fainted within them; then they cried unto the Lord in their trouble, and He heard them, and He delivered them out of their distresses, and He led them forth by a right way." Behold a number of captives "sitting in darkness, being bound in affliction and iron." Could language draw the color of their lot more deeply? But they too "cry unto the Lord in their trouble;" and when "they fell down, and there was none to help, He saved them out of their distresses; He brought them out of darkness and the shadow of death, and brake their bonds in sunder."

Behold the afflicted: "Their soul abhorreth all manner of meat, and they draw near to the gates of death; then they cry unto the Lord, and He saveth them; He sent His word, and healed them, and delivered them from their destructions."

See the affrighted mariners in a storm at sea: "They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble: they cry unto the Lord in their trouble, and He bringeth them out of their distresses; He maketh the storm a calm, so that the waves thereof are still: then are they glad, because they be quiet; so He bringeth them into their desired haven." Well may we say, at such instances of the Divine regard to the voice of man, "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

But His regard to the prayer of man, on whom He has "set His heart," is not confined to deliverance from outward calamities, and the supply of worldly blessings. Let penitent man approach Him, laden as he may be with the guilt of his offenses, conscious of his entire unworthiness, and the unworthiness of all his services, acknowledging his desert of punishment, but yet pleading the atonement of his Saviour, laying hold upon the horns of the altar of His

cross, smiting upon his breast, and saying, "God be merciful to me a sinner!" "Will He plead against him with His great power? No; but He will put strength in him." "He will remember His covenant;" He will pass by, and proclaim His name, "The Lord, merciful and gracious;" and the broken-hearted, humble, and believing man, healed, and cheered, and comforted in his God, "shall go down to his house justified." And, with respect to the covenanted right of prayer, how large is the grant to believers—"All are yours, and ye are Christ's, and Christ is God's!" "Be careful for nothing: but in every thing let your requests be made known unto God." "Whatsoever you ask in My name, the Father will do it for you." Such is another of those wondrous means by which the redeeming purpose is carried into effect; God "sets His heart" on man to "magnify him;" and in order to this He opens to him His throne of grace, He listens to the expression of all his wants, He gives him access to His own fullness of grace and glory, and "fulfills all his petitions."

(4.) But to bring men to feel their own wants, and to influence them by the displays of His "abundant mercy," He sends forth His Gospel, accompanied with His quickening Spirit, thus to render it what in the mere letter it could not be, "the Word of life," and the "Gospel of salvation." Thus God is ever speaking to man by His Word, whether written or preached, according to His institution and appointment; and, next to the gift of His Son, can we have a greater proof that He hath "set His heart" upon us? It is not enough to satisfy His compassion that the means, the apparatus of our salvation, so to speak, is prepared; we see Him carrying it into effect by a gracious application. He warns, that He may deter us from evil; presses His invitations, that we may be "compelled to come in;" and seeks, that He may save. What an illustration of the kindness of God our Saviour is the written and the preached Gospel! It is the voice of God ever calling His creature to return to Him, assuring him of acceptance, exhibiting the highest blessings of grace and sanctity, and displaying the "eternal weight of glory." What variety of examples have we in that word to instruct in abstract truth by a variety of action! What variety of exquisite and impressive style! What majesty and terror! What gentleness and condescension! And the obvious final cause of the whole is, that by pardon, adoption, sanctification, and "instruction in righteousness," every man may be "magnified" by being made "a man of God, perfectly and thoroughly furnished to every good work." Such, then, is man; and thus has God "set His heart" upon him.

Having shown what man is, according to the scriptural account, and how God hath "magnified" him, we proposed,

II. To point out the practical improvement which flows from facts so established, and so illustrative of the Divine benignity.

We are taught the folly and voluntary degradation of the greater part of the unhappy race of mankind. God hath "set his heart" upon them; but they set not their heart upon God, and add to their sin the guilt of the deepest ingratitude. "Ye that forget God," is their sad, but accurate description: for how obviously true is the charge! His works, magnificent and numerous and curious as they are, bring him not to mind; nor their daily mercies received from him; nor their occasional corrections. In the world which God hath made and filled with his glory, man is "without God;" and in the world which he hath redeemed and filled with the sound of the glad tidings, he is "without Christ." His thoughts are not won by the wisdom of the redeeming mystery; nor his affections by its display of love ineffable and boundless. He has, as we have seen, the greatest capacities of nature; capacities, to the improvement of which no bound can be set; and he wholly occupies them in trifles. The greatest good is set before him, the pardon of sin, the favor of God, and the renewal of his nature; but he has "no heart to it;" and the invitation of his Saviour is disregarded, because his taste is vitiated, and he neither "discerns" nor affects "the things of God." They open to him the highest pleasures, because they secure the manifestation of the Divine favor to the heart, the presence of the Holy Spirit Himself as "the Comforter," and access to God in prayer, and solemn transporting meditation; but he prefers vain society, vain shows, vain converse, and animal gratifications. Even eternal life, with all its nobleness and grandeur of prospect, awakens no desire, and excites to no effort. "Lord, what" then "is man, that Thou art" still "mindful of him, or the son of man, that Thou visitest him!" Why art Thou not wearied with his perverseness, his delays, his insensibility? O infinite forbearance and patience! Still Thou settest Thine heart upon him; still Thou sayest, "How shall I give thee up?" Still Thine inviting voice, "Return unto Me, and I will return unto you, saith the Lord," pursues him through all his wanderings from Thee. Still Thou triest every kind and persuasive art, and every monitory correction, to subdue his will, and regain his alienated heart; intent only upon his rescue from danger, which he himself seeks in the madness of his heart, and in the error of his ways. We need nothing more to heighten the glory of Thy grace, and nothing but our own insensibility to mark the depth of our own

depravity. "To abhor ourselves as in dust and ashes," is the first lesson we are taught by these facts; to return to God with weeping and with supplication; and to be ashamed and confounded even "in the day when he is pacified toward us for all that we have done."

2. The subject affords an instructive test of our religious pretensions.

What is religion? It is that by which almighty God, in his infinite goodness, magnifies man, morally magnifies man, and makes him truly great.

(1.) By the noble and elevating knowledge which it imparts. Is this the effect with us? Do we rest in the barren and ill-understood generalities of doctrine, looking into the perfect law of liberty, as a man beholding his natural face in a glass, and going away, and forgetting what manner of person he is; or do we "continue therein?" Do we "meditate on these things?" Are we led by a hallowed curiosity to inquire "what is that good, and perfect, and acceptable will of God;" and knowing it, do we often return to feed upon this truth in holy musings? Are these the subjects to which our spirits fly with affectionate ardor from the little vanities of life? Do we catch their spirit? Do we take the impress of their sanctity?

(2.) True religion makes great by the relation it gives us to God, the relations of "sons." Is this our character? Have we so "believed on His name," that we can claim this "power," right, privilege, "to become the sons of God?" And do we wear in our spirits this abiding testimony, that we are "the children of God?"

(3.) By the restoration of our nature to the Divine image. Are we thus magnified? Has the image of the earthly passed away, and given place to the new, the heavenly impress? Look into your hearts: are the characters of the new man there visible and distinct? Look into the course and tenor of your life: does the fullness of the renewed principle pour its sanctity and odor through your meek and healing speech, through your righteous and beneficent actions?

(4.) By the new and elevated ends for which it teaches us to live. How low are the objects and pursuits of worldly men! For, gild and adorn and hide them as they please; let them give to trifling the air of business, and to selfishness the aspect of public good, and regard to the social benefit of others; the whole may be resolved into the Epicurean maxim, "Let us eat and drink, for to-morrow we die;" a selfish and temporary gratification and interest is the sole epitome. But the ends of living proposed in our religion, and which are seriously kept in view by every true Christian, are of a kind as ennobling as those of worldly men are debasing and de-

structive; the approbation of God; regard to his will as our only rule in all things; living not for ourselves but for others; and the final acceptance of our persons, in "the day of his appearing." By these ends true religion magnifies man; but have they caught our eye, and do they fix our undeviating regards?

(5.) It magnifies him, by its singular principles of faith and love. By its faith; which is not the mere assent of the judgment, but the trust of the heart. It is the evidence of unseen things; that which makes visible the invisible God, as Witness, Ruler, Judge and Saviour, "near at hand, and not afar off;" so that we learn to walk with God, and to fear nothing but Him, and to hope in nothing but in Him. It is that which unveils too the invisible world, as well as the invisible God, and teaches man to try all present things by measures taken from eternity, and to refer all actions to their fruits and effects. By love; as singular a principle, and as peculiar to Christianity as faith: for it is not a philosophical approbation; it is not admiration of God merely, nor esteem for His perfect and holy character; but it is ardent attachment to Him as the supreme Excellence; it is an infinite gratitude to Him as to an infinite Benefactor; it is delight and joy in Him as our Father; it is the principle which leads to intercourse and communion with God through the Holy Ghost, and which sensibly unites every soul, made vital by regenerating grace, with the vital influence of God. It is not necessary to stay to point out what is so obvious, that such principles must, wherever they vigorously exist, be the source of great and high thoughts, purposes, affections, powers, and enjoyments. But do these magnifying principles exist, and operate, and abide in you?

These are all points of serious and most important inquiry; for if the goodness of God is expressed in his gracious purpose to magnify us by the instrumentality of religion, and we are unexalted and unrenewed, his kindness has hitherto been frustrated by our own obstinacy and resistance. Art thou, then, who now redest this declaration, "that God has magnified man, and has set His heart upon him," in the midst of a religious system where all is magnificence of purpose, mean and groveling still? Is thy spirit dark amid this splendor? dead, though often the voice of the Son of God has invited thee to live? in bondage, when thou mightest walk in liberty from sin? a slave, when thou art called to be a son? earthly in thine affections, when the spiritual blessings in heavenly places in Christ Jesus are arranged and displayed to excite desire and effort? What "part or lot hast thou in this matter?" Boast not of the truth of the Gospel; for, the light by which thou walkest

not, only discovers the more clearly that thou art "ignorant and out of the way;" a base worldling with a Christian's name; a miserable self deceiver, taking words for things, and saying unto Christ, "Lord, Lord," without one operative principle of abiding faith, love, and obedience. Take away the vail of thy religious profession, and see and feel that thou art poor, and miserable, and blind, and naked; and, withal, that thou hast been so besotted by the deceitfulness of the world, the flesh, and the devil, as to have said to this moment, "I am rich and increased in goods, and have need of nothing." Yet if thou awakest fully to thy danger, despair not. Upon thee, even thee, false as well as sinful as thou hast been—false to thyself, false to the Church, false to Christ—God hath "set his heart." He remembereth that thou art man, an immortal man, one whose sins were laid upon Him who was "delivered for thy offenses, and raised again for thy justification;" and He wills not that thou shouldest perish. His hand is upon thee for mercy, and not for judgment: suffer him to raise thee, to "set thee on high," to put thee among the princes of His people, to make thee great in His salvation. Hear His voice with thy inmost soul, calling thee to "glory, honor, and immortality;" "to-day" hear it, and "harden not thy heart."

3. We are taught by our subject to form a proper estimate of our fellow men, and of our obligations to promote their spiritual and eternal benefit.

Our text asks, "What is man?" And if the answer required were the actual moral condition of mankind, how sad a reply must be given! What are the majority of professing Christian men? They have a "form of godliness," but deny its power, or live in utter disregard of it. "This is their condemnation," their peculiar and aggravated condemnation, "that light has come into the world; but they love darkness rather than light, because their deeds are evil." What are Jewish men? "Blindness has happened unto Israel;" the vail is upon their hearts; they search the Scriptures, but their prejudices have taken away "the key of knowledge," and they find not Him of whom the law and the prophets are full. They are uncovenanted, "desolate, and forsaken." What are Mohammedan men, of whom many millions are found in the earth? Believers in an impostor, and imbruted by a religion which makes sensuality its noblest reward, and its heaven a brothel. What are the countless multitudes of pagan men? "A deceived heart hath turned them aside; they feed on ashes; nor is their understanding in them to deliver their soul, or to say, Is there not a lie in my right hand?" They are "without God, without Christ, without hope," without

morals, and, as far as human observation has gone, in the most thickly peopled parts of those wretched regions where "Satan has his seat," "there is none righteous, no, not one!" How fearful and heart-rending an answer is this to give to such a question!

But if, when we ask, "What is man?" the answer required should respect the capacity of man, under the influence of the grace of God, to rise from this state of wretchedness and pollution, it has been already given; and there is not one among these deluded millions, whether they dwell in the uttermost parts of the earth, or surround us in our daily intercourse with society; whether they are dark by being plunged in surrounding darkness, or dark by a willful exclusion of surrounding light; but may be brought to the knowledge and love of God our Saviour. The conscience which guilt darkens and disturbs may be sprinkled by the blood of Jesus; the heart which swells and rankles with every evil passion, may become all purity, tenderness, and love; and the body, the temple of the Holy Ghost. Those who have no hope may fly for refuge to the hope set before them; and they who wander in innumerable paths of destructive error, like sheep going astray, may return "to the Shepherd and Bishop of their souls."

Here then, on one hand, is a being of infinite capacity and value, in an actual condition of depravity and danger; and, on the other, the possibility of his being raised into a holy and felicitous condition; and precisely as these two views of the case of man affect us, will be our conduct. If we rightly judge, and rightly feel, one of these views will excite our pity, the other will inspire a generous hope; and pity and hope, as they are both active and influential principles, must, if they are really excited, awaken us to the magnitude of the work of human salvation, and call forth in this great cause an unwearied effort. These considerations unfold the spring of the activity and devotion of the first ministers of Christ, and of the first Churches, who so readily co-operated with them. "The love of Christ constrains us, because we thus judge, that if one died for all, then were all dead!" They argued the danger of man from the means taken to save him; and they knew that the means had not failed of their effect, but that they who were "dead" might "live," because Christ had "died" for this very purpose. They explain the reason for which true Christians, in all ages, have been animated with restless desires and anxieties to benefit mankind, and why the philosophers of this world have been, and still are, so cold to human welfare. "What is man" in their systems, that he should awaken a care, or demand an effort or a sacrifice? He is a worm

of the earth, an insect of larger growth; let him perish—a moth is crushed, and the system goes on. But the sentiments in the text awaken other feelings. That God has “set His heart” on man, is the most powerful reason why we should set our hearts upon Him; and because He hath so loved us, how forcibly must we feel it that we ought to love one another! For “what is man” in the Christian system? Not a being to be neglected. All that respects him is awfully great; and renders him a prize worth the most arduous contest. He is the image of God in ruins; but still accountable for his actions. He must be judged; he may perish, and without help will perish; and what is perishing, when a deathless nature is the subject! These are the thoughts which unlock the affections, and give to zeal its energy. “Knowing the terrors of the Lord, we persuade men.” And we know, too, “the grace of our Lord Jesus Christ; that he who was rich,” for the sake of all the blind and infatuated sinful men about us, and in our world, “became poor, that they through His poverty might be made rich;” that He is “rich to all that call upon Him,” has no “respect of person,” and by us has commanded His truth to be dispersed, and His grace to be distributed. Let these views more deeply influence us, that we may never loiter in the work assigned to each of us, if we are truly recovered to God ourselves—that of “strengthening our brethren.” On them who are perishing for lack of knowledge, never can we too earnestly, and affectionately, and yearningly “set our hearts.” If you convert a sinner from the error of his ways, you “save a soul from death;” and can a more powerful motive be urged? You place another child in the family of God; you open a mind to knowledge ever enlarging, and to feelings which shall yield a felicity more noble and sanctifying throughout eternity. You advance the rapture of angels; for “there is joy in heaven over one sinner that repenteth.” You heighten the joy of your Lord Himself; for “He sees of the travail of His soul, and is satisfied.” Happy will it be when this true estimate of man shall be taken by the universal Church of Christ. Its torpor will be shaken off, its disputes and bickerings silenced, and every thought be absorbed, and every energy put forth, in the solemn work of saving souls from death. O Thou who hast set Thine heart upon man, inspire us with some larger portion of Thine own boundless and tender charity!

4. Lastly, we see in our subject a reason for the exercise of a constant and cheerful trust in God.

After such demonstrations of His love to us, our limited expectations from His mercy, and our frequent doubts, may justly be

reproved. He delighted to make us what we are, and He hastened to rescue us when sin had made the very greatness and glory of our nature our curse and bane; and having given us His Son, will He not "with Him also freely give us all things?" Let us then firmly trust in the Lord. His eyes "run to and fro in the earth, that He may show Himself strong in behalf of them that fear Him." His ears are open to our prayers; and His promises of supply are ample as our wants. His proper work, as "the Captain of our salvation," is, to bring us as a part of His many sons to glory. If He had not been more concerned for us than we for ourselves, we had never known His quickening influence, nor His saving power; and "if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." This is our hope and joy—the life of Jesus. He ever liveth to make intercession for us; and because He lives, we shall also. He has made it His very office to save us; He sets His heart upon us through every stage of our journey; and never so intensely as in the hour of danger and difficulty. Lift up, then, the hands which hang down, and confirm the feeble knees. The Divine dispensations of creation, providence, and grace unite to magnify us: and the glorious purpose shall not close at death; it shall go on till mortality is swallowed up of life, and shall be completed only when eternity has fulfilled its rounds, and man can receive, and infinite fullness can bestow, no more.

Sketch of the German Pulpit.

THE GERMAN PULPIT.

FEW parts of the world present so much to interest the intelligent Christian mind as the land of Luther and the Reformation. Whether considered in its past or its present, in reference to itself only, or its actual and prospective influence upon all Europe and our own country, Germany can not but be regarded with profound interest. Conspicuous in its historic career, and its existing agencies of good, stands the PULPIT.

In glancing at the history of the German pulpit, we must go back to the beginning of the Reformation. Indeed, to do full justice, we were obliged to pass that remote point, and include in our view the teachers of the true faith, who wrought mightily before Luther put his hand to the great work. Such men were Ruysbroek, Tauler and Suso of the Mystics; Gerard Groot, Florentius, Zerbolt and Thomas à Kempis of the Brethren of the Life in Common; and Wyttenbach, and Staupitz, and John of Goch, and John of Wesel the "chief of the Reformers before the Reformation." These men, and a small number of others of a kindred spirit, had scattered far and wide the seeds of truth which had already begun to germinate, and whose fruits were to add to the glorious harvest which Luther was destined to reap. But the German pulpit first fairly looms into view at the dawn of the Reformation.

In no event is the providence of God more wondrously displayed than in the origin and progress of those efforts which were to disenthral the nations. The profuse munificence of Leo X. had exhausted the papal treasury. To replenish it the complete remission of sins, whether past, or present, or future, was proclaimed to all who could pay the stipulated sum. All morality was relaxed, all government was weakened; and even the lives of those who proclaimed these indulgences and magnified their value, were marked by shameless impudence and low debauchery.

Princes were indignant at the loss of the wealth of their subjects to increase the magnificence of the sovereign pontiff, and men of intelligence and reflection deplored the ignorance and superstition of the age, and hoped for the rising of a better day.

In an obscure corner of the monastery at Erfuth, where Luther is

troubled in mind and groping in spiritual darkness, there lies a neglected copy of the Sacred Scriptures. To this strange book his attention is directed; and he pores over it with all the eagerness and perseverance which belong to his character. His mind is partially enlightened, and he is deeply impressed with the contrast between Christ and his pretended successor; between the terms of acceptance with God by faith alone, and the prescribed penances, and intercessions of saints, and works of supererogation, by which the Church of Rome directed her deluded votaries to seek admittance into heaven. Time passes, and Luther is Professor in the University at Wittenburg. Tetzel and Rauch are selling indulgences near by, and half the population of Wittenburg are procuring them. Luther warns them against deception; and, hearing confessions and attending to the sacraments, (for he is still a Catholic), he refuses to dispense the Supper to some who rely upon their certificates of indulgence, and will not confess their sins. Complaint is made to Tetzel that Luther would not receive the certificates. Tetzel is enraged and violently assails the heretics. Luther applies to his ecclesiastical superiors to put a stop to existing disorders and abuses, against which he felt it his duty to preach, but obtains no satisfaction. He resolves to bring the matter of indulgences to a public debate. It is the day previous to the great gathering at the anniversary of the dedication of the Electoral Church at Wittenburg, on All Saints' day, and Luther sallies forth at twelve o'clock, and posts up on the door of the church his ninety-five propositions respecting papal indulgence, inviting any and all persons to discuss the subject with him.

The day of this memorable event, viz., the 31st of October, 1517, is commonly regarded as the commencement of the Reformation. The progress of this great movement it is not needful here to trace. It is enough to say that these theses, translated and circulated by thousands among the people, "acted with the velocity of lightning, and threw all the center of Europe into a ferment." The threats and ferocious dogmatism of the pope, the trials to which Luther was summoned, the famous Bull issued in 1520, condemning forty-five propositions of a book which Luther had put forth, as "heretical, scandalous and offensive to pious ears," and delivering its author within sixty days, if he did not recant, "to Satan for the destruction of his flesh," did but rouse the courage and sharpen the acuteness of the Reformer, emancipate him more completely from his errors, and precipitate the final rupture of not himself alone, but multitudes of others from the see of Rome.

Then it was that the German pulpit assumed its great power, and became a mighty engine of popular impression. Old ecclesiastics and new converts became preachers of the living word. The human mind was quickened and stimulated, learning revived, books were printed, investigations were pursued, the reverence for antiquity was abated, and the era of ignorance hastened to its close.

The slightest examination of the *doctrines* entertained by the preachers of these times, will reveal somewhat of error. Born and bred under a monstrous system of despotism and superstition, imbibing, from the first, false opinions which were carefully strengthened with their strength, a sudden and complete emancipation from the meshes of falsehood and deceit, was not to be anticipated. Luther dreamed not of assailing Popery, as a system, when he first opposed the errors regarding indulgences. Indeed he was willing, at the outset, to refer the matter for decision to the Pope. Long years intervened before he could bring himself to the point of even forsaking the Church of his fathers; and never was he *wholly* free from the leaven of the Romish corruption. If this be true of Luther, it is at least equally so of most of the Reformers, and of those who co-operated with them. They *gradually* came to the knowledge of the truth, each additional inquiry, and each development of providence, enlarging their views, and disclosing the sandy foundation on which their faith had reposed. But if wrong on some minor points, *this one, grand, central truth* was clearly seen and firmly grasped—*salvation by faith alone*. “I, Doctor Martin Luther, an unworthy evangelist of our Lord Jesus Christ, do confess this article, that faith alone, without works, justifies in the sight of God; and I declare, that in spite of the emperor —, the pope, all the cardinals, bishops, priests, monks, nuns, kings, princes, nobles, all the world, and all the devils, it shall stand unshaken forever.”

Such was the language of Luther. Such was the sentiment of the early preachers. This one thing they *strongly felt*. It was like an irrepressible fire shut up in their bones. Forms and usages were of little consequence. “Let him have *three* cassocks, if he wishes,” cried Luther, when some one wanted a cassock to preach in. Special dogmas, too, did not trouble these men. It is true that Luther unhappily came into collision with Calvin and Zwingli on some doctrinal points, which caused a division in the Protestant ranks; but yet neither Luther nor his followers ceased their work to discuss nice questions in theology, nor adjust difficult and apparently conflicting doctrines. *This* they believed, and *this* they ceased not at all times and every where to *preach*, that man is a sinner and Christ a Saviour; that all are in a state of condemnation, but may be ‘justified freely by the grace of God, through the redemption that is in Christ Jesus.’

And this all-controlling sentiment determined the general *style* and *character* of their preaching. Their writings are not marked by choice words, carefully constructed sentences, and flights of the imagination. Though living, many of them, amid the sublimest scenes of nature, they seldom make mention of the objects around them. If those lofty scenes inspired them with admiration, they were too deeply impressed with the riches of God’s grace to discourse much of His benevolence in creation. They had no leisure for useless words. They were *earnest* preachers;

and the one grand end at which they aimed, and to which every thing else gave way, was the enlightenment and salvation of men. Their vigor of intellect, their learning, their rude eloquence all turned in this direction. As to the *art* of sermonizing, most of them knew but little, and cared still less. Nevertheless, was there *power* in their discourses. Rough, vehement, jagged, their words were "half battles;" and, like the lightnings of heaven, went "burning and crashing amid the idols of superstition."

To form a just estimate of the *efficiency* of the early Germanic preachers, it is only needful to glance at their far-reaching influence. Not to speak of other nations, it is sufficient to say that the advocates of the new faith, in spite of the most appalling forms of oppression, gave the impress of Christianity, under God, to every object about them. According to Ranke, in Würzburg and Bamberg by far the greater part of the nobility and the church authorities, the majority of the magistrates and burghers, and the whole mass of the people, almost at the outset of the Reformation, embraced the new doctrines. The Protestant movement proceeded with equal activity in Bavaria. In Austria it was asserted that only one thirtieth part of the inhabitants had adhered to Catholicism. A Venetian ambassador, in the year 1558, reckons that only one tenth of the inhabitants of Germany had remained faithful to the old religion. In the universities, also, the Protestant doctrines had been victorious. And not only so, but all science, art and literature were imbued with the religious spirit; a state of things which existed, in a good degree, for more than two centuries.

We come, now, to a new and melancholy epoch in the history of the German pulpit. We refer to the great defection from the faith of the Gospel, which arose about the year 1750. Stepping back to a quarter of a century previous to this time, we find the phase of religious life to consist of the Pietists, and of the Reformed and Lutheran Churches. The former, it is true, are too sentimental and imaginative, and the latter too lifeless and uncharitable; but all alike profess to adhere to the written revelation of God; and the prevailing piety, *outwardly*, at least, presents as fair an aspect as at any period since the Reformation. And yet, so sudden and so complete was the defection, that years before it was uttered, the declaration of one of her own sons might have been made as descriptive of the lamentable condition of the Lutheran Churches generally: "Were Luther to rise from the grave he could not possibly recognize as his own, or as members of the society which he founded, those teachers who in our Church, would fain now-a-days be considered as his successors."* The epidemic of infidelity so rapidly spread that in a short time the throne and the pulpit, government, and functionaries, and schools yielded to its influence, and turned from the Christianity of the

* Reinhard, in 1800.

Bible to a species of "easy meteoric morality"—a powerless summary of the human reason.

What were the *causes* of this wonderful and fearful decline, is a most interesting and instructive inquiry. We can do little more than indicate some of those most influential and important to be noted. They were both *external* and *internal*. Among the former, the *influence of the Jesuits* is to be taken into consideration. While the doctrines of the Reformation were sending out their life-giving power to the remotest corners of Europe, the papacy was displaying new energy to arrest their progress. The first new anti-Protestant impulse was given by the Jesuits, who went forth from Vienna, Cologne, and Ingolstadt into all parts of Germany. These efforts were followed, year after year, by a great variety of others in different directions, all of which helped to roll back the advancing tide. The movements of which we now speak, however, while they checked the progress of reform, did not directly introduce the infidel sentiment for which we are to account.

The grand external source of this influence was *English and French skepticism*. Bishop Burnet attributes its rise in England mainly to the reaction of Puritanism in the time of Charles the Second. He might have mentioned, at least with equal propriety, the double despotism of Church and State which oppressed the nation, and produced a disgust for even the name of religion; and also the systems of false philosophy, and well-designed but objectionable methods of defending the claims of revelation. But whatever was its origin in England, as early as the beginning of the eighteenth century the Deistical writings of this country were extensively known in Germany. French skepticism and frivolity were introduced into Germany somewhat later than English Deism; and though it had comparatively little influence, from its shallowness, upon educated men, it fearfully corrupted the higher classes of society, who aped the customs and opinions of the French capital, and imported its opinions to destroy the already fragile outworks of the German faith. This is particularly observable in the case of Frederick and Catharine of Prussia, who were constant and admiring correspondents of Voltaire, D'Alembert, and Diderot, who closed their letters with the sobriquet, "crush the wretch;" commanded Francke to attend the theater as a punishment for his piety; and whose ordinary reply was, when one was recommended to ecclesiastical office, "I know nothing about the blackguard; if he is shrewd, that's enough." By these foreign influences now referred to, the *theologians* and *preachers*, perhaps more than any other classes, became contaminated.

Another main source of the corruption of the German pulpit was the *irreligion and false doctrines of the universities*. When the teachers of these schools came to be made up of unconverted and skeptical men, the ministry of the churches became unsound; for in these

institutions the students of theology received their impress. It should also be borne in mind that when the churches, from the action of external forces, had swerved to any extent from the simplicity of the Gospel, the ministry, by a certain process, became deteriorated ; for, if it be true that the ministers give character to the churches, it is also true that the churches determine the character of the ministers.

But how came it to pass that the pastors, and churches, and theological professors were so sadly contaminated by this foreign infidelity ? This inquiry compels us to carry the investigation deeper, and look for causes within Germany itself. We find, then, previous to the time of this great defection, infidelity instilled into the minds of the German theological students by one of *their own professors*. We refer to Wolf, who was made Professor at Halle in the year 1706. The young men who adopted his philosophy, and who came to the pulpits and chairs of theology, did much toward preparing the way for the subsequent dreadful overthrow of the Christian faith. And then, too, the *love of speculation*, inherent in the German mind, must not be lost sight of, as a second internal cause. Between "the poor, active, studious, and inquisitive theologians of Germany," and "the sleek, somnolent, and satisfied divines of the Church of England" (as the "Edinburg Review" drew the contrast in 1831), the difference was as marked a century ago as at any time since. If the disposition of the former is preferable to that of the latter, it is, nevertheless, attended with more of peril. If the German is to be commended for looking behind and below every thing, if he eschews plain sense and obvious truth, until he has wrapped himself in the mantle of speculation, and dived down to fathom it to the very bottom, he is yet a subject of becoming solicitude lest he be lost in the depths of endless conjectures and pantheistic vagaries. And so it has often proved ; as the history of German theology most painfully shows.

In connection with this natural fondness for subtle investigation, *an undue respect for reason* began to obtain. Instead of being content with the legitimate use of reason, to examine the evidences of revelation, to confirm our belief in its Divine origin, to repel the attacks of its adversaries, and to trace the harmony and bearings of Scripture doctrines, the German philosophers exalted human reason to the position of sole arbitrator in the affairs of morality and religion. No matter how apparently important the truth, nor how useful the religious institution, it must be demolished if its foundation be laid either deeper or higher than the range of man's understanding. Now put the partial undermining of the Christian faith by the Wolfian philosophy beside these two predominating tendencies of the German mind, and it is easy to perceive its entire susceptibility to the influence of foreign skepticism. Infidelity paid homage to Reason. The title of a single book by Toland, which was among the first imported into Germany from England, contained the very germ of that system of Rationalism which the Germans afterward

adopted: "*Christianity not Mysterious*; a Treatise, showing that there is nothing in the Gospel *contrary to reason*, or *above it*; and that no Christian doctrine can be properly called a *mystery*."

We name another fact which goes to show why infidelity was able to win its easy way among the German divines: There was, on their part, a *lamentable want of Scriptural knowledge*. The early Protestant preachers were well versed in the truths of the Bible; but before the beginning of the eighteenth century, if we are to believe the pious Spener, "many very diligent *students of theology*, who readily followed the guidance of their preceptors, had never in their life gone through *a single book of the Bible*." About this time, it is said, that not in one of the booksellers shops at Leipsic was there either Bible or Testament to be found. The Thirty Years' War, (from 1618 to 1648), had contributed to this ignorance of the Scriptures by sharpening the party spirit in the Christian ranks, and leading men to consult the Bible only as a sort of armory whence to draw weapons for successful combat; thus producing a *verbal* school of theology; or, as one of their better divines characterized it, "an armed theology, pointed with the mere thorns of logic." The Pietists did much to re-awaken this cold, formal theology, and bring the teachers of religion to a practical acquaintance with the Scriptures; but still there remained a sad defect in real ability to wield the sword of the Spirit, and hence the foe easily entered.

Still another cause was the *want of spiritual life in the ministry and the churches*. Pietism, at the time of which we speak, had lost its power. What little *true* religion there was in Germany about the year 1750, it is to be feared, was mostly owing to the zeal of the Moravians. Lutheranism was early paralyzed by its conservatism and inactivity. It had declared itself opposed to all exertion beyond recognized Protestantism, to all proselytism, and ceasing to be diffusive and aggressive, its forces became stagnant; and the fermenting evil fed the germs of error, upon which it was easy to introduce any kind of false doctrine that chanced to appear. Was it strange that in such a soil, infidelity should spring up and flourish?

We name but one other cause contributing to produce the deplorable defection which is the subject of remark. Reference is had to the *erroneous opinions embodied in the Protestant faith*. It has been previously said that perfection in doctrinal knowledge was not to have been anticipated. Perhaps it is matter of surprise, as it surely is of devout gratitude, that the great Reformers attained *so near* in all things, to consistent views of religious truth. But the Lutheran Reformation itself needed to be reformed. Certain errors remained. It is well known that while Luther discarded *transubstantiation* he contended earnestly for much the same thing, in the doctrine of *consubstantiation*; *i. e.*, to take his own figure, that, "as in red hot iron two substances, namely, iron and fire are united, *so is the body of Christ joined with the bread*

in the Eucharist." His opinion of the book of the *Revelation*, and particularly of the Epistle of *James* is also generally known; and likewise his adoption of the Apocryphal books as belonging to the sacred canon. It is not difficult to perceive points of connection in these views for the subsequent prevailing skepticism. It is equally well known that the opinions of the great Reformer as to the exclusively spiritual and unsecular nature of the churches of Jesus Christ, were radically erroneous. Luther, unfortunately, did not perceive that the authority of the Scriptures and the right of private judgment upon which he insisted, would forbid all formal connection between Church and State. In his view it was fit that religion should be established and enforced by law: and hence when Protestantism conquered, it "seated itself in a legal establishment, upholding an orthodox creed, and a state-paid priesthood." Church authority, as a consequence, was exalted above the Bible; the *creed* was too much like what it was called by the opposers, "a paper pope;" the visible Church was soon formal and spiritless; its ministers became secularized, time-serving, and corrupt; and all tended to dissipate a reverence for religion and the Bible, and directly prepare the way for the unbounded prevalence of irreligion and infidelity in their most destructive form.

Such were some of the main causes that operated to produce the most remarkable revolution in religious belief which the world has ever seen.

We have now considered two of the three great eras of the German pulpit: the age of its purity and power, and the age of its defection and decline. The *modern* era, to which we now come, presents a far brighter aspect than that which preceded it. The pulpit of Germany has not yet recovered itself from its dreadful fall. The blight of formalism and infidelity is still upon it. It is true one system of false philosophy after another has given way, and by turns the theories of Spinoza, and Leibnitz, and Kant, and Schelling, and Wolf, and Jacobi, and Fichte, and Hegel, and others, have preponderated and declined; but old systems have vanished mainly because superseded by those that were new. The publications of Strauss did much to sweep away the peculiar schools of theology dominant at the opening of the present century; but the mystical system of this writer is not less mischievous than any preceding system; since with him religion consists in the consciousness of the identity between God and man, whose grand duty is to advance into the infinite: and the work of Christ was to show that "man is nothing more nor less than a God, who has been diffused into the universe, and emptied of his individuality;" and the Bible, while it contains many truths, contains, also, numerous myths, and errors, which existed when it was written, and which are to be corrected by human reason.

But, as above intimated, the theological opinion of Germany, bad as it is, is far more sound and Scriptural at the present time than at any

previous period since the era of the Reformation. Within less than a century the pulpit was so far degenerated that sermons were preached on such subjects as the cultivation of the potato, the profit or loss in raising tobacco, the best management of animals, and the like. It is not yet fifty years since the theologian Knapp, of Halle, expressed the conviction that out of a thousand students in theology, he found but one who was truly pious. And a writer of good authority believes that among all the Protestant ministers of Germany, fifty years ago, there were not two hundred that preached the primitive Gospel.* What proportion of the present sixteen thousand Protestant clergymen are real Christians, it is, of course, impossible to tell. Among the extreme Lutherans it is to be feared that it is small; but the Reformed and other Protestant Churches, are now, to a great extent, blessed with an Evangelical ministry. The advance within a quarter of a century, and particularly within ten or fifteen years, has been very great.

It is said that a tenth, at least, of the present students of theology are pious, and that the others are generally believers in the doctrines of the Bible; and Krummacher says that two thirds of them enter the Church with positive views: a marked change since Tholuck, some twenty-six years ago, went to Halle, and found, as he recently stated at the meeting of the Evangelical Alliance in Paris, only three students who rallied to the new Evangelical banner which he bore to its walls. Formerly there was but one university left on the side of the true faith, yet now there is but one (that at Giessen) where Rationalism is dominant. The Bible, as interpreted by the spirit to the individual conscience, is beginning to be acknowledged as the supreme and sole authority in matters of religion. Twelve years ago a champion for the truth, who has done much for the regeneration of Europe, speaking of "the rock of the word," exclaimed, "We will not abandon this foundation at any cost, neither for the Pope, nor for Luther. What do I say?—not even for our Reformers. Cursed be the day in which the Reformed Church shall glory in being the Church of Calvin or Zwingle! The Bible—the Bible—the whole Bible—nothing but the Bible!"† The sentiment is rapidly finding hearty endorsers in Germany. In one branch of the Protestant communion alone, that which has arisen under the efforts of the devoted Oneken, there are about fifty preachers who give to it a practical and earnest response. The labors of many sanctified and powerful minds are daily increasing the number.

The religious elements of Germany are now in a state of active fermentation. The contest between truth and error was never more violent. It never absorbed to a greater extent the public interest. Already it forms the chief topic of discussion in the religious journals, furnishes the subjects for debate in the pastoral conferences, and is fre-

* Dr. Baird in *Chr. Ret. and Reg.* p. 225.

† Rev. Dr. Merle D'Aubigné, in "True Spirit of Reformed Church."

quently the theme of sermons. Nor can we doubt on which side the ultimate victory will be. Tried as by fire, Christianity will yet come forth purer and more vigorous and invincible, because of its fierce assaults. It was not without the best of reasons that God suffered the enemies of revelation in Germany for a while to triumph. He would give the opposers of His truth the fairest field, the strongest minds, and the greatest possible advantages. In this case, on their side the hand of power was often arrayed. Theirs were the seats of learning, and theirs the command of the popular journals. Literature, too, could afford no greater facilities; and they had wealth, and numbers, and talent, and the favor of the people. And yet in spite of all their philosophical, metaphysical, and mythological researches; in spite of all their clamors, and sophistry, and ridicule, the religion of reason is being rejected, and the Bible is extorting even from the mouths of its enemies the confession, "*It is the WORD OF GOD, and it liveth and abideth forever.*" What an argument this in favor of its Divine origin!

Having considered the *doctrinal* aspect of the modern German pulpit, it is necessary to a complete view, that we glance at its *method of discourse*. The German manner of preaching presents many striking peculiarities. There is often displayed great ingenuity in the choice of texts and themes, and the way of handling them.* This arises, in part, from the fact that in the Lutheran Church there is a prescribed series of Biblical lessons, a *pericope*, for every Sabbath and religious festival of the year. As the preacher is obliged to take his texts from these lessons, year after year, and must avoid monotony, the ingenuity is put to work to find out hidden meanings, and invent new applications. As another peculiarity, the text is not announced, generally, at the opening of the discourse. It is preceded by a few "quickenings thoughts;" and when these are uttered, the preacher, as he approaches the text, calls upon the congregation to arise and offer a brief prayer with him for a Divine blessing upon the word, at the close of which he announces his text, the congregation resume their seats, and the sermon proper begins. The sermon, also, is usually brief, seldom exceeding a half hour, and often falling short of it. This results from the time occupied in other parts of the service, especially in singing, of which the Germans are exceedingly fond, and to which they wisely assign no inconsiderable part in the devotions of the sanctuary. The houses of worship, moreover, are frequently such as to render a protracted service perilous to the health of the preacher and the hearers. As the sermons are short, so are they generally free from argument or profound discussion. This is reserved for the lecture-room or the printed page. The sermon is often a kind of homily or exposition, interspersed with lively sentiments, and concluded with a *fervent appeal*. Hence the discourses of the German preachers are seldom dry or scholastic. It is assumed that those who

* The Sermon of Harms particularly, in this work, affords an example.

enter the sanctuary are believers in the main truths of revelation ; and the aim is rather to reach the heart than the intellect. With Tholuck, they believe that the sermon, instead of being *fabricated*, should *grow by a natural process* from the *feelings* of the heart ; and that the preacher should not forget that “there is a way from the heart to the head, as well as from the head to the heart ;” and that, to use his own figure, truth may often abide in the highest garret of the hearer’s mind, without entering into the dwelling-room of the affections. Hence, also, as would naturally be supposed, the German discourses are characterized by great fervor, liveliness of imagination, quickness of thought, a rapid transition from point to point, much of figurative allusion, and often a sententious, enigmatical style, which arouses and delights the hearer. As a consequence, there is no stiffness, or artificiality in the pulpit productions of the “fatherland.” The German mind refuses restraint. It will not be fettered. And it carries its independence into every aspect of its literature. Every author writes as he likes, is molded by nobody, and even breaks his own mold just when it pleases him to do it.

This independence and freedom from restraint is seen in the structure and manner of the German discourses. It is often carried to excess, and leads sometimes to positive faults in method and style ; such as an unnatural order and arrangement of the several parts, fanciful application of Scripture texts, too much of antithesis and metaphor, forced comparisons and want of closely connected thought. But yet, if this independence of rhetorical rules and set forms of discourse leads to occasional inaccuracies and violations of taste, it has its decided advantages. Though the English and American method of sermonizing is doubtless superior to the prevailing German style, yet the former might be improved by conformity, in *some* respects, to the latter. It might well dispense with some of its nicety and art, for the freedom and the earnest pathos of the whole-souled German. If it is desirable to be guided by the rules of the schools, as we most certainly are, it is *not* desirable to be *fettered* by them, as we are in danger of becoming. If we should make them our servants they ought not to be our *masters*.

There is such a thing as being *too* precise ; such a thing as being “*dull by rule* ;” such a thing as avoiding eccentricity and falling into stupidity ; such a thing as *sermonizing* without *preaching* ; such a thing as bringing to the pulpit a discourse which is *built* according to the approved method, and is perfectly symmetrical and finished in all its parts, but nevertheless wholly destitute of “the sighings and pulsations of the living heart ;” and more fit to be laid away as an embalmed beauty than brought into a congregation of immortal souls. Tholuck would call such a bundle of proprieties “dried sweetmeats in a glass jar ;” and the bold and eloquent Harms would have cried out to him who was delivering it, “Speak negligently and incorrectly !”

But these remarks may not be prolonged. It is only needful to add

that the sermons of the evangelical ministers of Germany are generally pervaded with the savor of the Gospel of Christ, the elevation of religious sentiment, and that Divine unction which proves that they who deliver them are taught of God, and justifies the belief, already expressed, that "after a frosty winter in the land of the Reformers, the vernal season is returning with a luxuriance proportioned to its long delay."

DISCOURSE THIRTY-FIRST.

MARTIN LUTHER.

THE life and character of Luther have been given, to some extent, in the preceding sketch of the German Pulpit. This great Reformer was born at Eisleben, in the Electorate of Saxony, November 10th, 1483. Hans Luther, his industrious father, was a miner; and his mother, Margaret Lindeman, is represented as a woman of eminent piety, who imparted to her son, in his childhood, much valuable religious instruction. His early education was acquired at Magdeburg and at Eisenach; at the latter of which places he first obtained his support by singing songs from door to door; as was often done by many poor scholars. In 1501 he entered the university at Erfurth, where he was awakened to a sense of his sins and need of forgiveness by the death of his companion, Alexius, who was stricken down by lightning while walking one day by his side. His deep feelings led him to enter the monastery at Erfurth, where, at the age of twenty-four years, he received clerical orders. About this time he discovered a Latin copy of the Bible, by the earnest study of which his mind was much enlightened.

In 1508 Luther was appointed to an academical chair in the University of Wittenburg, where he worked out and reconciled his previous convictions of Scripture truth, became grounded in the doctrine of justification by faith, and on the 31st of October, 1517, commenced his public career as a mighty reformer of old abuses, by nailing to the church door at Wittenburg his ninety-five propositions against indulgences.

Luther never acted as settled pastor; and of the numerous incidents of thrilling interest which marked his eventful life, his controversies with Tetzel and other opposers, his excommunication by the Pope, his trial at the Diet of Worms, his confinement in the Castle of Wartburg, his encounter with Henry the Eighth of England, particular mention can not here be made. At the age of sixty-two years, three months and eight days, he peacefully folded his arms in death, at the place of his birth, on the 18th of February, 1546; and his remains, in a lead coffin, were carried to Wittenburg and deposited near the pulpit in which he had preached, where they still lie to attract the attention of the thousands who visit the seat of the Reformation.

Upon the prominent traits of Luther's character, it is neither desirable nor possible here to dwell. As a preacher he possessed the most astonishing abilities. Daily, and often several times in a day, was he wont to attract crowds by his public discourses; and of his sermons it was said, "Each word was a thunderbolt." It can not be doubted that for about thirty years Luther was the greatest pulpit orator living. His manly form, his piercing, fiery eye, his penetrating voice, his powerful and acute mind, his logical talents, his poetic genius, and his sincere, hearty, earnest manner, all combined to render him one of the most impressive preachers that the world has ever beheld.

In considering Luther as an *author* we are surprised at the variety and extent of his labors. His writings have created the language and literature of modern Germany. They are very numerous and embrace a great variety of subjects. During the first ten years of the Reformation his publications were three hundred in number; during the second ten, two hundred and thirty two; and during the third ten years, one hundred and eighty-three—in all seven hundred and fifteen volumes, or an average of one for every fortnight of his public life. Many of these were but pamphlets, as we should call them, but many of them, also, were large and elaborate treatises. His sermons, in common with his other writings, are idiomatic, pointed, and piercing, discovering but little polish of style, but marked by novelty of ideas and plain, forcible language. Of course no translation can do him justice, for it is only in his native German that his full power is seen. It is believed, however, that a tolerably correct idea of his preaching may be gathered from the discourse which follows; the rendering of which is substantially the same as in a small American edition of some of Luther's Sermons.

THE METHOD AND FRUITS OF JUSTIFICATION.

"Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—GAL. iv. 1-7.

This text touches the very pith of Paul's chief doctrine. The cause why it is well understood but by few, is, not that it is so obscure and difficult, but because there is so little knowledge of faith left in the world; without which it is not possible to understand

Paul, who every where treats of faith with such earnestness and force. I must therefore speak in such a manner that this text will appear plain; and that I may more conveniently illustrate it, I will speak a few words by way of preface.

First, therefore, we must understand the doctrine in which good works are set forth, far different from that which treats of justification; as there is a great difference between the substance and its working; between man and his work. Justification pertains to man, and not to works; for man is either justified and saved, or judged and condemned, and not works. Neither is it a controversy among the godly, that man is not justified by works, but righteousness must come from some other source than from his own works: for Moses, writing of Abel, says, "The Lord had respect unto Abel, and to his offering." First He had respect to Abel himself, then to his offering; because Abel was first counted righteous and acceptable to God, and then for his sake his offering was accepted also, and not he because of his offering. Again, God had no respect to Cain, and therefore neither to his offering: therefore thou seest that regard is had first to the worker, then to the work.

From this it is plainly gathered that no work can be acceptable to God, unless he which worketh it was first accepted by Him: and again, that no work is disallowed of Him unless the author thereof be disallowed before. I think these remarks will be sufficient concerning this matter at present, by which it is easy to understand that there are two sorts of works, those before justification, and those after it; and that these last are good works indeed, but the former only appear to be good. Hereof cometh such disagreement between God and those counterfeit holy ones; for this cause *nature* and *reason* rise and rage against the Holy Ghost; this is that of which almost the whole Scripture treats. The Lord in His Word defines all works that go before justification to be evil, and of no importance, and requires that man before all things be justified. Again, He pronounces all men which are unregenerate, and have that nature which they received of their parents unchanged, to be unrighteous and wicked, according to that saying "all men are liars," that is, unable to perform their duty, and to do those things which they ought to do; and "Every imagination of the thoughts of his heart are only evil continually;" whereby he is able to do nothing that is good, for the fountain of his actions which is his heart, is corrupted. If he do works which outwardly seem good, they are no better than the offering of Cain.

Here again comes forth *reason*, our reverend mistress, seeming to

be marvelously wise, but who indeed is unwise and blind, gainsaying her God, and reproving Him of lying; being furnished with her follies and feeble honor, to wit, the light of nature, free will, the strength of nature; also with the books of the heathen and the doctrines of men, contending that the works of a man not justified, are good works, and not like those of Cain, yea, and so good that he that worketh them is justified by them; that God will have respect, first to the works, then to the worker. Such doctrine now bears the sway every where in schools, colleges, monasteries wherein no other saints than *Cain* was, have rule and authority. Now from this error comes another: they which attribute so much to works, and do not accordingly esteem the worker, and sound justification, go so far that they ascribe all merit and righteousness to works done before justification, making no account of faith, alleging that which James saith, that without works faith is dead. This sentence of the Apostle they do not rightly understand; making but little account of faith, they always stick to works, whereby they think to merit exceedingly, and are persuaded that for their work's sake they shall obtain the favor of God: by this means they continually disagree with God, showing themselves to be the posterity of *Cain*. God hath respect unto man, these unto the works of man; God alloweth the work for the sake of him that worketh, these require that for the work's sake the worker may be crowned.

But here, perhaps, thou wilt say, what is needful to be done? by what means shall I become righteous and acceptable to God? how shall I attain to this perfect justification? The Gospel answers, teaching that it is necessary that thou hear Christ, and repose thyself wholly on Him, denying thyself and distrusting thine own strength; by this means thou shalt be changed from *Cain* to *Abel*, and being thyself acceptable, shalt offer acceptable gifts to the Lord. It is faith that justifies thee, thou being endued therewith, the Lord remitteth all thy sins by the mediation of Christ His Son, in whom this faith believeth and trusteth. Moreover, He giveth unto such a faith His Spirit, which changes the man and makes him anew, giving him another reason and another will. Such a one worketh nothing but good works. Wherefore nothing is required unto justification but to hear Jesus Christ our Saviour, and to believe in Him. Howbeit these are not the works of nature, but of grace.

He, therefore, that endeavors to attain to these things by works, shutteth the way to the Gospel, to faith, grace, Christ, God, and all things that help unto salvation. Again, nothing is necessary in order to accomplish good works but justification; and he that hath attained

it performs good works, and not any other. Hereof it sufficiently appears that the beginning, the things following, and the order of man's salvation are after this sort; first of all it is required that thou hear the Word of God; next that thou believe; then that thou work; and so at last become saved and happy. He that changes this order, without doubt is not of God. Paul also describes this, saying "Who-soever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and, how shall they believe in Him of whom they have not heard? and, how shall they hear without a preacher? and how shall they preach except they be sent?"

Christ teaches us to pray the Lord of the harvest to send forth laborers into His harvest; that is, sincere preachers. When we hear these preach the true word of God, we may believe; which faith justifies a man, and makes him godly indeed, so that he now calls upon God in the spirit of holiness, and works nothing but that which is good, and thus becomes a saved man. Thus he that believeth shall be saved; but he that worketh without faith is condemned; as Christ saith, he that doth not believe shall be condemned, from which no works shall deliver him. Some say, I will now endeavor to become honest. It is meet surely that we study to lead an honest life, and to do good works. But if one ask them how we may apply ourselves unto honesty, and by what means we may attain it, they answer, that we must fast, pray, frequent temples, avoid sins, etc. Whereby one becomes a Chatterhouse Monk, another chooses some other order of Monks, and another is consecrated a priest: some torment their flesh by wearing hair-cloth, others scourge their bodies with whips, others afflict themselves in a different manner: but these are of *Cain's* progeny, and their works are no better than his; for they continue the same that they were before, ungodly, and without justification: there is a change made of outward works only, of apparel, of place, etc.

They scarce think of faith, they presume only on such works as seem good to themselves, thinking by them to get to heaven. But Christ said, "Enter in at the strait gate, for I say unto you, many seek to enter in, and can not." Why is this? because they know not what this narrow gate is; for it is faith, which altogether annihilates or makes a man appear as nothing in his own eyes, and requires him not to trust in his own works, but to depend upon the grace of God, and be prepared to leave and suffer all things. Those holy ones of *Cain's* progeny think their good works are the narrow

gate ; and are not, therefore, extenuated or made less, whereby they might enter.

When we begin to preach of faith to those that believe altogether in works, they laugh and hiss at us, and say, Dost thou count us as Turks and heathens, whom it behooves now first to learn faith ? is there such a company of priests, monks, and nuns, and is not faith known ? who knoweth not what he ought to believe ? even sinners know that. Being after this sort animated and stirred up, they think themselves abundantly endued with faith, and that the rest is now to be finished and made perfect by works. They make so small and slender account of faith, because they are ignorant what faith is, and that it alone doth justify. They call it faith, believing those things which they have heard of Christ ; this kind of faith the devils also have, and yet they are not justified. But this ought rather to be called an opinion of men. To believe those things to be true which are preached of Christ, is not sufficient to constitute thee a Christian, but thou must not doubt that thou art of the number of them unto whom all the benefits of Christ are given and exhibited ; which he that believes must plainly confess, that he is holy, godly, righteous, the son of God, and certain of salvation ; and that by no merit of his own, but by the mere mercy of God poured forth upon him for Christ's sake : which he believes to be so rich and plentiful, as indeed it is, that although he be as it were drowned in sin, he is notwithstanding made holy, and become the son of God.

Wherefore, take heed that thou nothing doubt that thou art the son of God, and therefore made righteous by His grace ; let all fear and care be done away. However, thou must fear and tremble that thou mayest persevere in this way unto the end ; but thou must not do this as though it consisted in thy own strength, for righteousness and salvation are of grace, whereunto only thou must trust. But when thou knowest that it is of grace alone, and that thy faith also is the gift of God, thou shalt have cause to fear, lest some temptation violently move thee from this faith.

Every one by faith is certain of this salvation ; but we ought to have care and fear that we stand and persevere, trusting in the Lord, and not in our own strength. When those of the race of Cain hear faith treated of in this manner, they marvel at our madness, as it seems to them. God turn us from this way, say they, that we should affirm ourselves holy and godly ; far be this arrogance and rashness from us : we are miserable sinners ; we should be mad, if we should arrogate holiness to ourselves. Thus they mock at true faith, and count such doctrine as this execrable error ; and thus try

to extinguish the Gospel. These are they that deny the faith of Christ, and persecute it throughout the whole world; of whom Paul speaks: "In the latter times many shall depart from the faith," etc., for we see by these means that true faith lies every where oppressed; it is not preached, but commonly disallowed and condemned.

The pope, bishops, colleges, monasteries, and universities, have more than five hundred years persecuted it with one mind and consent most obstinately, which has been the means of driving many to hell. If any object against the admiration, or rather the mad senselessness of these men, if we count ourselves even holy, trusting the goodness of God to justify us, or as David prayed, "Preserve Thou me, O Lord, for I am holy," or as Paul saith, "The Spirit of God beareth witness with our spirit that we are the children of God;" they answer that the *prophet* and *apostle* would not teach us in these words, or give us an example which we should follow, but that they being particularly and specially enlightened, received such revelation of themselves. In this way they misrepresent the Scripture, which affirms that they are holy, saying that such doctrine is not written for us, but that it is rather peculiar miracles, which do not belong to all. This forged imagination we account of as having come from their sickly brain. Again, they believe that they shall be made righteous and holy by their own works, and that because of them God will give them salvation and eternal blessedness.

In the opinion of these men it is a Christian duty to think that we shall be righteous and sacred because of our works; but to believe that these things are given by the grace of God, they condemn as heretical; attributing that to their own works which they do not attribute to the grace of God. They that are endued with true faith, and rest upon the grace of the Lord, rejoice with holy joy, and apply themselves with pleasure to good works, not such as those of Cain's progeny do, as feigned prayers, fasting, base and filthy apparel, and such like trifles, but to true and good works whereby their neighbors are profited.

Perhaps some godly man may think, If the matter be so, and our works do not save us, to what end are so many precepts given us, and why doth God require that they be obeyed? The present text of the Apostle will give a solution of this question, and upon this occasion we will give an exposition thereof. The Galatians being taught of Paul the faith of Christ, but afterward seduced by false apostles, thought that our salvation must be finished and made perfect by the works of the law; and that faith alone doth not

suffice. These Paul calls back again from works unto faith with great diligence; plainly proving that the works of the law, which go before faith, make us only servants, and are of no importance toward godliness and salvation; but that faith makes us the sons of God, and from thence good works without constraint forthwith plentifully flow.

But here we must observe the words of the Apostle; he calls him a *servant* that is occupied in works without faith, of which we have already treated at large: but he calls him a *son* which is righteous by faith alone. The reason is this, although the servant apply himself to good works, yet he does it not with the same mind as doth the son; that is, with a mind free, willing, and certain that the inheritance and all the good things of the Father are his; but does it as he that is hired in another man's house, who hopes not that the inheritance shall come to him. The works indeed of the son and the servant are alike; and almost the same in outward appearance; but their minds differ exceedingly: as Christ saith, "The servant abideth not in the house forever, but the son abideth ever."

Those of Cain's progeny want the faith of sons, which they confess themselves; for they think it most absurd, and wicked arrogancy, to affirm themselves to be the sons of God, and holy; therefore as they believe, even so are they counted before God; they neither become holy nor the sons of God, nevertheless are they exercised with the works of the law; wherefore they are and remain servants forever. They receive no reward except temporal things; such as quietness of life, abundance of goods, dignity, honor, etc., which we see to be common among the followers of *popish* religion. But this is their reward, for they are servants, and not sons; wherefore in death they shall be separated from all good things, neither shall any portion of the eternal inheritance be theirs who in this life would believe nothing thereof. We perceive, therefore, that servants and sons are not unlike in works, but in mind and faith they have no resemblance.

The Apostle endeavors here to prove that the law with all the works thereof makes us but mere servants, if we have not faith in Christ; for this alone makes us sons of God. It is the word of grace followed by the Holy Ghost, as is shown in many places, where we read of the Holy Ghost falling on Cornelius and his family, while hearing the preaching of Peter. Paul teaches that no man is justified before God by the works of the law; for sin only cometh by the law. He that trusts in works, condemns faith as the most pernicious arrogancy and error of all others. Here thou seest plainly that such a man is not righteous, being destitute of that faith

and belief which is necessary to make him acceptable before God and His Son; yea, he is an enemy to this faith, and therefore to righteousness also. Thus it is easy to understand that which Paul saith, that no man is justified before God by the works of the law.

The *worker* must be justified before God, before he can work any good thing. Men judge the worker by the works; God judges the works by the worker. The first precept requires us to acknowledge and worship one God, that is, to trust Him alone, which is the true faith whereby we become the sons of God. Thou canst not be delivered from the evil of unbelief by thine own power, nor by the power of the law; wherefore all thy works which thou doest to satisfy the law, can be nothing but works of the law; of far less importance than to be able to justify thee before God, who counteth them righteous only who truly believe in Him; for they that acknowledge Him the true God are His sons, and do truly fulfill the law. If thou shouldst even kill thyself by working, thy heart can not obtain this faith thereby, for thy works are even a hinderance to it, and cause thee to persecute it.

He that studieth to fulfill the law without faith, is afflicted for the devil's sake; and continues a persecutor both of faith and the law, until he come to himself, and cease to trust in his own works; he then gives glory to God who justifies the ungodly, and acknowledges himself to be nothing, and sighs for the grace of God, of which he knows that he has need. Faith and grace now fill his empty mind, and satisfy his hunger; then follow works which are truly good; neither are they works of the law, but of the Spirit, of faith and grace; they are called in the Scripture, the works of God which He worketh in us.

Whatsoever we do of our own power and strength, that which is not wrought in us by His grace, without doubt is a work of the law, and avails nothing toward justification; but is displeasing to God, because of the unbelief wherein it is done. He that trusts in works does nothing freely and with a willing mind; he would do no good work at all if he were not compelled by the fear of hell, or allured by the hope of present good. Whereby it is plainly seen that they strive only for gain, or are moved with fear, showing that they rather hate the law from their hearts, and had rather there were no law at all. An evil heart can do nothing that is good. This evil propensity of the heart, and unwillingness to do good, the law betrays, when it teaches that God does not esteem the works of the hand, but those of the heart.

Thus sin is known by the law, as Paul teaches; for we learn

thereby that our affections are not placed on that which is good. This ought to teach us not to trust in ourselves, but to long after the grace of God, whereby the evil of the heart may be taken away, and we become ready to do good works, and love the law voluntarily; not for fear of any punishment, but for the love of righteousness. By this means one is made of a servant, a son; of a slave an heir.*

We shall now come to treat more particularly of the text. Verse 1. "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." We see that the children unto whom their parents have left some substance, are brought up no otherwise than if they were servants. They are fed and clothed with their goods, but they are not permitted to do with them, nor use them according to their own minds, but are ruled with fear and discipline of manners, so that even in their own inheritance they live no otherwise than as servants. After the same sort it is in spiritual things. God made with his people a covenant, when he promised that in the seed of Abraham, that is in Christ, all nations of the earth should be blessed. That covenant was afterward confirmed by the death of Christ, and revealed and published abroad by the preaching of the Gospel. For the Gospel is an open and general preaching of this grace, that in Christ is laid up a blessing for all men that believe.

Before this covenant is truly opened and made manifest to men, the sons of God live after the manner of servants under the law; and are exercised with the works of the law, although they can not be justified by them; they are true heirs of heavenly things, of this blessing and grace of the covenant; although they do not as yet know or enjoy it. Those that are justified by grace, cease from the works of the law, and come unto the inheritance of justification; they then freely work those things that are good, to the glory of God and benefit of their neighbors. For they have possessed it by the covenant of the Father, confirmed by Christ, revealed, published, and as it were delivered into their hands by the Gospel, through the grace and mercy of God.

This covenant, Abraham, and all the fathers which were endued with true faith, had no otherwise than we have: although before Christ was glorified, this grace was not openly preached and published: they lived in like faith, and therefore obtained the like good things. They had the same grace, blessing, and covenant that we have; for there is one Father and God over all. Thou seest that Paul here,

* As preached, this was a double discourse, and the division occurs at this place.

as in almost all other places, treats much of faith; that we are not justified by works, but by faith alone. There is no good thing which is not contained in this covenant of God; it gives righteousness, salvation, and peace. By faith the whole inheritance of God is at once received. From thence good works come; not meritorious, whereby thou mayest seek salvation, but which with a mind already possessing righteousness, thou must do with great pleasure to the profit of thy neighbors.

Verse 2. "But is under tutors and governors until the time appointed of the father." Tutors and governors are they which bring up the heir, and so rule him and order his goods, that he neither waste his inheritance by riotous living, nor his goods perish or be otherwise consumed. They permit him not to use his goods at his own will or pleasure, but suffer him to enjoy them as they shall be needful and profitable to him. They keep him at home, and instruct him whereby he may long and comfortably enjoy his inheritance: but as soon as he arrives to the years of discretion and judgment, it can not but be grievous to him to live in subjection to the commands and will of another.

In the same manner stands the case of the children of God, which are brought up and instructed under the law, as under a master in the liberty of sons. The law profits them in this, that by the fear of it and the punishment which it threatens, they are driven from sin, at least from the outward work: by it they are brought to a knowledge of themselves, and that they do no good at all with a willing and ready mind as becomes sons; whereby they may easily see what is the root of this evil, and what is especially needful unto salvation; to wit, a new and living spirit to that which is good: which neither the law nor the works of the law is able to give; yea, the more they apply themselves to it, the more unwilling they find themselves to work those things which are good.

Here they learn that they do not satisfy the law, although outwardly they live according to its precepts. They pretend to obey it in works, although in mind they hate it; they pretend themselves righteous, but they remain sinners. These are like unto those of Cain's progeny, and hypocrites; whose hands are compelled to do good, but their hearts consent unto sin and are subject thereto. To know this concerning one's self is not the lowest degree toward salvation. Paul calls such constrained works the works of the law; for they flow not from a ready and willing heart; howbeit the law does not require works alone, but the heart itself; wherefore it is said in the first Psalm of the blessed man, "But his delight is in

the law of the Lord: and in His law doth he meditate day and night." Such a mind the law requires, but it gives it not; neither can it of its own nature: whereby it comes to pass that while the law continues to exact it of a man, and condemns him as long as he hath such a mind, as being disobedient to God, he is in anguish on every side; his conscience being grievously terrified.

Then, indeed, is he most ready to receive the grace of God; this being the time appointed by the Father when his servitude shall end, and he enter into the liberty of the sons of God. For being thus in distress, and terrified, seeing that by no other means he can avoid the condemnation of the law, he prays to the Father for grace; he acknowledges his frailty, he confesses his sin, he ceases to trust in works, and humbles himself, perceiving that between him and a manifest sinner there is no difference at all except of works, that he hath a wicked heart even as every other sinner hath. The condition of man's nature is such that it is able to give to the law, works only, and not the heart; an unequal division, truly, to dedicate the heart, which incomparably excels all other things, to sin, and the hand to the law: which is offering chaff to the law, and the wheat to sin; the shell to God, and the kernel to Satan. Whose ungodliness if one reprove, they become enraged, and would even take the life of innocent Abel, and persecute all those that follow the truth.

Those that trust in works seem to defend them to obtain righteousness; they promise to themselves a great reward for this, by persecuting heretics and blasphemers, as they say, who seduce with error, and entice many from good works. But those that God hath chosen, learn by the law how unwilling the heart is to conform to the works of the law; they fall from their arrogance, and are by this knowledge of themselves brought to see their own unworthiness. Hereby they receive that covenant of the eternal blessing and the Holy Ghost, which renews the heart: whereby they are delighted with the law, and hate sin; and are willing and ready to do those things which are good. This is the time appointed by the Father, when the heir must no longer remain a servant, but a son; being led by a free spirit, he is no more kept in subjection under tutors and governors after the manner of a servant; which is even that which Paul teaches in the following:

Verse 3. "Even so we, when we were children, were in bondage under the elements of the word." By the word elements, thou mayest here understand the first principles or law written; which is as it were the first exercises and instructions of holy learning; as it

is said: "As concerning the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world." "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage."

Here Paul calls the law rudiments; because it is not able to perform that righteousness which it requires. For whereas it earnestly requires a heart and mind given to godliness, nature is not able to satisfy it: herein it makes a man feel his poverty, and acknowledge his infirmity: it requires that of him by right which he has not, neither is able to have. "The letter killeth, but the Spirit giveth life." Paul calls them the rudiments of the world, which, not being renewed by the Spirit, only perform worldly things; to wit, in places, times, apparel, persons, vessels, and such like. But faith rests not in worldly things, but in the grace, word, and mercy of God: counting alike, days, meats, persons, apparel, and all things of this world.

None of these by themselves either help or hinder godliness or salvation. With those of Cain's progeny, faith neither agrees in name or any thing else: one of them eats flesh, another abstains from it; one wears black apparel, another white; one keeps this day holy, and another that: every one has his rudiments, under which he is in bondage: all of them are addicted to the things of the world, which are frail and perishable. Against these Paul speaks, "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men. Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."

By this and other places above mentioned, it is evident that monasteries and colleges, whereby we measure the state of spiritual men as we call them, plainly disagree with the Gospel and Christian liberty: and therefore it is much more dangerous to live in this kind of life, than among the most profane men. All their works are nothing but rudiments and ordinances of the world; neither are they Christians but in name, wherefore all their life and holiness are sinful and most detestable hypocrisy. The fair show of feigned holiness which is in those ordinances, does, in a marvelous and secret manner, withdraw from faith, more than those manifest and

gross sins of which open sinners are guilty. Now this false and servile opinion, faith alone takes away, and teaches us to trust in, and rest upon, the grace of God, whereby is given freely that which is needful to work all things.

Verse 4. "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." After Paul had taught us that righteousness and faith can not come to us by the law, neither can we deserve it by nature, he shows us by whom we obtain it; and who is the author of our justification. The Apostle saith, "When the fullness of the time was come;" here Paul speaks of the time which was appointed by the Father to the son, wherein he should live under tutors, etc. This time being come to the Jews, and ended, Christ came in the flesh; so it is daily fulfilled to others, when they come to the knowledge of Christ, and change the servitude of the law for the faith of sons. Christ for this cause came unto us, that believing in Him, we may be restored to true liberty; by which faith they of ancient times also obtained the liberty of the Spirit.

As soon as thou believest in Christ, He comes to thee, a deliverer and Saviour; and now the time of bondage is ended; as the Apostle saith, the fullness thereof is come.

* * * * *

Verse 6. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Here we see plainly that the Holy Ghost cometh to the saints, not by works, but by faith alone. Sons believe, while servants only work; sons are free from the law, servants are held under the law, as appears by those things that have been before spoken. But how comes it to pass that he saith "because ye are sons, God hath sent forth the Spirit," etc., seeing it is before said that by the coming of the Spirit we are changed from servants to sons: but here, as though we could be sons before the coming of the Spirit, he saith "because ye are sons," etc. To this question we must answer, that Paul speaks here in the same manner that he did before, that is, before the fullness of the time came, we were in bondage under the rudiments of the world: all that shall become sons are counted in the place of sons with God: therefore he saith rightly, "because ye are sons," that is, because the state of sons is appointed to you from everlasting, "God hath sent forth the Spirit of His Son," to wit, that He might finish it in you, and make you such as He hath long since of His goodness determined that He would make you.

Now if the Father give unto us His Spirit, He will make us His true sons and heirs, that we may with confidence cry with Christ, Abba, Father; being His brethren and fellow heirs. The Apostle has well set forth the goodness of God which makes us partakers with Christ, and causes us to have all things common with Him, so that we live and are led by the same Spirit. These words of the Apostle show that the Holy Ghost proceeds from Christ, as he calls Him his Spirit. So God hath sent forth the Spirit of His Son, that is, of Christ, for He is the Spirit of God, and comes from God to us, and not ours, unless one will say after this manner, "my Holy Spirit," as we say "my God," "my Lord," etc. As He is said to be the Holy Spirit of Christ, it proves Him to be God of whom that Spirit is sent, therefore it is counted His Spirit.

Christians may perceive by this whether they have in themselves the Holy Ghost, to wit, the Spirit of sons; whether they hear His voice in their hearts: for Paul saith, He crieth in the hearts which He possesseth, Abba, Father; he saith also, "We have received the Spirit of adoption, whereby we cry Abba, Father." Thou hearest this voice when thou findest so much faith in thyself that thou dost assuredly without doubting, presume that not only thy sins are forgiven thee, but also that thou art the beloved sons of God, who, being certain of eternal salvation, durst both call Him Father, and be delighted in Him with a joyful and confident heart. To doubt these things brings a reproach upon the death of Christ, as though He had not obtained all things for us.

It may be that thou shalt be so tempted as to fear and doubt, and think plainly that God is not a favorable Father, but a wrathful revenger of sins, as it happened with Job, and many other saints: but in such a conflict, this trust and confidence that thou art a son ought to prevail and overcome. It is said "The Spirit itself maketh intercession for us with groanings which can not be uttered; and that He beareth witness with our spirit that we are the children of God." How can it therefore be that our hearts should not hear this cry and testimony of the Spirit? But if thou dost not feel this cry, take heed that thou be not slothful and secure; pray constantly, for thou art in an evil state.

Cain saith, "My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth, and from Thy face shall I be hid; and it shall come to pass that every one that findeth me shall slay me." This is a dreadful and terrible cry, which is heard from all Cain's progeny, all such as trust to themselves and their own works, who put not their trust in the Son

of God, neither consider that He was sent from the Father, made of a woman under the law, much less that all these things were done for their salvation. And while their ungodliness is not herewith content, they begin to persecute even the sons of God, and grow so cruel, that, after the example of their father *Cain*, they can not rest until they slay their righteous brother *Abel*, wherefore the blood of Christ continually cries out against them nothing but punishment and vengeance; but for the heirs of salvation it cries by the Spirit of Christ for nothing but grace and reconciliation.

The Apostle here uses a Syrian and Greek word, saying, *Abba*, *Pater*. This word *Abba*, in the Syrian tongue, signifies a father, by which name the chief of monasteries are still called; and by the same name, Heremites in times past, being holy men, called their presidents: at last, by use, it was also made a Latin word. Therefore that which Paul saith is as much as *Father*, *Father*; or if thou hadst rather, "my Father."

Verse 7. "Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ." He saith, that after the coming of the Spirit, after the knowledge of Christ, "thou art not a servant." A son is free and willing, a servant is compelled and unwilling; a son liveth and resteth in faith, a servant in works. Therefore it appears that we can not obtain salvation of God by works, but before thou workest that which is acceptable to Him, it is necessary that thou receive salvation; then good works will freely flow, to the honor of thy heavenly Father, and to the profit of thy neighbors; without any fear of punishment, or looking for reward.

If this inheritance of the Father be thine by faith, surely thou art rich in all things, before thou hast wrought any thing. It is said "Your salvation is prepared and reserved in heaven, to be showed in the last time," wherefore the works of a Christian ought to have no regard to merit, which is the manner of servants, but only for the use and benefit of our neighbors, whereby we may truly live to the glory of God. Lest that any think that so great an inheritance cometh to us without cost (although it be given to us without *our* cost or merit), yet it cost Christ a dear price, who, that He might purchase it for us, was made under the law, and satisfied it for us, both by life and also by death.

Those benefits which from love we bestow upon our neighbor, come to him freely, without any charges or labor of his, notwithstanding they cost us something, even as Christ hath bestowed those things which are His upon us. Thus hath Paul called back the

Galatians from the teachers of works, which preached nothing but the law, perverting the Gospel of Christ. Which things are very necessary to be marked of us also : for the *Pope*, with his prelates and monks hath for a long time intruded, urging his laws, which are foolish and pernicious, disagreeing in every respect with the Word of God, seducing almost the whole world from the Gospel of Christ, and plainly extinguishing the faith of sons, as the Scripture hath in divers places manifestly prophesied of His kingdom. Wherefore let every one that desires salvation, diligently take heed of him and his followers, no otherwise than Satan himself.

DISCOURSE THIRTY-SECOND.

PHILIP MELANCTHON.

THIS distinguished fellow-laborer of Luther was born February 16, 1497, at Bretten, in the palatinate of the Rhine. His name was originally Schwartzerd, (blackearth,) which he changed, in keeping with a frequent custom of that age, into the Greek name of the same signification—Melancthon. In 1510 he distinguished himself as a student in the University at Heidelberg, and later at Tübingen, where he acquired great reputation as Lecturer on the Greek and Latin authors. In the twenty-second year of his age he became Professor of the Greek language and literature at Wittenburg, where he embraced the evangelical faith, and soon after began those efforts which contributed so much to the progress of the Reformation. His mildness softened the rigor of Luther; and his superior scholarship, amiable disposition, gentleness, tenderness, and moderation with the opposite party, made him peculiarly suitable as a mediator. Melancthon wrote several able works, drew up the Augsburg Confession, and its celebrated apology, preached, and lectured, and traveled, and labored incessantly, often amid injustice and abuse, until in the month of April 1560, at Wittenburg, he fell asleep in Jesus. Melancthon's figure is described as diminutive, and meager from industry and abstemiousness; but his forehead was high, arched and open, beneath which his clear, handsome eyes announced an energetic, lively mind, which lighted up the countenance when he spoke.

A new edition of Melancthon's works complete is given by Bretschneider in his "Corpus Reformatorum," commenced in Halle in 1835. In his religious discourses plain good sense, extensive erudition and profound piety are prominent characteristics. With little regard, apparently, to rhetorical niceties, he brings forth the treasures of Scriptural truth in a *good*, homely manner, and with a sympathetic and paternal spirit apportions it to the necessities of his hearers. For him the doctrines of Christianity, as he conceived them, were a living and precious reality; and as such he impressed them on people who thought not of caviling, but accepted them with believing simplicity, as the indubitable and entire counsel of God.

We are not aware that a sermon of Melancthon has ever before been given to the English reader. The discourse which follows was delivered in 1550, and breathes the sweet and gentle spirit of its author.

THE SECURITY OF GOD'S CHILDREN.

"Neither shall any pluck them out of My hand."—JOHN, x. 28.

To Thee, almighty and true God, eternal Father of our Lord Jesus Christ, Maker of heaven and earth, and of all creatures, together with Thy Son our Lord Jesus Christ, and the Holy Ghost, to Thee, the wise, good, true, righteous, compassionate, pure, gracious God we render thanks that Thou hast hitherto upheld the Church in these lands, and graciously afforded it protection and care, and we earnestly beseech Thee evermore to gather among us an inheritance for Thy Son, which may praise Thee to all eternity.

I have in these our assemblies often uttered partly admonitions and partly reproofs, which I hope the most of you will bear in mind. But since I must presume that now the hearts of all are wrung with a new grief and a new pang by reason of the war in our neighborhood, this season seems to call for a word of consolation. And as we commonly say, "Where the pain is there one claps his hand," I could not in this so great affliction make up my mind to turn my discourse upon any other subject. I do not, indeed, doubt that you yourselves seek comfort in the Divine declarations, yet will I also bring before you some things collected therefrom, because always that on which we had ourselves thought becomes more precious to us when we hear that it proves itself salutary also to others. And because long discourses are burdensome in time of sorrow and mourning, I will without delay bring forward *that comfort* which is the most effectual.

Our pains are best assuaged when something good and beneficial, especially some help toward a happy issue, presents itself. All other topics of consolation, such as men borrow from the unavoidableness of suffering, and the examples of others, bring us no great alleviation. But the Son of God, our Lord Jesus Christ, who was crucified for us and raised again, and now sits at the right hand of the Father, offers us help and deliverance, and has manifested this disposition in many declarations, I will now speak of the words, "No man shall pluck

My sheep out of My hands." This expression has often raised me up out of the deepest sorrow, and drawn me, as it were, out of hell.

The wisest men in all times have bewailed the great amount of human misery which we see with our eyes before we pass into eternity—diseases, death, want, our own errors by which we bring harm and punishment on ourselves, hostile men, unfaithfulness on the part of those with whom we are closely connected, banishment, abuse, desertion, miserable children, public and domestic strife, wars, murder and devastation. And since such things appear to befall good and bad without distinction, many wise men have inquired whether there were any Providence, or whether accident brings every thing to pass independently of a Divine purpose. But we in the Church know that the first and principal cause of human woe is this, that on account of sin man is made subject to death and other calamity, which is so much more vehement in the Church, because the devil, from hatred toward God, makes fearful assaults on the Church and strives to destroy it utterly. Therefore it is written, "I will put enmity between the serpent and the seed of the woman." And Peter says, "Your adversary, the devil, goeth about as a roaring lion and seeketh whom he may devour."

Not in vain, however, has God made known to us the causes of our misery. We should not only consider the greatness of our necessity but also discern the causes of it, and recognize His righteous anger against sin, to the end that we may, on the other hand, perceive the Redeemer and the greatness of His compassion; and as witnesses to these His declarations He adds the raising of dead men to life and other miracles.

Let us banish from our hearts, therefore, the unbelieving opinions which imagine that evils befall us by mere chance, or from physical causes.

But when thou considerest the wounds in thy own circle of relations, or dost cast a glance at the public disorders in the State, which again afflict the individual also (as Solon says, "The general corruption penetrates even to thy quiet habitation"), then think first of thy own and others' sins, and of the righteous wrath of God; and, secondly, weigh the rage of the devil, who lets loose his hate chiefly in the Church.

In all men, even the better class, great darkness reigns. We see not how great an evil sin is, and regard not ourselves as so shamefully defiled. We flatter ourselves, in particular, because we profess a better doctrine concerning God. Nevertheless, we resign ourselves to a careless slumber, pamper each one his own desires; our impur-

ity, the disorders of the Church, the necessity of brethren, fills us not with pain; devotion is without fire and fervor; zeal for doctrine and discipline languishes, and not a few are my sins, and thine, and those of many others, by reason of which such punishments are heaped upon us.

Let us, therefore, apply our hearts to repentance, and direct our eyes to the Son of God, in respect to whom we have the assurance that, after the wonderful counsel of God, He is placed over the family of man, to be the protector and preserver of His Church.

We perceive not fully either our wretchedness or our dangers, or the fury of enemies, until after events of extraordinary sorrowfulness. Still we ought to reflect thus: there must exist great need and a fearful might and rage of enemies, since so powerful a Protector has been given to us, even God's Son. When He says, "No man shall pluck My sheep out of My hand," He indicates that He is no idle spectator of our woe, but that mighty and incessant strife is going on. The devil incites his tools to disturb the Church or the political commonwealth, that boundless confusion may enter, followed by heathenish desolation. But the Son of God, who holds in His hands, as it were, the congregation of those who call upon His name, hurls back the devils by His infinite power, conquers and chases them thence, and will one day shut them up in the prison of hell, and punish them to all eternity with fearful pains. This comfort we must hold fast in regard to the entire Church, as well as each in regard to himself.

If, in these distracted and warring times, we see states blaze up and fall into ruin, then look away to the Son of God, who stands in the secret counsel of the Godhead, and guards His little flock, and carries the weak lambs as it were in his own hands. Be persuaded that by Him thou also shalt be protected and upheld.

Here some, not rightly instructed, will exclaim, "Truly I could wish to commend myself to such a Keeper, but only *His* sheep does He preserve. Whether I also am counted in that flock, I know not." Against this doubt we must most strenuously contend. For the Lord Himself assures us in this very passage, that all who "hear and with faith receive the voice of the Gospel, are His sheep;" and He says expressly, "If a man love Me, he will keep My words, and My Father will love him, and we will come to him and make our abode with him." These promises of the Son of God, which can not be shaken, we must confidently appropriate to ourselves. Nor shouldst thou, by thy doubts, exclude thyself from this blessed flock, which originates in the righteousness of the Gospel. They do not

rightly distinguish between the law and the Gospel, who, because they are unworthy, reckon not themselves among the sheep. Rather is this consolation afforded us, that we are accepted "for the Son of God's sake," truly, without merit, not on account of our own righteousness, but through faith, because we are unworthy, and impure, and far from having fulfilled the law of God. That is, moreover, a universal promise, in which the Son of God saith, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

The eternal Father earnestly commands that we should hear the Son, and it is the greatest of all transgressions if we despise Him, and do not approve His voice. *This* is what every one should often and diligently consider, and in this disposition of the Father, revealed through the Son, find grace.

Although, amid so great disturbances, many a sorrowful spectacle meets thine eye, and the Church is rent by discord and hate, and manifold and domestic public necessity is added thereto, still let not despair overcome thee, but know thou that thou hast the Son of God for a Keeper and Protector, who will not suffer either the Church, or thee, or thy family, to be plucked out of His hand by the fury of the devil.

With all my heart, therefore, do I supplicate the Son of God, our Lord Jesus Christ, who having been crucified for us, and raised again, sits at the right hand of the Father, to bless men with His gifts, and to Him I pray that He would protect and govern this little church and me therein. Other sure trust, in this great flame when the whole world is on fire, I discern nowhere. Each one has his separate hopes, and each one with his understanding seeks repose in something else; but however good that may all be, it is still a far better, and unquestionably a more effectual consolation to flee to the Son of God and expect help and deliverance from Him.

Such wishes will not be in vain. For to this end are we laden with such a crowd of dangers, that in events and occurrences which to human prudence are an inexplicable enigma, we may recognize the infinite goodness and presentness of God, in that He, for His Son's sake, and through His Son, affords us aid, God will be owned in such deliverance just as in the deliverance of your first parents, who, after the fall, when they were forsaken by all creatures, were upheld by the help of God alone. So was the family of Noah in the flood, so were the Israelites preserved when in the Red Sea they stood between the towering walls of waters. These glorious examples are held up before us, that we might know, in like manner, the Church, without the help of any created beings, is often preserved.

Many in all times have experienced such Divine deliverance and support in their personal dangers, as David saith, "My father and my mother have forsaken me, but the Lord taketh me up," and in another place David saith, "He hath delivered the wretched who hath no helper." But in order that we may become partakers of these so great blessings, faith and devotion must be kindled within us, as it stands written, "Verily, I say unto you!" So likewise must our faith be exercised, that before deliverance we should pray for help and wait for it, resting in God with a certain cheerfulness of soul; and that we should not cherish continual doubt and melancholy murmuring in our hearts, but constantly set before our eyes the admonition of God, "The peace of God which is higher than all understanding keep your heart and mind;" which is to say, Be so comforted in God, in time of danger, that your hearts having been strengthened by confidence in the pity and presentness of God, may patiently wait for help and deliverance, and quietly maintain that peaceful serenity which is the beginning of eternal life, and without which there can be no true devotion.

For distrust and doubt produces a gloomy and terrible hate toward God, and *that* is the beginning of the eternal torments, and a rage like that of the devil.

Now you must guard against these billows in the soul, and these stormy agitations, and by meditation on the precious promises of God, keep and establish your hearts.

Truly these times allow not the wonted security and the wonted intoxication of the world, but they demand that with honest groans we should cry for help, as the Lord saith, "Watch and pray that ye fall not into temptation," that ye may not, being overcome by despair, plunge into everlasting destruction. There is need of wisdom to discern the dangers of the soul, as well as the safeguard against them. Souls go to ruin as well when, in epicurean security, they make light of the wrath of God, as when they are overcome by doubt and cast down by anxious sorrow, and these transgressions aggravate the punishment. The godly, on the other hand, who by faith and devotion keep their hearts erect and near to God, enjoy the beginning of eternal life, and obtain mitigation of the general distress.

We therefore implore Thee, Son of God, Lord Jesus Christ, who having been crucified and raised for us, standest in the secret counsel of the Godhead, and makest intercession for us, and hast said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I call upon Thee, and with my whole heart beseech

Thee, according to Thine infinite compassion, forgive us our sins. Thou knowest that in our great weakness we are not able to bear the burden of our woe. Do Thou, therefore, afford us aid in our private and public necessities; be Thou our shade and protector, uphold the churches in these lands, and all which serves for their defense and watch-care.

DISCOURSE THIRTY-THIRD.

PHILIP JACOB SPENER.

SPENER was born in 1635, at Rappolsweiler, in Upper Alsace, and pursued his theological studies at Strasburg, where he was made Doctor of Theology in 1666. In the year 1670 he instituted his celebrated *Collegia Pietatis*, or School of Piety, which, contrary to his will, became the origin of *pietism*. From this time Spener's history is connected with the great religious movements in Germany to which his example and writings gave rise. From 1686 to 1691 he was preacher to the Court at Dresden. From 1691 till the year of his death, 1705, he resided in Berlin, where he took an active part in the foundation of the University of Halle.

Spener has been compared to Fénélon for his sweet and devoted spirit, and his pure eloquence. He occupied, in his time, the first rank as a preacher, and was an excellent Oriental scholar. His published works are somewhat numerous, among the most important of which are sixty-six sermons on Regeneration, and a learned and able work on the Divinity of Christ.

The following condensed discourse is translated from his three sermons on "Temptation; Especially on the Suggestion of Evil, Wicked and Blasphemous Thoughts, with which the Faithful Children of God have often to Contend." Frankfort, 1673, 4to.

THE TEMPTATIONS OF SATAN.

"And when the tempter came to Him, He said, If Thou be the Son of God, command that these stones be made bread."—MATT. iv. 3.

This passage may serve to show how the devil commonly seeks to entice us, as often as we are in distress, to resort to unlawful means of relief. Let us dwell upon this point. I consider for our

principal theme, how the devil tempts us to feelings of distrust; so that when things go ill with us, when we are in distress, peril, and want, we should lose our confidence in God, and fall into distrust. The devil is wily in these assaults, and does not make an open attack, at once betraying his aim, but leads men into such distrust imperceptibly.

1. He persuades men, or rather strengthens them in the false impression natural to them, that, from the degree in which we are prospered in the world, we can best judge how God regards us. If all is prosperous, God is favorable to us; if adverse, it is a sign that He is against us and is our enemy. Thus the devil fills the heart with the love and high estimation of worldly things, so that all depends on these, and the most important consideration is, how we are situated in respect to outward things. It is saying, Happy is that people that is prospered; whose garners are full, affording all manner of store, so that there is no injury, no loss, no complaining in the streets. With such a conceit Satan has already gained much, and has prepared the way for the temptation.

2. He makes our distress, danger, and poverty, greater and heavier than it really is. Even when there are natural means which might bring relief, he hides them from our view. We are left to see no way to escape from distress, but merely to perceive that there is no help for us, and that we must perish.

3. When distressing fears come upon us, the devil stirs up our minds, and instills into them the conceit that all this is contrary to God's promises. God has promised that He would help us and protect us, and now we find in our experience just the opposite. In this way the devil seeks to make us doubt the word and promise of God, to see for ourselves that with us it is not fulfilled, and that, therefore, the ground of our faith is futile, and that we find ourselves deceived in our expectations. To this state others help to bring us, when they chime in, as David complains, and say, "Where now is thy God?" If a man do not resist this temptation, but yields to the devil by allowing his faith to sink, all is lost: for,

4. He carries him further. Hope in God being lost, other reliances, not to be trusted in, are resorted to. Such hopes are innumerable. We see them of all descriptions. Some give themselves up to the devil, and consult familiar spirits, and seek thereby to gain something, and to ward off poverty. Others apostatize from the faith, and embrace any religion which best promises to give them bread. Others make way with themselves by strangling, stabbing, or drowning, out of fear that they must otherwise perish of

hunger. Others resort to theft and plunder. Others run away, if they are unsuccessful in their undertakings, and go into the army without a proper call, and, for want of occupation, serve Satan. Thinking, as they say, to make their fortune, others forsake their wives and children because they think they can not support them, and leave them in wretchedness. Others, because they see that, by honest and industrious lives, they have not been able to accumulate much, begin to practice all kinds of fraud and deception for the sake of gain: receive bribes if they are in office, sell places of trust, where they ought to appoint only the most competent, and sell justice against their consciences, and in all things seek nothing but their own profit: neglect official duties, if the performance of them would prove prejudicial to their interests: show no zeal in public service, but turn all things to their own account, to win favor and advantage, and to keep off poverty, and to deliver themselves from want. All this is, so to speak, making bread out of stones, or seeking the means of support in an improper way. As the devil often tempts pious Christians to do such things, but finds no listening ear, so, on the other hand, all is lost to the man who allows himself to be overcome of the devil, and to be induced to use such means. For it is thus made certain that his faith is gone, inasmuch as he will make provision for himself contrary to the will of God. He must have surrendered his trust in God, although he will not allow it, but thinks he was driven by necessity, and did it from extreme want. And yet faith shows that distress should not turn us from God, but lead us to Him. Such a course is, therefore, an apostasy from God.

5. The devil has such a man now in his snare to destroy both body and soul;—the body in regard to worldly things, because the curse of God generally falls upon such a use of unlawful means. And because a man has chosen, against God's will, to make bread out of stones, that is, because with all such evil practices to which he has suffered himself to be enticed by the devil, he nevertheless has failed of his object, he is even in his worldly circumstances, a poor, wretched, and undone creature. If such persons gain any thing, it slips again out of their hands, and they know not which way to turn. A present misfortune will take by dollars from former success, what was in an unjust manner saved by pennies. That is, they have bread provided, indeed, but it turns to stones in their mouths, as Solomon says in his Proverbs, "Bread of deceit is sweet to a man; but afterward his mouth shall be filled with gravel." That is, it does not answer its purpose. Even when one has suc-

ceeded and scraped something together, he can not enjoy it; it becomes, as it were, stones. Bread itself is turned to stone; as literally, by the wonderful providence of God, it is said, that the bread which was once refused to the poor became stone. Figuratively it often happens that bread becomes stone. God often orders it so that he who, in an unjust way and contrary to His will, aims at getting something, not only fails of his object, but by the course of God must see that which he before had, glide from his possession. And it is right that this should happen to them. But when God of His long-suffering looks on, and delays His judgment, a worse thing is yet to come. For when God sends temporal punishment, it is sometimes a means of reforming one and bringing him back to Him; while others pass securely on, enjoying their worldly things—their bread made of stone—but are thereby still more in Satan's power; and because they will be his here, and be seduced by him, they shall be always his, and forever lose the right they once had of being the children of God.

This is the way, my beloved, in which the devil brings many through poverty and distress to distrust and to condemnation—a temptation by which he also here assailed Christ.

DISCOURSE THIRTY-FOURTH.

GEORGE JOACHIM ZOLLIKOFEK.

THIS eminent preacher was born at St. Gall, in Switzerland, August 5th, 1730. His studies were pursued at Frankfort-on-the-Maine, Bremen, and Utrecht. In 1754 he became a clergyman, preaching first at Morat, Switzerland, then at Leipsic, Germany, where he died in 1788. The genius of Zollikofer was of a superior order; and for his accomplishments in oratory and real eloquence he has been likened to Cicero. His sermons contain many luminous and beautiful conceptions, a happy artlessness of expression, a cautious use of metaphors, great felicity in the shaping of his periods, and are fraught with lofty and inspiring sentiments. That which is here given will do justice to his reputation. A brief prayer precedes it in the original.

THE ENNOBLING NATURE OF CHRISTIANITY.

"Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."—PSALM viii. 5.

Certain as it is, that man possesses a great intrinsic dignity, and that the attentive observer can not fail of perceiving it; yet it is no less certain, that error and vice, superstition and slavery, have greatly obscured its luster; and that there have been times when the prerogatives and the nobility of man, when his relationship to God, and his destination to a higher perfection, were scarcely discernible. Into what a state of weakness, of debility, of degradation, have not many nations formerly been, and are still sunk! And how much deeper yet would not mankind have fallen from that dignity, if God had left them to themselves; if He had put no check to their progressively increasing corruption and misery! But how much has not God done in this respect for mankind in every age, and in every nation! How often has He raised up, from among them, souls of a

finer and a nobler sentiment, spirits of deeper perceptions, of more eminent abilities, and more extensive operation; who have been shining lights in their generation, for inspiring new life and fresh activity to goodness, into multitudes that were in a dying state, and for reaching out a hand to sensual men, to lift them above their sensuality, and bring them nearer to their high vocation! How much has not God in particular done by His Son Jesus, for the restoration of the human dignity! Was not this the ultimate aim of the whole of His great work on earth? How much has not God honored and exalted man by His intimate relationship and connection with His Son, the first-born among all creatures!

And what noble sentiments does not Christianity inspire in its genuine professors! How much does it not extend the circle of their view, and the sphere of their action! Of what great achievements does it not render them capable, and how does it not enable all that they think and do! Certainly, a Christian, who is so in deed and in truth, is he of all men, in whom the dignity of man is manifested in its brightest luster, in its most various and most noble effects! O my pious hearers! Could I but cite you all, who bear the name of Christians, as a proof of it; how superfluous then would all other demonstration be! Grateful joy at our restored dignity, and mutual encouragement to preserve it, would then be our sole employment. But we must now proceed to set the truth of what we affirm concerning the pre-eminent dignity of the Christian, in its true point of view, by other arguments drawn from the nature of the case itself. And this shall be the subject and aim of my present discourse. I will endeavor to answer the question: How, and by what means, has Christianity re-kindled in man the sentiment of his dignity, and strengthened and aided him in the maintenance of it!

Christianity places our relation toward God in the fullest light; it teaches us how great an interest God takes in the destinies of man; and how much He has done, and still is doing for him. It informs us of the providence and the government of God; of His constant presence in all places; of His sovereign inspection over all things; of His influence upon all things; and promises us His particular assistance as often as we stand in need of it. It sets conspicuously before us the dignity of man in the person of Jesus, in His conduct, and His fortunes; and thereby points out to us what the nature of man is capable of; and to what degree of perfection it is able to arrive. It announces to us immortality, everlasting life, a never-ending, an always-increasing felicity. It acquaints us with the intimate connection of our present with our future state; and by all

these means promotes the sentiment and the restoration of the dignity of man.

1. First, I say Christianity *places our relation toward God in the clearest light*; thus causing man to feel his dignity, and enabling him to maintain it. Is man to imagine himself the work of blind chance, or a son of the earth in the strictest sense of the word? May he boast of no other origin than that of the plants? Is he sprung, like the insects, from foulness and corruption? Could he not elevate his mind into the belief and contemplation of a sovereign Deity, or were not this Deity known to him as the Creator of the world, as the Father of mankind, of how little value would his existence and his nature be in his own sight! What is more insignificant than a freak of chance, which destroys to-morrow what it produced to-day; which never acts by design and rule, and is perpetually at variance with itself! What is more worthless and uncertain than the existence of a heap of dust, in this form or that, which being nothing *but* dust, must, sooner or later, be wholly decomposed, and fall forever into the ground! And were not these the degrading conceptions, formed by numbers of the wise and the unwise among the heathens, concerning man and his origin?

How totally different is the instruction which Christianity gives us. It proclaims aloud to each of its professors: God, the Only, the Eternal, the Supremely Perfect, is thy Creator and Father, as well as the Creator of all the hosts of heaven, and of all the inhabitants of the earth. It was neither chance nor fate. No; supreme wisdom and goodness called thee into being, gave thee life and breath, and all things! Thou art no earth-born creature! Thou art the son, the daughter of God, of the Most High! Thou art of Divine descent, formed after the image of God, capable of communion, and of an ever-greater similitude with him! Thou art not altogether dust, only thy present tabernacle is dust; the spirit that inhabits it is exalted far above the dust; is ordained to important, to grand designs; and depends not more on chance for its duration than its production, but upon the will of Him who loves thee as a father, and assuredly desires not to destroy the work of His hands! And the God who has formed thee, is likewise thy preserver, thy sovereign, thy inspector, thy judge, and hereafter will be thy rewarder.

If man, then, stand in such regard toward God; if he be so intimately connected with the being supremely perfect, with the Creator and Ruler of the world; if he be His child, His peculiarly beloved and favored child, what a value should not this give him in his own eyes! How far exalt his nature above all inferior species of crea-

tures! What sentiments inspire within him of his dignity! How could he boast of his descent from God, and of his fellowship with Him, were he to degrade himself by unworthy sentiments and actions? How can he assert the honor of being formed after the image of God, if he be not adorned with wisdom and virtue? How recollect his connection with God, the pure eternal fount of light, and yet walk in darkness?

2. Christianity teaches us, further, *how great an interest God takes in the concerns of man*; and how much he has done and still does for him. And what an exalted idea does this give us of our dignity! How strongly it urges us to the maintenance of it! According to the doctrine of Christianity, we are not the creatures of a God who takes no care of his beings, and leaves them to themselves; not the offspring of a father who disowns His children, who does not concern Himself about them, and is indifferent to their happiness and their misery. No; never has God, according to that comfortable doctrine, left Himself unwitnessed to man; never withdrawn from him His fatherly providence and love; never abandoned the fortunes of His feeble, helpless, untutored children, to blind chance or to their own ignorance. No; from their first progenitor, to his latest posterity, has He Himself provided for their support, their instruction, their guidance, their education, their progress to higher attainments. He has constantly revealed Himself to them in various ways; constantly shed innumerable benefits on them; sometimes lovingly correcting, and sometimes bountifully blessing them; has constantly been nigh to them, and has left them in want of no means for becoming wiser and better.

When has He withheld His fructifying influence from nature? When denied His superior energies to the human spirit? When withdrawn from it the incitements, the strongest incitements to its development and proficiency? When has such darkness covered the earth, or even any region of it, as not one ray of light has broken in upon and illuminated it? When did such universal corruption prevail upon it, that nothing happened to check or to control it? How often has He not sent wise and good men as His delegates to their brethren? How frequently has His providence, by various ways, united brighter regions with those that lay in darkness, mixed enlightened persons among the raw untutored people, and the best with the worst of men! How full of wisdom and goodness were not his dealings with the posterity of Jacob, the education He gave them, and through them to so many other nations! And how much, how inexpressibly much, has He not done at length for man by His

Son Jesus! What a teacher of truth, what a safe and sure guide in the way of virtue and happiness, what a mighty helper and deliverer, what an affectionate Lord and King has He not given them in Him! What revelations of His will, what assurances and proofs of His favor and love, what promises and views of futurity, what comfort, what new powers has He not sent down to them from heaven, by His representative!

And shall man, for whom God cares and provides so much; shall man, for whom He has done and still does so great things; shall man, for whose sake God spared not even His Son, the only-begotten, for whom He gave His son, the beloved, to suffer death: shall this man be a contemptible, an insignificant creature? not be of great worth? not have a pre-eminent dignity? not *feel* this dignity? and not be happy in the sentiment of it whenever he meditates thereon; whenever he considers how much he is esteemed of God, how graciously God is disposed toward him, and with what paternal tenderness He cares for him? Cause and effect, means and end, are in the closest connection with the Allwise; and that on which He vouchsafes such peculiar inspection and providence must certainly be, either in itself and its nature, or in its destination, grand and important.

3. Yet more: Christianity *places*, thirdly, *the doctrine of Divine providence and government in the clearest light*. It proclaims to us the constant presence of God with all things, His supreme inspection over all, His influence in all, and promises us His particular assistance as often as we have occasion for it. And how much must this too cause a man to feel his dignity! How forcibly should it urge him to the maintenance of it! By this doctrine, all that a man does and all that befalls him, every thing that happens in the world, wears another aspect, and becomes of more importance than it otherwise would. These doctrines spread the clearest light on every thing that otherwise would be mysterious in the state and fortunes of man, or must lower him in his own eyes. To be left to himself, without the superintendence of a Supreme Ruler, without the conduct and guidance of an almighty and beneficent Father; placed upon so changeable and so perplexed a scene; subject to so many dangers; exposed to all the fickleness of chance, every attack of artifice and iniquity; without refuge in adversity, without assistance in perils; how weak, how miserable, how contemptible, would not man appear to himself! How often would he be tempted to envy the condition of the beasts of the field!

But now, enlightened by the light of Christianity, how may not

his spirit exult! With what serenity, what courage, what confidence, must he not now be inspired! What design, what consistency, what order, do not now appear where all before seemed confusion, contradiction, and open strife! The Christian may now hold this language to himself: God the Omnipotent, the All-bountiful, rules my lot, the lot of all mankind, and all worlds; He comprehends all, oversees all, directs and conducts all, the small as well as the great, the evil as well as the good. In His hand are all animate and inanimate creatures, all causes and powers, and without His will no atom can change its place, no hair fall from off my head, no man do me harm, no loss, no misfortune attend me; and all that He wills and ordains is right and good, is constantly the best. He sees in the clearest light, where profound darkness envelops me. He provides for me where I can find nothing to procure; and makes that to be the means of my perfection and happiness which I thought calamity and distress. He, the Almighty, the All-bountiful, is constantly nigh to me with His help; is acquainted with all my wants; hears all my sighs; manifests His strength in my weakness; guides and conducts me by His Spirit; executes His decrees on earth by me; and is ever ready to do more in us and by us than we are able to ask or think. He, the Omnipotent, the Omnipresent, is every where with me and about me. He knows my heart, is the infallible witness of all I think and do; He sees in secret, and will reward that openly which was done in private. His judgment is pure righteousness and truth; His approbation is ever certain to the sincere; and His approval is of infinitely more value than all the applause of the world, than all the possessions and all the glories of the earth.

And man, who believes such a providence, who thus walks under the inspection of God, who thus acts in His presence, who may esteem himself His instrument, a means to the attainment of His designs; how sublime must his destination, how important must his work appear to him! How strong must he not feel himself in the assurance of Divine support! What good actions will he not find power and resolution to do, under the eyes of His father and judge! How generously, how nobly will he not think and act, even in the absence of all human witnesses, when destitute of all human approbation, and even amid the ingratitude of the world! How undismayed, with what serenity will he not behold the revolutions and subversions that may happen in the world and among mankind! How tranquil and confident will he lift up his eyes on high, in reverence to God, as the kind and wise ruler, the father of him and the whole creation!

4. Christianity *displays clearly to us*, in the fourth place, *the dignity of man in the person of Jesus, its Restorer and Chief*; in His conduct and the circumstances of His life; *and teaches us therein*, in a no less comprehensible than incontrovertible manner, *what human nature is capable of, and to what height of perfection it may ascend*. Yes, my pious brethren, in Jesus, who is our relation, our brother, whose life is so indissolubly connected with our lives, whose fortunes so inseparably united to ours, in Him our dignity appears in all its purity, in its perfect splendor. What wisdom, what virtue, what piety, did he not display! What love toward God and man did not animate Him! What did He not perform! and how pure, how beneficent were all His views in whatever He did! What did He not endure; and how willingly, how steadfastly, how piously, did He exercise His patience! What condescensions, what sacrifices, what uninterrupted obedience to His heavenly Father, what indefatigable zeal and beneficence, what unbated progress toward the end of His high calling, did He not manifest during the whole course of His life on earth! What temptations were ever able to conquer Him? what wrongs could irritate Him? what dangers alarm Him? what difficulty discourage, or what sufferings make Him impatient? And to what a pitch of power, of honor, of glory, by all this did He not attain! How great, how immensely great, is now His sphere of action! How illustrious is humanity, now exalted to the right hand of the Father! How should not now, and how should not hereafter, every knee submissively bow to Him our Chief, and every tongue confess that He is Lord, to the glory of God the Father!

Acknowledge, here, O man, the dignity of thy nature! Here feel what thou, as man, mayest do; what thou mayest endure; what thou mayest withstand; to what a height thou hast power and capacity to raise thyself as man! Feel the whole value of the privilege whereby God has honored man, in the person of his Chief and Restorer! That Jesus, who is now exalted far above all, who so widely rules and acts, is flesh of thy flesh; is thy brother; was a man like thee; was tempted as thou art, was acquainted with grief like thee; and entered into glory through obedience and sufferings! What exercises and trials can now affright thee? what conflicts dismay thee? what sacrifice cost thee too much? what difficulties stop thee in thy course? what pitch of wisdom and virtue, what degree of felicity, can now seem unattainable to thee? Look at Him, thy Leader and Chief; tread in His footsteps, and strive to emulate His example. Through Him thou mayest do all things, with Him rise superior to all things, with Him prevail and triumph, and hereafter behold

and enjoy the glory which the Father has bestowed on Him, and in Him on all mankind who assert the dignity of their nature !

5. Lastly, Christianity *has revived in man the sentiment of his dignity, and given him the most powerful incitements to attain to it, by the grand doctrine of immortality and everlasting life*, which it places in the most conspicuous light, and has connected in the closest manner with what we are and do, and all that happens to us. Though man possessed ever so great privileges over the beasts of the field ; though he felt in himself ever so great powers and faculties for the noblest undertakings ; though he could bring ever so much to pass, and execute ever so much good ; how little would all this appear to him, if these privileges, these powers, these faculties, this noble activity, were to be lost to him in a few extremely uncertain, quickly-fleeting years : if he were to be deprived of them all forever by death : if he were to expect no fruit from all he has here learned, and done, and suffered, and sacrificed, and practiced ! How little nourishment for his nobler sentiments ; how little incitement to great and generous actions, to hard but beneficial undertakings ; what poor encouragement to unremitting endeavors after perfection, would man find in his present situation, if death were the period of his existence ; if the grave and corruption were the result of all his hopes and exertions ! How foolish would not the generality of his sacrifices to integrity and virtue appear ; and how wise the saying of the fool : "Let us eat and drink, for to-morrow we die !"

But now, enlightened by the bright beams of the Gospel, animated by the hope of a blessed immortality, how totally different is the case with man ! What a sentiment of his dignity, of his grandeur, of his future exaltation, must it not awaken in him, when he can say to himself : I live, I think, I labor, I endure, I suffer, I exercise myself for ETERNITY ! My present state is only a prelude to the future ! My future state, the continuation and reward of the present ! Whatever I do here draws consequences, unterminating consequences, after it ! The worthy and generous actions that I now perform, will still rejoice and bless me after thousands and millions of years ! The light which I here spread around me, will enlighten me and my brethren beyond the grave ! The good of every kind I here effect in others, and by their means, will continue in operation from everlasting to everlasting, and be ever producing more good in infinite progression ; and all that here befalls me has an influence on my future destination forever ! That which now oppresses me, and which the world calls misfortune and distress, may be to me the inexhaustible source of pleasure and bliss in

future. The violence I now do to myself, the hardships, the sorrows I now endure for the love of God and of my fellow creatures, work together for my everlasting good. What can I voluntarily surrender for the sake of God and my conscience for which I shall not receive an hundredfold? What give to my brethren, from a truly Christian heart, that I shall not hereafter receive again with usury? What sacrifice to my duty that will not be amply repaid? Nay, the more I here bestow, the more shall I there receive, and the more I shall have to bestow again. The further I here proceed in knowledge, in wisdom, and in virtue, the faster then shall I advance from one degree of perfection and happiness to another; the nearer shall I approach to Jesus, my Chieftain and Lord, and through Him to God supreme. Here I learn to be, and to do, and to enjoy, what in that superior life I shall *more perfectly* be, and do, and enjoy. Here is the time for sowing, for planting, for working, for fighting; there the time of harvest, of enjoyment, of repose, of triumph!

No: my existence is not confined to this fleeting moment! It will continue forever! My activity is not bounded by the narrow circle in which I now live and move; it will be ever enlarging, ever becoming more extensive and diversified. My intellectual powers are not subject to dissolution and decay like dust: they shall continue in operation and effect forever; and the more I exert them here, the better I employ them, the more I effect by them, so much better shall I use them in the future world; so much the more shall I there effect by them. I see before me an incessant enlargement of my sphere of sight and action, an incessant increase in knowledge, in virtue, in activity, in bliss. The whole immensity of God's creation, the whole unnumbered host of intelligent, thinking beings, all the hidden treasures of wisdom and knowledge in Jesus Christ, the unfathomable depths of Divine perfection—what noble employments, what displays of my powers, what pure joys, what everlasting progress, do not these afford to my expectations!

And, with such prospects, with such expectations, must I not feel myself great, not feel myself happy? Can I fail of seeing my relationship with superior beings, my fellowship with Christ, my communion with God? With such prospects, with such expectations, shall I degrade myself by folly and sin; by folly and sin leave my high destination? With such prospects, with such expectations, shall I ever be discouraged and weary in doing acts of justice and mercy? shall I ever lose sight of the glorious mark that shines before me? shun any honorable exertion of my faculties?

complain of any sacrifice that I offer to God and my conscience? let any opportunity escape of sowing good seed, and of increasing the abundance of my future harvest?

With such prospects, with such expectations, shall I be terrified at any misfortune, or tremble at the sight of death and the grave? Can then misfortune, or death, or the grave destroy me? Are misfortune, and death, and the grave any thing but the means and the way to a higher life and greater felicity? No; let every exercise of my powers, every opportunity of doing good, be welcome to me! Let every misfortune that makes me wiser and better be blessed by me; and the summons of death—let it be to me a summons to enter on a better life! O, my pious brethren, if we so think and so act—and so we may and ought to think as Christians—how luminous, how important are all things to us! What a value does all that we are, and all that we do, and all that happens to us, receive from hence! How operative, how effective in us, must the sentiment of our dignity be!

Wouldst thou then feel and assert thy dignity, O man! Wouldst thou display it in all its luster? Then be a *Christian*, be *wholly* a Christian; be wholly animated by the sense and spirit of Christianity. Believe its doctrines with thy whole heart; follow its precepts with fidelity and fortitude; firmly repose on its promises; frame thyself entirely on its founder, Jesus! The spirit of Christianity will free thy soul from every base sentiment, every unworthy desire. It will elevate thy mind, enlarge thy heart, make thee feel thy powers, and ever transmit thee new. It will raise thee above all that is visible and earthly; will constantly give thee a greater resemblance to Jesus, the pattern of all human perfection; and constantly unite thee more intimately with God.

Animated by the spirit of Christianity, thou wilt justly esteem every faculty, every talent, every power that God hath given thee; carefully incite and exert them, and constantly produce as much good by them as thou canst. Informed by the spirit of Christianity, thou wilt never act like a slave; never allow thyself to be governed by any sensual appetite, or any unruly passion; thou wilt not cringe with servility before any mortal; thou wilt constantly think and act with generosity and freedom. Animated by the spirit of Christianity, thou wilt ever be more active, more indefatigable in goodness; wilt never be weary in striving upward, and contending for the prize that awaits the conqueror. Animated by the spirit of Christianity, thou wilt already in this mortality, think and act like an immortal; and wilt perform a thousand acts of goodness, and enjoy a thousand

comforts, which he can neither perform nor enjoy who is unmindful of his immortality, or can not rejoice therein. O how exalted and Divine is the spirit of Christianity! the spirit of wisdom and power, of love and felicity! May its animating influence quicken, warm, and enliven us all! May it rouse us to the noblest sentiments of ourselves, inspire us with godlike energy, with the most active zeal in goodness, and penetrate and warm us with love toward God and man! How great, how illustrious will then our dignity be; and how much greater and more illustrious will it become, from one period of our lives to another, and from eternity to eternity!

DISCOURSE THIRTY-FIFTH.

JOHN GODFREY VON HERDER.

HERDER was born August 25th, 1744, at Mohrungen, a small town in Eastern Prussia, where his father taught a school for girls. After pursuing his studies, and acting as instructor in Frederick's College, he was appointed, in 1764, assistant teacher of the Cathedral School at Riga, where, as instructor and preacher, he acquired great popularity. In 1771 he became court preacher, Superintendent and Consistorial Counselor, at Bückeburg, and in October, 1776, entered upon the duties of the same office at Weimar. He died in 1803. In 1819 a tablet of cast iron was placed on his grave by royal authority, with the words: *Licht, Liebe, Leben*—Light, Love, Life.

Herder is said to have been a model of virtue, and Christian activity. Germany is greatly indebted to him for valuable works in almost every department. Few authors have done more to form its national taste. His works were published in 1806, in forty-five volumes, octavo, in Tübingen, and later, an edition was issued in sixty small 12mo volumes. Herder's "*Geist der Hebräischen Poesie*," or Spirit of Hebrew Poetry, is held in the highest estimation both in Europe and in America. It was translated in this country many years ago, but is now entirely out of print.

The style of Herder is pure and correct. He possessed a poetic fancy, and wrote some charming songs; his "Cid" is one of the most popular poems in Germany. His sermons are characterized by solid thought, a chaste and lofty style of eloquence, and a deep religious spirit. That which follows was preached in 1769, and is taken from volume ix, x, small edition, of Stuttgart and Tübingen, 1828. The translator pronounces it "a magnificent discourse, itself worth the book which is to contain it." Its exalted views of the character of the Holy Scriptures, its happy refutation of many of the foolish objections brought against their Divine origin, and its judicious and timely hints as to the manner of their profitable perusal, are the more grateful and valuable as they emanate from the land where loose opinions as to the Divine revelation have so generally prevailed.

THE DIVINITY AND RIGHT USE OF THE BIBLE.

There is no cardinal doctrine in the whole scheme of Christian truth which has been wont to awaken such deep, sequestered doubts, and which has been subjected to such misuse, as that which treats of the Holy Scriptures.

We all go by the name of Christians. By this we profess that we accept a revelation of God through Christ; that the simple light of nature does not suffice to procure for us perfect peace of mind; that we regard the Bible as the fulfillment, or as the supplement to this light; that we recognize what it says to be Divine throughout; that we therefore believe in it, conduct ourselves suitably to it, and through the promises which this Divine book imparts both for this life and the future, expect to become certainly and truly blessed. All this is included in the name of Christian; for Christ has grounded His revelation upon the Old Testament, and has instituted the New through the agency of His followers. We become Christians simply from the fact that we take the Bible as the Word of God to man, as the fountain-source of our religious truths, and religious duties, and religious hopes, according to which we believe, live, and await the future.

Meanwhile there are yet those, concealed under the mantle of the Christian name, who, in reference to this cardinal doctrine of our religion, are any thing but Christians. In some, there spring up so many secret doubts respecting the truth of the Bible; among others, there prevail so many practical heresies in regard to its use, that it would be indeed a rare sight to witness the real opinions of each one on this point openly disclosed. I say some cherish doubts, but only with this difference, that many do not wish to cherish them, and turn a deaf ear upon every discrediting suggestion; they would fain imprison their reason, and suppress each skeptical thought which rises; while others, on the contrary, utter their doubts freely. No wit is to them more welcome than a scoff at the Bible, no jest more pleasing than that which casts ridicule upon this holy book.

Both these classes of persons merit attention; only the one from sympathy and interest, the other from pity and contempt. I am not pleased that any one should bring himself into such a condition as forcibly to resolve not to feel the doubt which yet he feels; as to suppress with violence the objection which still comes up, although it may as yet be but half thought out; this were a useless imprisonment of the understanding, a very dangerous triumph over one's

self, yea, a very torment to our being. One such doubt, like a piece of floating cork, as often as it is plunged violently down below the surface, springs back as violently, and we come in the end to imagine that such doubts are actually inexplicable, because we either would not or could not explain them. It is therefore, indeed, a sacred duty which we owe to ourselves to be careful in this respect, and at once to give ear rightly to all such indistinct voices, and to hearken earnestly, both to what they say, and to what may be urged in reply—to what we must believe, and to what we must object. All this must we at once bring before our minds, with all uprightness of soul, impartiality of feeling, and earnestness of deliberation.

The other class of doubters are crude and bold. What they have never rightly reflected upon by themselves, this they bring up in the hearing of others; and what they were not perhaps capable of considering with earnestness and force, this they deride with their wretched wit. Wit and sorry ridicule in matters of religion are always attended with very evil consequences. They sort so very rarely with mature, cool reason, and calm consideration, that they always rather displace these qualities, just in proportion as they prevail in the soul. The more habituated a person becomes to the reading and utterance of mere witticisms, the more does he incapacitate himself for sober deliberation. At every turn derisive mirth steps in with its laughing mien. It throws itself athwart the path of investigation, and cuts up such a series of antics that we are entirely turned aside from our course. We try once more to reflect, but the jest returns; we laugh again, let go inquiry, and never attain to the knowledge of the truth. Is it not scandalous thus to spice one's conversation with these derisive doubts, thereby to lead astray the souls of others, and rob honest hearts of their rest? Is it not base thus to make the inquiry after truth difficult and impossible for impartial spirits? And how shall such conduct be met? Must we not encounter it? And yet, can this be done without a feeling of contempt? Oh, would ye, who carry so many witty jests against religion and the Bible ever on your tongue, would ye be free thinkers indeed, true philosophers, rational inquirers, ye would not be whispering your doubts in the ears of all the world. Rather, were ye earnest for the truth, ye would shut them up in the stillness of your own bosoms; and in solitude search, even with tears, after the truth in regard to a matter so momentous.

There is another misuse of the Bible, yet more manifold and general in its kind. How few there are to be found, who, without superstition or stupid thoughtlessness, make all the use of this holy book which they ought and are able to make! How few who use it

altogether to the improvement of their souls, to the quickening of their spirits, and for instruction in the truth! How few, who, with this book in their hands, can go before the throne of God in order to be judged by it, and by every word of it!

Thou merciful One! Thou Friend of man! Art Thou He whose voice I hear in this book, and whose word, by means of it, echoes down out of Thy mysterious dwelling-places here into the seat of my weakness? Art Thou He, O God, who appeared to Moses in Sinai and Horeb, and in the time of Solomon filled the temple with His glory, and in Christ enlightened the world, and hast now translated Him to Thine own right hand, and in Him wilt Thou appear to judge the world? Art Thou He, O God, who hast given me this book as the direction of my faith, as the rule of my life, as the ground of my hopes, as the statute-book whereby Thou wilt judge me? Here stands a creature before Thee, blind and ignorant, but perchance sincere; corrupt perhaps, but not stiff-necked; he stands before Thee, and opens to Thee the very depths of his soul. Speak, Lord, for Thy servant heareth; but convince me also that it is Thou that speakest. All-knowing-one, Thou seest that, not in boldness and confidence do I implore the wonders of Thy love. Holy Father, may a creature that has often struggled with himself supplicate Thee for Thy grace and compassion? Wilt Thou hear the voice of a wretched one who, with Thy book of revelation, appears before Thee asking for the enlightenment and the confirmation of his soul? Verily, O God, Thou art near him who seeks after truth.

"For whatever things were written aforetime were written for our learning," etc. Rom. xv. 4-13.

Our text furnishes abundant material for our purpose, as it instructs us upon the truth of the Bible revelation. It assures us of the truth of the Old Testament (v. 8). It explains to us the form in which the Christian religion appeared in the world and was built up so wonderfully upon the Jewish religion (v. 8); but that this religion was to be a religion for the world and for all nations (v. 9-12); that it therefore was the first duty of Christianity to be of one heart and mind, not contentious in opinions, not full of hate in life (v. 6-7); that it was the aim of the Bible not to support conflicting parties, but to serve for doctrine, and comfort, and consolation (v. 8); and it concludes with a wish which should also confirm our discourse.

We propose, therefore, to rescue the faith of Christians in a Divine revelation, as well from any doubts of the human heart, as from the manifold misuse of this revelation.

"How can that be the word of God," it is said—"a series of God's thoughts to man, where I discern so much that is human? where there is so much that is insignificant and worthless, which, I can hardly deem worthy of the highest Godhead? where there is so much concerning a miserable nation with its kings, and generations, and ceremonies, when it purports to be a revelation for the whole world? where so much on the weightiest topics which I would gladly know is left out, and so much that is useless fills its place? where such a strain, sometimes of monstrous and often unworthy images, sometimes of confused precepts, sometimes of unsupported promises, sometimes of unimportant narratives, appears, that, in listening for the voice of God one hardly knows where to begin and where to end? where the character of each particular age in which a book is written, and of each particular author by whom it is written, is so manifest even to his very temperament, his failings, his ignorance, that I seem every where to hear ignorant Jews speaking, but nowhere the voice of the all-knowing God? where much is so enigmatical, that from the beginning, through all centuries of Christianity, new strifes have ever arisen as to how this or that word should be understood, how this or that verse should be explained, and how this or that truth should be conceived? where these hundreds of parties have each been willing to bear testimony, almost unto death, in behalf of their own opinions, and yet each one has referred to the Bible—to the dark ambiguous Bible—as to the voice of God which has sounded forsooth in His ears alone? *How*, it is asked, can that in any way be called a *Divine* book for the human race, which bears so many tokens of a low, pitiful origin?"

I have, my hearers, here adduced much that is severe against the Bible; but yet not so much as many mad and wicked people have uttered. But with all this, nothing has been said which can hold its place for a moment, in the estimation of an impartial, fervent lover of truth. Very desirable would it be if we could take up all the hard charges which we have just heaped together like great stones, and put them singly to the test; but this would be a task too great for the few moments which I have here to occupy. I must, therefore, abide only by generalities, aiming merely to stop up the fountain out of which all particular doubts do flow. I will give you, as it were, a history of the biblical books, from which, if we are only observant and honest, each particular doubt will obtain its own natural solution.

1. Now what do we mean, my hearers, when we call the Bible the word of God? Do we mean that these are just God's thoughts, which He thinks upon this and that subject? Is it that He so

speaks with Himself? that this is His mode of conception? Is this what we mean? Not the least in the world. With God, the All-knowing and perfect One, it is all one thought—He thinks without words, without a series of reflections—He thinks all things from the center outward, and not simply as we think them from the outside. We learn every thing through the senses, and therefore, know them from without, from the surface, from one side. We learn first to think by means of speech, and from our youth up we repeat the words of others, and so think according to them. All general truths, all abstract propositions, all deliberations of the understanding can be entertained only through words. We speak with ourselves while we think; we reason with ourselves while we speak. But with God there is nothing of all this. He knows nothing of that weakness which demands words for thoughts; He thinks without the husks of words, without meager confusing symbols, without any series of conceptions or classes of ideas. With Him all is one single, perfect thought.

Every one, who has understood me, sees that the Bible is not called "The word of God" in the sense that it is a series of such thoughts as God speaks with Himself, for God speaks not. Or as if it were the dialect of the gods and of heaven, as the heathen called that of their poets; for God has properly for Himself no words with which He must reckon as with counters, and teach Himself as with ciphers. And how nugatory now becomes the charge which is drawn from the lowliness of the words in which God is said to have revealed Himself. Thou fool! so far as it pertains to God Himself, even the highest, the most majestic, the most significant words are for Him, imperfection. They may be crutches on which we, limited men, can hobble along; but the Deity, who is all thought, needs them not. They are the tokens of our imperfection: and wilt Thou lend them to the perfect God? Thou wilt listen to His thoughts, and what words are worthy of expressing them? Thou fool! before God there is no word, no speech worthy of Him.

2. Now if we suppose that God wished to reveal Himself to man, and yet otherwise than in His essential nature, how else could He do it but by human agency? How can He speak to man otherwise? to imperfect men, otherwise than in the imperfect, defective language in which they can understand Him, and to which they are accustomed? I use far too inadequate a comparison for our purpose, when I say that a father speaks to a child only in a childish way; for between them both there still exists a relationship. Father and child are yet both akin, who can think no otherwise than by words, and

have a common language of reason. But between God and men there is no correspondence; they have, as it were, nothing at all in common as a basis of mutual understanding. God must, therefore, explain Himself to men altogether in a human way, according to our own mode and speech, suitably to our weakness and the narrowness of our ideas; he can not speak like a God, he must speak altogether like a man.

Had this been considered, how could men have pried into so many useless subtleties connected with this subject—into mysteries and things which they absolutely could not understand? Let us take, for example, the history of the creation. The wisest, most learned, most experienced physiologists, if they are honest, have readily and openly acknowledged, that they have not even advanced so far as to be able to conceive how it is possible for a material body to exist; much less, how it comes into existence; and more than all is it impossible for them to conceive how a Spirit exists according to its inmost essence—what it is, and how it comes into existence. And if this is a matter absolutely inconceivable for man, in what way can he comprehend how a world, which was not, should be; that a world of living spirits should come into existence and continue, and that each one should in himself enjoy the whole world, and each thing in it be a world? What human understanding can comprehend this when it is so difficult for us even to seize it in our imaginations? What human speech can express it? How must God, therefore, in His own revelation concerning the creation, have been constrained to stoop far lower to our apprehensions, than we do when speaking with children! And what foolish children are we if we rack our brains about that which is not at all for us to comprehend, and which God could not have revealed to us, without our ceasing to be sensuous men and becoming as gods! And how wretched, therefore, are all our subtle queries and doubtings upon this subject, when we undertake to solve the origin of the world out of nothing, and speculate respecting time and eternity—how they separate themselves, and flow into each other; respecting the destruction and the end of the world; respecting the mode of the Trinity in God and His operations out of Himself; respecting the essence of human souls and of all spirits; and on these subjects wrangle and charge each other with heresy, and thereon oppose or mangle the Scriptures, when we should rather acknowledge that concerning all this we can know nothing, conceive nothing!

Vastly would our difficulties diminish were we to contemplate the most distinguished truths of the Christian religion according to

the above rule. How many of our subtle speculations would be cut short at a stroke, and how many unnecessary doubts and scruples would then drop away! Why, for example, why should it hinder me from being a Christian because I can not comprehend with my reason the nature of the Trinity? I can not even comprehend all the powers of my own soul, how they work in common, and even co-exist; and how, then, will it profit my life, or promote my welfare, to prosecute an inquiry into matters not at all pertaining to man? Why, for example, should it puzzle me to know in what way the merits of Christ were regarded by God; whether as an actual ransom and satisfaction which cancels the sins of the world, or only as the means of reforming a whole sinful world, in order that, by its reformation, it might become reconciled with Him? In either view are Christ's merits an offering; and in either view is it something which it will profit us little to explore. It is a relation between God and man. How can I then make it out? Sufficient for me if I know thus much—that on account of Christ I am not at all absolved from virtue, nevertheless, if I am truly pious and sincere, consolation is really offered to me: and that for the whole world, whose citizen I am, one such offering has been brought. To ascertain the mode of redemption further than this, is nothing which at all concerns man; therefore it is no object for human inquiry.

Again, why should it rack my brains to know how the Spirit works in my soul? It is sufficient that He works only through my thoughts; that He can not work in me except through moral convictions and motives—this I feel. I will therefore aim to enlighten my understanding and improve my heart—this for me is sufficient. Lower than this I can not look into the depths of my being, and I see not how any human language can express what our inmost sensations do not discover.

In the truths of religion, this, therefore, is the chief point for consideration, viz., how far does the knowledge of them pertain to man? Can I comprehend them by means of my nature? And if this be impossible, why should I speculate upon the methods in which the Deity has thought best to reveal them to me? Even on this point, my hearers, our best course is to cultivate the soul, to set ourselves in the ways of God; here also is the fear of the Lord and reverence for His revelation the beginning of wisdom.

3. If God has revealed Himself to men, how could He do it otherwise than in the speech and forms of thought belonging to the people, the region of country, and the period of time to which His voice was made known? Now it is obvious that the modes of

thought and of expression are not the same in all nations, and still less in all ages. The Oriental expresses himself differently from the inhabitant of a colder clime; he has an entirely different world around him; he has gathered in his soul a treasure of entirely different conceptions; and through the training of nature around him, has acquired an entirely different tendency, tone, and form of spirit, from the inhabitant of the North or the West; and this difference extends throughout, from his physiognomy and dress, even unto the most subtle and hidden workings of his spirit, in the broadest manner conceivable. This point is too well known and avowed for me to enlarge upon it here.

Now this religion has been revealed in an eastern land; how then could it be revealed except in a manner intelligible to Orientals, and consequently in those forms of thought prevalent among them? Otherwise God would have failed entirely in His object. Our Bible, therefore, carries upon every page of it all the traces of Oriental habits of thought. Its style, especially in the Old Testament, and for the most part in Job, the Psalms, and the Prophets, is full of lofty, bold and fervid imagery. Even the History of Creation is narrated in this elevated tone and garb: also the journeyings of the Jews through Arabia, are recorded in this glowing and figurative language. Their history, also, and the records of their kings in Canaan, together with the writings of Solomon, all—all bear this character of Eastern floridness and picturesque drapery.

It is not well, indeed, my hearers, that we should in this way undertake to *prove* the divinity of our books; for, on like grounds, do the Turks claim the same thing for their own Koran, so poetically written. But it is still less fitting that we take occasion from this to attack or deride the divinity of our books. A little reflection will convince us, that every one who wishes to be understood must adopt the style of his hearers, of his country, of his century; otherwise he becomes unintelligible. Now since religion was first given in the East, and only after long wanderings has reached us at the North; since the mind of our country and of our time is so distinct from that; indeed since the style of thinking and modes of expression with every nation changes almost every quarter of a century, how could it be otherwise than that many figures and modes of conception should appear strange to us, which were not so in their own time and place?

Each reflecting hearer will see how useful and necessary a thing it is even in the case of the Bible, to derive explanations and elucidations from the time and place where it was written; and that it

furnishes no argument against the Bible, that it is both capable of, and requires exposition. Every book coming from the olden time and from a foreign nation, requires, from this very circumstance, to be explained. Accordingly, it is *unreasonable* to ask for a Scripture which shall be throughout equally intelligible for all individuals and nations and centuries. This can be true of no writings in the world. The most distinguished works of our time will, after two hundred years, in many respects become as strange to our descendants as those written two hundred years ago are to us. How then must it be with an interval of three thousand years, and with so great a remove of nations and mental characteristics? Nothing is therefore more contracted and foolish than to take up any such obscure expression out of the Bible, or out of the Bible translation, which is already over two hundred years old, and make sport over it. All such jesting, which is really about nothing at all, must appear to every one who considers the matter, as the most frigid and foolish thing in the world. If we think of charging the Bible with not being sufficiently elegant or ingenious, or courtly, or learned, let us first remember that it was not composed in our time, but that it is to be interpreted according to the customs and mental habits of an earlier period, and that it is altogether unreasonable to require that the Song of Solomon should be an Anacreontic ode according to modern tastes, or that Christ's sermon should be a system of divinity after the cut of our century.

From what has been said, it is also plain how excellent and praiseworthy is the work of Biblical interpretation; and that if the preacher's office were suited to nothing else but this, it would still be something far more indispensable than many imagine. What barbarism would invade all other departments of spiritual culture, should these public discourses to the people fail for a few years! Who would then understand the Bible, or wish even to read it? Who would indeed evince the slightest taste for that which transcended the region of sense? Who would then be cultivating those elements of his nature which now come under the special training of the preacher, so that the soil of his heart may be kept mellow, his conscience trained to right utterances, and his understanding be habituated to reflect on worthy topics in a noble and elevated strain?

I pass over other results of my position. If the Bible is a divine book, then, my hearers, we should dismiss from our minds the foolish prejudice that nothing more is wanted for a minister and expounder of the Bible than to make out a tolerable sermon. If the Bible is a

divine book, then what Christian house ought to be without some work where the most important and instructive portions of the Bible are unfolded in a plain and simple manner, according to the sense of our time; of which kind of exposition, God be praised, we have already many in the midst of us. If the Bible is a divine book then should we not neglect those public discourses in which the truths of religion are exhibited in a manner easy to be understood. Indeed, if it be so, then I think I do no wrong when I take care in all my sermons to refrain from those expressions which we have learned by heart in our Catechism, or know out of our prayer-book, and rather attempt always to translate the Bible language into the current speech of our time and life, in order to explain it thereby. I do no wrong when I endeavor to accustom each of my hearers to think for himself, after me, in words which I have as it were taken from his own tongue, so that he shall at last learn to speak on religious topics without the aid of committed phrases which he does not understand, but in his own free and unconstrained idiom, just as he explains himself on all worldly matters.

How much, oh how much would religion have gained, if men had accustomed themselves to reflect as rationally upon it as they do upon the affairs of their secular occupation! Believe me my hearers, it is no tenet of religion to abjure thinking. It is rather its decay and the decay of humanity. Even the Apostles (and they were called by Jesus to teach) commended their hearers when they searched whether the things were so as they had said; and so would it be for me the greatest satisfaction of my calling to have awakened in you the habit of thought and reflection upon religion, and to have aided each one of you in the work of arousing his own conscience, developing more clearly his former dim experiences, training his own understanding, and in short, through my exposition of religion, rendering himself wiser, more self-acquainted, nobler and better than he was before. In this way religion serves also for the education of our time, and that which has already so far exalted the human understanding would continue to elevate it, and with it our virtue, our humanity, our bliss. Happy times! happy world!

4. God has revealed Himself in the soul of each one of the sacred writers. How happened this? Was it so that each man at that moment ceased to think and God thought for him? Impossible! Thinking is the essence of the human soul. A soul which does not think has lost its reason, its freedom of will, its essence. It is no longer a human soul. It is a nonentity. The moment, therefore, that any being, beside myself, interrupts the train of my thoughts

and directly obtrudes there thoughts, which are not of my thinking, of which I know nothing, and for which I am not responsible, that moment I cease to be a man; for the very essence of my soul is annulled; and if God Himself should do this though only for a moment, then would He have done as great a wonder, as if He had destroyed an entire human soul; and if He lets me think again He would create an entirely new human soul. What a contradiction!

No! this I and every one perceives from the Bible; that each inspired writer has thought, just as he would have thought, according to the capacity of his own spirit, according to the tendency and measure of his own mental powers, according to his own temperament—yea, according to his own acquired knowledges and his own skill in the art of writing. The holy John writes just like himself—the tender, sensitive, affectionate Apostle, in a train of thoughts which are his own favorite thoughts, and in a train of expressions which are his own favorite expressions. The holy Paul writes, fiery and rapid, one thought tumbling over another, a lover of allegories, in short the converted Pharisee. Isaiah writes like Isaiah, sublime, gorgeous, like an eagle which soars to the sun. David, like David, as a lover of country life, and of sweet, cheerful, joyous images. Solomon writes in his youth, in mid-life, and even in his far advanced age, just as his own peculiar style of thinking would each time have prompted. Yea, even Jesus Christ Himself—He was, according to Paul's expression, a servant of the circumcision, begotten among the Jews, trained according to Jewish habits of thought and He lived and preached as in the midst of Jews; also among them in the midst of the wrecks of their religion did He set up His own better religion, so noble, so simple, so moral, which His Apostles afterward more extensively expanded and developed. Each sacred writer, therefore, consecrated the powers of his own soul upon the altar of God. But the Holy Spirit consecrated His temperament, and sanctified it to be God's instrument.

We see, therefore, that God, in a more worthy manner, and in one suited to His own being, is the Author of the Bible; even in respect to its thoughts and words. His omniscience, if I may so speak, had held, as it were, a close watch upon the souls of His sacred writers; His grace, which indeed exists in all creation, and sustains with its power every creature at every moment, just as if it had been created afresh at that moment, illumined the depths of their souls in a wonderful and divine manner. It wrought, either in a dream or in a waking vision, images before the eye of their imagination, and directed their attention to the same; so thoughts arose

in their minds, and with these thoughts there came words, and these words flowed into their pens, and became a book for posterity and a rule for the Church. They thought under the closest inspection of the Most High, and under the guidance of His grace ; but still they ever preserved in their writing the integrity of their souls, their modes of thinking, and their forms of speech. God spake not instead of them, but through them. They were the teachers of the Church. What is there objectionable and unworthy in this conception of the divinity of our Scriptures ?

Now, my hearers, just as in every sacred writer there wrought his own peculiar gifts, much more must it be so with us, if we would read and use the Scriptures aright. It were foolish to expect that the Spirit of God would work in us without our exercising our own activity ; foolish to expect that good thoughts will work in us without our thinking the same. Any such expectation of the Divine aid in the use of God's word annuls the use of reason, and is itself absurd and anomalous. Nothing can work in a rational soul except through means, on the grounds of reason, and by means of motives ; and I must that moment be able to annihilate the substance of my soul, if I should expect that God would insert, in the course of my own thoughts, His own intervening thoughts, and so, while I remained inactive, transform me into something better than I am. Let us, my hearers, deal wisely with this best of books, if we would either read or hear something from it ; and let us not expect that it will operate upon us like enchantment, without the exercise of reflection ; but rather let us summon up our reason to receive each ray of light that streams in upon us, and take up each truthful conviction into our hearts ; then shall we, each one according to his own mode of thinking and reading, discover also in God's Word His own good seed to the edification and improvement of our souls, and so be assured that this doctrine comes from God.

II. Aside from the light of reason, and that voice which addresses us in all creatures, God has seen fit to let us have a clear and definite voice, which shall teach us what He is and what we are, indicate our relations to Him, exhort us to all good, make us acquainted with ourselves, and, above all, shed light upon the immortality of the soul. Though our reason might apprehend many truths on these topics, yet would these not be attended with such certainty and conviction, at least they would not abide so uncorrupted and lasting as to constitute a permanent treasure for the race. Only too soon would they become darkened. The purest thoughts of God would, in the soul of the common man, turn to the basest of idolatry. The

purest conceptions of man and of his duty would, in the soul of the vicious, yield to vice and iniquity. For the same reason, therefore, that civil laws are necessary, is also a law of religion and virtue infinitely more needed. The Deity has taken an interest in us. Under His own gracious inspection and guidance, He has instituted for us the rule of faith and practice; and lo! this is our Bible!

It is yet more than this. Could the light of reason always suffice for that man, who is no sinner, who is as holy, as pure, as innocent, as active as he should be; could such a one be brought by his own native reason to exercise in God the best and strongest faith:—but I? I am not so. How should I be? I am a fallen creature in the sight of my God. I am a sinner. How shall I comfort myself? How shall I be full of good courage toward Him, when my conscience declares that I have sinned through my own fault? that I, as a free moral agent, stand under accountability! that, before the all-knowing Spirit, I never can be of good courage at all? How will God forgive me? Upon what conditions will He pardon, and upon what terms can I become reconciled to Him, and walk before Him in peace? Ah! here all is silent—reason, creation, conscience, conjecture, world-wisdom! O God! couldst Thou then have left me, couldst Thou then have left the whole human race in this wretched uncertainty? Couldst Thou have abandoned us in these sad struggles, so that with ourselves, and with our sins, and doubts, and disquietudes, we should have to murmur life away? Thou all-merciful One! not altogether through my own fault have I become miserable, not altogether is it chargeable upon me that I possess a fallen nature. Compassionate Being! shouldst Thou not have had pity upon Thy creature, and through a positive revelation declared to him Thy will, and given him consolation, and shown to him the way of atonement, and the means of being assured of Thy grace? Lo! this is our Bible!

It is yet more. For myself, I have not, even in my best resolves, strength sufficient to transform my whole nature, to deny my darling lusts, and to overcome the enemies which have so long been established within me. I see that the man who lives recklessly in the enjoyment of the world and his sins, is better off than I. I see throughout the world happiness and misery distributed not according to deserts; and that often it is with the pious as if they were godless. In view of this my hands would grow weary, and hang down. How then, O gracious God! shall I not hope from Thee, and expect that Thou, through a definite revelation, shouldst animate my heart; unlock the riddle of my destiny, of time and eternity; establish my

immortality, and, in spite of all opposition, make me firm and faithful in virtue and tranquillity of mind? And lo! this does the Bible!

Who, therefore, is there that would wish to learn from this book aught else, save what God would have him learn, namely, truth, and blessedness, and virtue? Were there in the Bible never so many mistakes of geology, history, astronomy, and the like (but it is proved that there are none—in the mean time we will assume it), yet is it certain that the Bible was not given to instruct me in these matters, but only in regard to religion and virtue.

Should Joshua have believed that the sun actually stood still in the heavens, what matters it to me? He might have thought so in accordance with the opinions of his time; and, as I have shown under the first head, God did not deem it fitting to reveal Himself as a teacher of astronomy, and to explain to him whether the sun moved, or the earth. This would have answered for His purpose just as little as when we say, in common parlance, the sun rises and sets; and it is supremely ridiculous to undertake to read and judge the Bible from such points of view.

For such objects surely the Bible was not given us, but rather to edify and renew the soul. If for this object, O man, thou drawest near to the sacred Scriptures, enter there as into the sanctuary of God where a new sense shall be given thee. Foster not thine erring desires, thy vanity, and thy skepticism with curious questions and remarks, but always press directly for that which is profitable for thee, and shall serve for thine improvement. Read as if in thine own soul, and summon up all thy mental powers to understand and feel this Word of God. Each great example which God sets before thee, each impressive and exalted truth which God exhibits to thee, let all this become in thee living and active. Let thy soul stand open to each good impression. Behold! thus thou readest God's Word!

2. If this be so, how entirely, my hearers, will all such favorite chapter-readings be set aside, as when we, in the most stupid manner, tear up and mangle one of the sacred books, in order, each day, to lay one chapter of it, like a little lamb, on God's altar. It is well for me here to say, that the divisions of chapter and verse did not originate with the authors of the Bible, but were arranged at a much later period, and by a venerable Bible-reader, as he was traveling by post. The worst of it is, that they actually appear so much like the post. The worst of it is, that the sense is so often broken up by chapters and verses that it is very much to be feared, that where the custom prevails of offering unto God daily a chapter or a few verses, that God is often put off with half an offering. Therefore

let us read less frequently, and with understanding. Read, my dear, honest, Christian brother, rather read an entire sacred book through at once, for there is none too long. Then wilt thou enter into the connection and tone of the writer, and, as it were, into the current thoughts of his soul. Thou wilt then be quickened with his spirit, and read as he wrote. And where can this advice better suit than in the epistles of the Apostles, and in the discourses of Jesus? The epistles of the Apostles were written, as all letters are, with a specific aim, touching certain religious occurrences in their congregations, and therefore are to be read only in connection. He who breaks them up, and reads them chapter-wise, and divides their meaning, does as if he wrote a continuous text upon little bits of paper, and made it a matter of conscience to read one of them daily, without connection, aim, choice, or order; and, in this way how would the Bible be mutilated!

Especially let none neglect our advice while reading the discourses of Jesus. The discourses of this Anointed One have so much that is noble, pure, and virtuous, that if any choice is permitted us in the books of the Bible, we should value one connected discourse of Jesus more highly than much else. Only we must not break them up—for example the Sermon on the Mount, in Matthew, and the last discourse of Jesus, in John—but read them through entire, and think and ponder over them. What holy thoughts of God are there! what excellent precepts! what deep insight into the human heart! what an innocent spirit there breathes forth! what zeal for virtue! what humility in wishing to make Himself of no reputation! and what devotion to the will of God in sealing His doctrine with His own blood! No, “never man spake like this Man;” and never has any one, through his whole life and by his last hours, so corroborated the superiority of his religion, as did Jesus, the First-Born of God, the Saviour of the world.

Were we to do this, my hearers—thus to mutilate the Bible—how liable would we be to extract from it isolated sayings, and often apply them in a sense that must be to many fearful and sad. What secular writer would not be sadly misused if a person were to tear individual passages out from their connections, so that one could make out of them what he chose, misconstruing, deriding, mal-interpreting, according to his pleasure.

And though it might be impossible to understand every thing, even in its connections, yet would every sincere Christian reader do well if he rested principally in the passages which he does understand, and which are of significance to him. Findest thou, my Christian hearer, one expression which exhibits God to thee in His sovereignty and

in His providence, in some peculiar or more impressive aspect, or which unriddles to thee thine own heart, or which declares to thee thy duties more concisely and exactly defined than thou wouldst be able to express them to thyself, then impress it on thy soul as the voice of God. Let it be thy guide in life and in death.

3. Especially let us bring to the reading of the Divine Word perfect honesty, and a sincere heart. This is more necessary than any extraordinary understanding, or a glowing imagination. We do not listen to sermons simply for the purpose of making critical observations, and to inquire whether the theme has been well treated or not; but the question is, how far it touches, profits, and improves us. Let no one bring to the Bible a heart which is tainted with prejudice, whether it be against the Bible, or for this and that particular dogma of his Church; otherwise he would be sure to see only what he wishes to see. He would remain wrapped up in his own darling notions, and become only more expert than he was before with seeing eyes, yet not seeing, and with feeling heart, yet hardening himself. Let the soil of the heart be mellow and subdued, that God may convince, enlighten, and improve—for He verily teaches men what they know.

With such sincerity in our dealings, what reverence for the Word of God would take possession of us! Thou then, O! man! art in a much nearer way to hold communion with thy God; the Omniscient One fills thy soul; that Omniscient One who was present in the soul of Isaiah and Paul when they spake and wrote: Who, in a way unknown to us, held their hearts in His hands in order that they, from their inward depths, might think out that which was His will. Thou art before Him; thou and thy thoughts are present to His all-knowing eye. What fear before thy God will this awaken! how will it summon up thy powers in order to be found pure and holy before the Lord! So read, O man, the Bible! Read it only when perfectly qualified therefor; only when thy soul, abstracted from all earthly occupations, and freed from all distractions, is in a state to be a temple of God and of truth; *then* read thy Bible!

I have already warned you that in no duty of divine service should any one allow himself to sink into a drowsy quiet in order not to think, but should rather listen for the voice of the Spirit; and I must repeat this yet once again. It has been sadly customary among men to confound devotion with soul-sleep; piety with sluggishness of thought; so that this, among other things, is always one cause of the little use of hearing sermons and reading the Bible, that no one will think with the preacher, but that each one allows himself

to be penetrated by the Spirit of God, and then, indeed, no one thinks at all. The Spirit of God and His grace works in men humanly; in rational creatures, rationally; in moral creatures morally. Thou must, therefore, think thoughts; thou must awaken the feelings of thine heart; thou must let conscience speak; thou must read thy Bible actively and thoughtfully as any other instructive, affecting, and edifying book; and behold, O, man! it is the richest and most instructive book. With this prejudice thou mayest approach it. Then if thou art honest, will thy soul open itself; then will the feelings of thine heart speak; then will thy conscience exhort; then, and not otherwise, will the Spirit of God speak in thee. Be no mechanical Christian. Bind not thyself to some few heart-touching words, which because thou wert once affected by them in thy youth, are still to call forth tears in thee, though only in a mechanical or magical way. Play not with particular Bible-words as if these by their simple ring were to affect in thee something divine and heart-subduing. Perchance they might do it, perchance elicit some tears; perchance excite some sort of feeling. But if this emotion be anything more than a simple preparation, for something better, the tears dry up, the feeling passes not over into good resolves and acts; and every thing which does not go beyond this, which does not make me wiser and better, which does not ennoble me--this though it may have a divine aspect, this is not from God. It is enthusiasm, it is the mechanical vibrations of the fibers of our feelings, it is a counterfeit sympathy. No! Thy book, O God, should serve me for doctrine, for reproof, for correction, for blessedness, and for nothing more. I will as often as I can, ask myself this question: why hearest thou the voice of God? wherefore readest thou the word of God? Oh! that my heart then might ever render back the good answer which I desire! O, that every time that I rise from the perusal of this holy book I could say, Behold! thou hast now become wiser, and better, and holier through God's word. If I, therefore, am in the best condition to think upon God and divine things, to weigh time and eternity, to contemplate clearly the history of Jesus with all its merits, and to yield myself up to those thoughts upon immortality which the Holy Scriptures have so gloriously confirmed, if this is the case, then shall I, O God, hear Thy voice with my heart. Then shall I set myself as a suppliant before Thy sight, and raise myself to Thee, O! Lord, that Thou mayest speak in my heart. My Bible-reading will be a quiet and continued converse with Thee; a sincere prayer which will exalt and benefit me. Again: when those hours come in which my taste for all things earthly is gone,

when I am in distress and anguish of heart then shall God's word comfort me—that word which has comforted so many, which has poured balm into the wounds of so many wretched souls, and has given consolation in the hours of sorrow, shall also make my heart light, teach me to love my fellow-men, bind me more closely to my God, and make me full of peace and goodness. May it be a light in my path : and in the evening of my life, when in the last hours, my spirits flag, and yet, for the last time, life's taper kindles up, to be quenched again as an expiring lamp ; then, O my God ! *then* let the passages of Thy word be the resting-places of my heart, and at the final moment lift my spirit up, that I with quiet, heavenly thoughts, and comforting hopes, may step forth upon my eternal career ! Amen.

DISCOURSE THIRTY-SIXTH.

DR. FRANCIS V. REINHARD.

THIS celebrated Protestant preacher was born in 1753, a native of the duchy of Sulzbach. His educational course was pursued at Ratisbon and Wittenburg, where sacred eloquence particularly attracted his attention. He afterward filled the Chairs of Professor of Philosophy and Theology in the University, and also acted as preacher to the University church. In the year 1792 he became first Court Preacher at Dresden. After filling these stations with high reputation, he died September 6, 1812. His principal works are: a "System of Christian Ethics;" "Lectures on Dogmatic Theology;" an "Essay on the worth of Little Things in Morals;" and his Sermons, which are contained in thirty-five volumes.

Reinhard was confessedly one of the princes among the pulpit orators of Germany. His labors have been compared to those of President Dwight of this country, who was born one year before Reinhard. His sermons present great novelty in their texts and themes, remarkable ease in merging the text into the proposition, accuracy of arrangement, lucid and manly phraseology, apt and forcible illustrations, and a general style "instinct with the life of a vigorous mind and a benevolent temper." Several years since, an extended and learned criticism, by Professor Park, of Andover, on Reinhard's Sermons, appeared in the "Bibliotheca Sacra," accompanied with specimens of his peculiar plans and most marked discourses, from which, by permission, the two following parts of sermons are taken. The first is from a double sermon, which illustrates many peculiarities of his and of other German discourses, and combines exactness of method with fervor of emotion. The second is given as a specimen of Reinhard's sharp analysis of virtue, in his ethical sermons.

THE INCARNATION OF CHRIST.

Oh! Thou Infinite, Incomprehensible, and Invisible One, who hast all sufficiency in Thyself; who dwellest in light which no mortal eye can endure; Thou hast come forth from Thy silent hiding-place;

Thou hast tempered the brightness of thy glory into the softest radiance, for the sake of being able to manifest Thyself unto Thy creatures, and among them unto us also, as the feeble inhabitants of this earth. Every where around us do we behold the proofs of Thy greatness, the masterpieces of Thy wisdom, the benefactions of Thy goodness. The heavens declare Thy glory, and the firmament showeth Thy handiwork. But oh ! how hast Thou, in a peculiar manner, distinguished this earth ! what a theater for the display of Thine attributes hast Thou made it ! With deep amazement, with tremulous joy, does this festival, devoted to the contemplation of Thy most magnificent, Thy most wonderful, Thy most condescending revelation, fill my heart ; for I am now about to announce this revelation ; I am now about to declare that Thou whom no finite mind comprehendeth and no sense reacheth, hast sent to us Thine only-begotten ; that Thou, the Invisible, hast, in one of our race, made Thyself as it were perceptible to our feeble eyes ; I am now to proclaim aloud that Thou hast clothed the splendor of Thy glory and the image of Thy being with our own nature, and hast given to us Him who could say, " Whoso seeth Me, seeth the Father also."

So important, beloved brethren, so noble, so useful is the great event to which are devoted the days now to be celebrated. True, the devices are innumerable by which God imparts to His creatures the knowledge of His greatness and His will. All nature around us is a vast and splendid temple, where His glory sometimes expresses itself in forces that cause all things to tremble, sometimes beams forth in the order and beauty of the illimitable whole, sometimes can be felt in the mild luxuriance of a goodness that embraces in its core every living thing, and fills every thinking being with awe, admiration, and joy. But to-day, to-day, we celebrate a revelation of God, which comes to us and to our race nearer and in an altogether peculiar form ; which has immediate regard to the improvement of our character, the most important of all benefits to every one ; which can not present itself to our view without causing us to feel the dignity of our natures, and to regard them with reverence and admiration, for God, God is manifested in the flesh.

What a thought, my brethren, God is manifested in the flesh ! The birth of Jesus, the Son of the Highest, which we call to remembrance in these days, is a device by which God chose to be more fully known to us, by which He chose to accommodate Himself to our weakness, to come into the most intimate connection with us, and open the way for us to attain the highest perfection. Let us not long hesitate in regard to the aspect in which we shall now look at

this momentous event. Can any thing be more worthy of our attention than the idea that the birth of Jesus is a new, plain, unspeakably useful revelation of God to our race? Yea, let this be the theme which shall occupy our thoughts to-day and to-morrow. I propose to show that among all the revelations of God, the incarnation of His Son is the most desirable for us in our state of weakness. But how much is here to be considered, to be explained, to be proved! Let us, therefore, my hearers, divide our contemplations. I will to-day confirm this statement by the fact that the humanity of Christ imparts the greatest light to our understandings; and to-morrow, if it please God, I will show that it also gives the greatest power to our hearts. Yet, before we proceed further, let us draw near to Him who became a man, like unto us, that He may make known unto us the Father, and conduct us to the Father, and with united veneration let us ask for His aid and blessing in silent prayer.

"And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed," etc., Luke 2: 1-14.

First Head. Among all the revelations of God, the incarnation of His Son is the most desirable for us in our state of weakness, because it imparts the greatest light to our understandings.

I. It gives the most completeness to our religious knowledge; for

1. It enlarges our view of God's nature; the Son dwelleth in Him.

2. It vivifies our ideas of His feelings; He condescends to our low estate.

3. It liberalizes our conceptions of His purposes; He designs to "give us all things."

II. It gives the greatest certainty to our religious knowledge; for

1. It confirms every right judgment of our reason; we are pleased to find our individual deductions corroborated by the Great Teacher.

2. It gives to us an eye-witness of the truth; and in our weakness as abstract reasoners, we are relieved by the testimony of one who speaks what He doth know.

3. It satisfactorily solves many difficulties, which had previously discomposed us; for some questions can not be answered by natural religion.

III. It gives the greatest perspicuity to our religious knowledge; for

1. It leads in the shortest way to the truth; the testimony of Jesus contains succinctly all needful doctrine.

2. It teaches truth in plain language; Christ not only instructs us by actions but by words, as a father his children.

3. It presents to us a visible image of the perfect infinite one; who so hath seen Christ hath seen the Father also.

Second Head. The incarnation of Christ is, of all God's revelations, the most desirable for us in our state of weakness, because it gives the greatest power to our hearts.

I. It inspires them with a living confidence in God; for

1. It is the greatest proof of His condescension to our weakness; were it not for this visible evidence, we should not feel emboldened to believe in His willingness to dwell with us.

2. It is the most affecting pledge of His tender paternal love; it shows the oneness of our own nature with His, and the dependence of our hearts on His fatherly care.

II. It inspires our hearts with an earnest love to the good; for

1. It, more than all other causes, shows us the infinite worth of virtue; as something to be revered for its own excellence, and to be connected with eternal glory.

2. It, more than all other causes, illustrates the capacities of our nature for moral goodness; the shepherds found the Saviour as small as other infants, but He developed the capacities of the human spirit so as to encourage us in aiming at high attainments in virtue.

III. It inspires our hearts with animating consolations in trouble; for

1. It shows that a wise government is exercised over all the events of our life; the sufferings of Christ afford an example of the benevolence of God in afflicting his children.

2. It shows us that the events which we experience are expressly designed for our good. "Father of us all, who hast here subjected us to so much weakness, ah! this assurance, this assurance we most deeply need." [After describing the manner in which Christ has sanctified the path of our affliction, he exclaims,] "Blessed be to us, therefore, blessed be to us, thou rough, toilsome pathway through the dust! The footsteps of the Son of God have distinguished thee; thou hast been moistened with His blood. Canst thou conduct us elsewhere than to Him? Oh! with silent resignation, with steadfast, manly firmness, will we pursue Thee, so long as our Father commands. We know, from the example of our Redeemer, how Thou endest; what a victory awaiteth the faithful ones who follow the Son of God."

IV. It inspires our heart with a joyful hope; for

1. It promises a happy future for our race on earth ; the design of the atonement to bless all men will not be lost.

2. It promises a blessed eternity to the children of God. " Father, Father of us all ! Oh, how hast Thou unvailed before our eyes Thy glory ; that glory of which we could not endure the brightness, because we are dust ! How considerate of our frailty, how mild, how condescending hast Thou been in the manifestation of Thyself ! How highly hast Thou distinguished us among Thy creatures ! What feelings, what designs, what immeasurable kindness hast Thou made known unto us. Oh, since He hath appeared, the Day-spring from on high, our earthly darkness hath been transformed into a bright day. Through Him hast Thou changed our trembling into confidence, and doubt into certainty, our fear into hope. With the thankfulness, with the emotion, with the trustful sentiment of happy children, do we this day cast ourselves down before Thee and send up our prayer. Our great Leader whom Thou hast sent to us, and who already hath gone before us, Him do we follow unto Thee, O Father, and to Thy glory. We all follow Him with joy and with Him shall we one day go to Thee, O Father, and to Thy glory. Amen."

DISCOURSE THIRTY-SEVENTH.

DR. FRANCIS V. REINHARD.*

THE SOCIAL AND UNSOCIAL VIRTUES.

"And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."—LUKE, i. 80.

IN all times virtue has presented itself in two forms, the one dark, solitary, stern; the other kindly, social, cheerful. There have always been pious men who, in their punctual obedience to the dictates of conscience, in their shrinking back from all those pleasures which might interrupt their still communion with God, in their profound grief over sin, their severe processes of self-mortification and self-discipline, have appeared to the world too austere, too rigorous. And there have also been good men who have not repelled the community from them by their hard self-denials, or their impetuous zeal, but have condescended to associate and sympathize with their weak brethren. Religion has been to them not a ruler so much as a friend, not the antagonist but the prompter of joy and cheerful companionship. One would think that this last form of religious activity would have been more impressive on the world than the first. But it is not so. John, the subject of our text, was the best example of the first; and although he performed no miracle, yet he made such an impression upon his age as suggests the theme of the present discourse. The dark, unsocial virtue excites more wonder in the world than the kindly and cheerful.

First, we will endeavor to prove this proposition. 1. It is verified by the history of the Jews before Christ. Who wielded the highest authority over them? Such men as Moses, after he had withdrawn himself from the court of the Pharaohs, dwelt long in the desert, and shown his unconquerable firmness, his irrepressible zeal. Such men as the prophets, unsparing in rebuke, fearless in defense of law, abstaining from indecent self-indulgence, living within themselves and in God, apart from the society of frail men.

* See sketch with preceding discourse.

The description which Paul gives of them in Heb., xi. 26-38, reveals one secret of their authority over the people. 2. The history of the Christian religion is a proof, that men who separate themselves from the world by a life of visible austerity, make a stronger sensation than those who let themselves down to a more apparent congeniality with their fellow-men. John withdrew himself from the sympathies of youth even, spent his early days in the wilderness, dressed himself in an eccentric garb, refused the comforts of life, came forward at last with bold denunciations against sin, and, if he had performed miracles, might have eclipsed the Saviour in popular admiration. As it was, he was supposed to be the Christ; he was obliged often to send applicants away from himself to the "One mightier than he;" men were astonished that he neither ate nor drank, while they looked down upon the more social Jesus as a glutton and a wine bibber; and even after the Baptist's death, there remained a party who believed in and advocated his Messiahship. The apostles of the Saviour were obliged from the first to resist the tendency of the Church to an austere life; but the tendency at length prevailed, and was more and more abused, until mild men who deemed it right to be companionable, were despised; the saints were the anchorites, the most barbarous self-tortures were esteemed the surest signs of inward holiness, and a religion of gloom was thought to be the purest. 3. The history of heathen nations proves that fanatics, who exhibit a peculiar severity of manners, who perform painful exploits, and mal-treat their physical system in the service of the gods, excite more general astonishment and complacency than is excited by tender-hearted and accommodating men.

Secondly, we will investigate the causes of this remarkable phenomenon. 1. The dark and austere virtue is more striking than the cheerful and kindly. A man who disciplines himself visibly in the maceration of his body, arrests more attention than a man who schools his heart in secret. John, with his diet of locusts and wild honey, is more readily noticed than one who is "in all things like unto his brethren, yet without sin." A bold reprover who puts his adversaries to shame, takes a stronger hold upon them than the mild friend who strives to insinuate into them the gentle influence of love. 2. The austere religion is apparently more infrequent than the cheerful. It is an outward exception to the general rule. There seem to be fewer men who renounce the pleasures of the world altogether, than there are who partake of them with moderation. We are naturally most impressed by that which occurs but seldom. 3. The severe virtue is esteemed more genuine than the mild. It is

thought to be far more difficult to spurn all earthly good than to make a wise use of it. A philanthropist who deigns to commune pleasantly with men, is regarded as on a perfect equality with them; and it is not considered that he may be influenced, in holding this communion with them, by the pious desire of elevating them to his own moral standard. On the other hand, if under the impulses of scorn and pride he should violently denounce men, he would be regarded as superior to them in moral worth, too high above them for sympathy with their follies. He raises himself up to be a mark for observation; and it is asked, what other than a good motive can a man have for making himself, in toils and sufferings bodily and mental, an exception to his race? 4. As the unsocial virtue is esteemed the more pure, so it is esteemed the more difficult of imitation, and therefore is the more amazing and impressive. Men imagine that it requires no effort to perform the gentle, winning, refined, and modest duties of the philanthropist, but the penances and harsh discipline of the hermit are well-nigh superhuman; and it is natural to revere the difficult more than the easy.

Thirdly, we will notice a few ideas suggested by this disposition of men, to esteem the forbidding, more highly than the alluring virtues. 1. This disposition suggests a lesson of instruction. Although, apart from its abuses, it is in itself right, yet it is not the distinctive form of Christian piety. The spirit of Christianity is one of love, tenderness, clemency; it flows outward in generous efforts for the happiness of men, and does not keep the eye of the philanthropist introverted upon himself, his heart locked up from the approach of his neighbors. Our Saviour does not condemn that type of piety which was exemplified without its natural abuses in John, but He does not extol it as the most desirable, and His own example favors the more amiable virtues. These are in less danger of becoming ostentatious, of being regarded as supererogatory, of degenerating into pride, obstinacy, misanthropy, fanaticism, extravagance. They are also in fact, although not in appearance and in common estimation, more infrequent, more pure, more difficult than all the self-inflicted tortures of what are called the religious orders. 2. This disposition, as it has prevailed in past ages, suggest a mortifying reflection on our present state. It must be confessed that we, my hearers, do not value the unsocial virtues so highly as the social. We do not honor the man who cuts himself off from human sympathies. Why? Is it because we have imbibed more of the spirit of the Gospel? Do you believe this? No. It is because we have become too effeminate for those self-sacrifices, too soft for those con-

flicts, too weak for those toils which once commanded the reverence of mankind, but are looked upon by us in our degeneracy as irrational and ludicrous. We have lost the impetuous zeal of the one class, and the faithful love of the other class of the true friends of their race, and we should therefore be ashamed of our indifference to religion, our pusillanimity, love of repose, enervated wills. 3. This disposition, as it has prevailed among men, suggests to us a solemn warning. We are too sickly to revere the rigorous virtues, and too cold-hearted to practice those that are more genial. We do not reflect on the strictness of life which is involved in a cheerful piety; a strictness more constant, more laborious, requiring more watchfulness and a more earnest spirit, than are needful for the ascetic, monastic state. It demands a greater effort to win men to holiness by a uniform benignant example, than to administer the sharpest rebukes against sin. There is great danger that, mistaking the nature of Christian cheerfulness, forgetting the description of the broad and narrow way, and of our duty to work out our salvation with fear and trembling, we shall become more and more selfish, worldly, fickle and trifling, until we ruin our souls. Wherefore let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.

DISCOURSE THIRTY-EIGHTH.

DR. FRED. D. E. SCHLEIERMACHER.

THIS distinguished theologian and philologist was born at Breslau in 1768, and received his education at the academy of the Moravian brethren at Niesky, and at Halle. In 1794, after having been employed as teacher, he was ordained a clergyman, and appointed assistant preacher at Landsberg on the Warthe. From 1796 to 1802 he was minister in the *Charité* (a great hospital) at Berlin. Here he performed much literary labor. In 1802 he removed to Stolpe, and the same year was appointed *Professor Extraordinarius* of Theology at Halle, and preacher to the University. In 1807 he removed to Berlin, where he lectured and preached, and in 1809 was appointed preacher at the Trinity Church, and, in 1810, *Professor Ordinarius*. He died in Berlin, February 12th, 1834.

Schleiermacher is described as a "little hunchbacked, sickly man," of evident piety, and great simplicity of manners. Few men have equaled him in activity. Besides attending to his pulpit duties, and lecturing in various departments, he translated Plato, and Fawcett's sermons, contributed to the "Athenæum," and wrote sermons and various other works in great number for the press.

In some of his theological opinions Schleiermacher was unsound ; and he seems to stand between the rationalists and the evangelical party. But he was one of the deepest thinkers of his day, and his eloquence was entrancing. The ready effusions of his exhaustless genius drew after him many enthusiastic admirers. His sermons, which appear to have been designed for academic and educated classes, are sometimes abstruse, discovering the philosophic cast of his mind, but their arrangement is clear, their tone earnest and sincere ; and though often weakened by strange conceits, and fanciful applications, yet they contain many original, profound, and striking thoughts upon the meaning and bearings of the Scriptures.

The discourse here given is translated from the Complete Edition of Schleiermacher's Works, Berlin 1834, vol. ii. part 2, p. 176. It has been remarked upon as one of the best which the author ever wrote.

CHRIST'S RESURRECTION A PATTERN OF OUR NEW LIFE.

Praise and honor be to God, and peace be with all those who, with joyful heart call out to one another, The Lord is risen! Amen.

"Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in a new life. But if we have been planted together with Him to a like death, we shall be also like the resurrection. Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is justified from sin. But if we be dead with Christ we believe that we shall also live with Him."—ROM. vi. 4-8.

My devout friends, it is natural that the glorious feast of the resurrection of our Redeemer should allure the thoughts of believers into the remote distance, and that they should now be glad in anticipation of the time when they shall be with Him, who, after He had risen from the dead, returned to His Father and our Father, as our united song just now was occupied with this joyful prospect. But in the words of our text the Apostle calls us back out of the distance into that which is near, into the immediate present of our life here below. He seizes on that which lies nearest us, that in which we should now share a part, and which should already in this world form us into the likeness of our Lord's resurrection. We are buried, he says, "with Him into death, that as He was raised through the glory of the Father, we also should walk in a new life." And this new life is that which, as our Lord Himself saith, "all those who believe in Him as having passed through death unto life, even now possess." This the Apostle compares with those glorious days of the resurrection of our Lord; and how could we keep this feast—a feast in which, above all, the greater part of Christians are wont to derive renewed strength for that new life from the most intimate communion with our heavenly Head—how could we keep this feast more worthily, than while we endeavor to appropriate to ourselves this truth which lies on the face of the Apostle's words? Let us, therefore, after this introduction, contemplate *the Life of the resurrection of our Lord*, according to the representations of the Apostles, *as a glorious*, though it may be an unattainable *pattern of the new life* in which we ought all to walk through Him.

I. This new life resembles that of the risen Redeemer, first, in *the manner of its origin*. In order that He might appear to His disciples

in that state of transfiguration which contained in itself already the traces of the eternal and deathless glory, He must needs undergo the pains of death. It was no light transformation. He must not indeed see corruption, but yet must He suffer the shadow of death to pass over Him. Friends and foes vied with each other to hold Him back in the power of the grave, friends rolling the stone before it that the beloved corpse might remain unmarred, while foes set the watch over it lest it should be taken away. But when the hour came which the Father had prescribed to His power, the angel of the Lord appeared and rolled the stone away from the grave, and the watch fled, and at the call of the Almighty life returned anew into the inanimate frame.

Thus, my good friends, we too become acquainted with the new life which ought to resemble the resurrection of the Lord. An earlier life must die. The Apostle calls it the body of sin, the dominion of sin in our members, which perhaps needs no further explanation. We all know and feel this life, which the Scripture calls being dead in sin, that however pleasantly and gloriously it may shape itself, it is still nothing else than what the mortal body of the Saviour was, an expression and proof of the power of death, since even the most beautiful and strongest phenomenon of this kind is not exempt from change and decay. So the mortal body of the Redeemer, so also the natural life of men which yet is no life from God.

And a violent death in the name of the law, as the Saviour suffered it, must this old man likewise die, not without hard pain and distressing wounds. For if the body of sin in man dies out of itself from satiety of earthly things, and because no stimulus can any longer excite its exhausted powers, oh! that is a death from which we see no new life go forth. Violently must the power of sin in man be slain. He must pass through the pain of self-knowledge which shows him the contrast between his worthless state and that higher life to which he is called. He must hear the voice, as an irrevocable sentence must he receive it, that this life is to be brought to an end. Under the burden of preparation for that end he must sigh and almost sink; all customary life-movements must cease; he must come to feel the wish that it were over with and done. And when he has given it up, and the old man is crucified with Christ, then the world, which knows nothing better than that former life, if only it is lightly and well spent, employs various efforts to hinder the origin of the new life, some with kind intention, others selfishly and therefore hostilely. With kind intention,

like those friends of the Saviour, some consult and try every possible device, by turning away all foreign influences, to preserve at least the image of their friend unchanged, and, even though no joyful movement can be again called forth, to retain the form, at least, of the old life. Others, from self-interest and for self-gratification, but in a way by which they almost accuse themselves, seek to hinder only that this natural state of man should not suffer any abuse, and that fresh, glad life which they themselves lead, and to which they would fain induce others, be brought into disparagement. For they know that after this dying out of the old man, a new life would next demand attention, while yet there could be no other and better life here on earth, rather it would be a vain deception if any should pretend to know such, and a destructive illusion if any should seek to reach it. Hence, wherever they perceive such shades of mind to exist they keep their spies set, to prevent every trick which might be played with such a new life, or at least to expose it at once, and show what delusions prevail in this matter.

But when the hour comes which the Father has set for His own power there appears, in some form or other to such a soul, its life-giving angel. Yet how little do we know of the agency of the angel in the resurrection of the Redeemer. We know not whether Christ saw him or not; we can not determine the movement when he rolled the stone away from the grave, and the Redeemer came forth quickened with a new life. There was no witness of this, and those of whom we are told that they might have seen it with their bodily eyes, were struck with blindness. Neither do we know how or in what form the angel of the Lord touches the soul which lies, if I may so speak, in the grave of self-mortification, to call forth in it the life from God. Secretly that life emerges in this deep, sepulchral stillness, nor can it be perceived until it stands forth existent. Its proper beginning is concealed, for the most part, like all beginning, even from those on whom it is bestowed. So much, however, is certain that as the Apostle says the Lord was raised by the glory of the Father, so according to the Saviour's words no man cometh to the Son except the Father draw him, the same glory of the Father which once called forth the Redeemer out of the grave, and which ever still in the soul become dead to sin awakens the new life like the resurrection of the Lord. Indeed among all things which heaven and earth present to us, there is no greater glory of the Father than just this that He hath no pleasure in the death-like condition of the sinner, but that at some time the Almighty, mysteriously vivifying call to him, should sound forth, "Arise and live!"

II. Not only in its origin out of death, but also, in the second place, in its whole nature, way, and manner, does this new life resemble that primal pattern, the life of the resurrection of our Lord.

First in this, that although a new life, it is still the life of the same man, and most intimately connected with that which preceded it. So with our Redeemer. He was the same, and was recognized by His disciples as the same, to their great joy. It was the identical form; the marks of His wounds He bore, as a memento of His pains and a sign of His death, even in the glory of His resurrection, and He retained the profoundest and most exact recollection of His former state. Even so, my good friends, is the new life of the soul. If the old man of sin is dead, and we live now in Christ, and with Him in God, we are still the same persons which we were before. As the resurrection of the Lord was not a new creation, but the same man Jesus came forth out of the grave who had sunk down into it, so there must have lain already in the soul, before it died the death which leads to the life from God, a capacity for receiving in itself, after the body of sin should have deceased, the life from God; and this life now unfolds itself in the same human soul, under the previous outward relations, and with the same quality of its other powers and faculties. We are wholly the same, except that the fire of the higher life is kindled in us; and we all bear the signs of death also, and the recollection of our former state abides with us. Yea, truly, in various ways and often are we reminded of what we were and did before the new life-summons sounded in our hearts; and not easily do the scars heal over of our wounds, and the manifold traces of these pains amid which the old sinful man must needs die, that the new man might live. But the glad faith of the disciples rested in the fact that they recognized the Lord, in the glory of His resurrection, as the same which He had been; and so our confidence in this new life as a permanent, and to us now, a natural condition rests solely in this, that we find ourselves in it to be the same persons that we were; that there are the same inferior and higher powers of the soul, which before served sin, but are now converted into instruments of righteousness; yes, and in all the vestiges of that death as well as of the former life, we are touched with a lively sense of the momentous change which the quickening call of God has wrought in us, and are incited to the warmest thankfulness therefor.

Again; since the Saviour in the days of His resurrection was the same, His life naturally was a vigorous and active life. Indeed we

might almost say it bears the traces of its humanity, without which it could not be the pattern of our new life, in this, that it was gradually strengthened, and acquired new powers. When the Saviour first appeared to Mary, He said to her, as if His new life were yet timid and sensitive, Touch me not; I am not yet ascended to My God and your God. But after a few days He presented Himself to Thomas and called upon him to feel of Him thoroughly, to thrust his hand into his Maker's side and put his fingers into the prints which the nails of the cross had left, so that He shrank not from contact with even the most sensitive parts. Even on the first day, and as if thereby to become well strengthened, we see Him wander from Jerusalem toward Emmaus, and from Emmaus back to Jerusalem again, and afterward going before His disciples into Galilee, and leading them back again to Jerusalem, where He then went up before their eyes into heaven. And while He thus walked among them, living with them in all respects after the manner of man, and influencing them in a human way, His chief business with them was to speak to them of the kingdom of God, to rebuke and stir up the slowness of their hearts, and open the eyes of their mind.

So, my good friends, is our new life which resembles the resurrection of the Lord. Oh! how very gradually does it in us acquire powers, grow and become strong, while it much more still than the new life of our Lord carries in it the traces of its earthly imperfection. On this point I may appeal to the feeling of us all; it is surely the same in all. How fragmentary in the beginning are the manifestations of this new life, and how limited the circle of its movements! How long does it retain its sensitive places, which may not be touched without pain, nor even without injurious consequences, and they are ever those in which the old man in the hour of that death has been most deeply wounded. But in proportion as it is strengthened, this new life, also, should not give the impression of its being only a ghost-like life, as the disciples at first tremblingly believed they saw a spirit, so that He was compelled to call in the testimony of all their senses, that they might understand He was not a spirit, but had flesh and bones. So our new life from God, if it consisted only in inward dispositions and exercises which had no adaptedness, perhaps no tendency, to pass over into action, which were too peculiar and separate to be shared with others, so as to excite them to good fruits, but could touch them only coldly and shudderingly, what could it be but a ghost-like phenomenon, which might attract attention indeed, but without winning belief, which might indeed disquiet men in their wonted courses, but without effecting any improvement.

therein. No, an active life it is, and should become steadily more and more so, not only nourishing itself and increasing ever, in strength, through the word of the Lord and through inward communion with Him, to which He calls us while offering Himself to us as the food and drink of eternal life—but every one should strive to make his new life intelligible to others who stand about him, and by means of it to influence them.

Oh that we might set the risen Saviour more and more steadfastly before our eyes! Oh that we might copy from Him that beatific, heavenly breath, by which He communicated of His Spirit to His disciples! Oh that we might learn like Him to animate the stupid and drowsy hearts to a happy belief in the Divine promises, to active obedience to the will of their Lord and Master, and to the cheerful enjoyment and use of all the heavenly treasures which He has laid open to us! Oh that we spoke with ever-increasing strength to all around us of the kingdom of God and our inheritance therein, that they might see wherefore Christ must suffer, but also into what glory He has entered. So we wish, not with empty wishes! The vivifying Spirit which He has acquired for us, worketh all this in every one according to the measure which pleaseth Him; and when once the life from God is kindled in the soul of man, when once, as the Apostle says, we have become like His resurrection, oh then His powers also evince themselves, through the operations of His Spirit in us, more and more richly and gloriously for the general good.

But, once more, the life of the risen Saviour with all this efficiency and power was, in another sense, a retired and hidden one. Doubtless many besides His disciples may have seen Him, to whom He had been known in His previous life, when He went hither and thither, to show Himself to His disciples, from one end of the land to the other; how could it be otherwise? But the eyes of men were holden now that they did not recognize Him, and He made Himself known only to His own, who belonged to Him in faithful love. Even to those He says, "Blessed are they that see not and yet believe;" and how few were they who were favored with the sight of His countenance, even although we count in the five hundred mentioned by Paul, compared with the multitude of those who afterward believed on Christ through their testimony of His resurrection. So my good friends, the new life also in which we walk, although it is and should be active and vigorous, and ever-efficient for the kingdom of God, is at the same time an unknown and hidden life, unknown and hidden to the world whose eyes are holden. He, therefore, who would go forth to thrust the knowledge of it on the world, who

would hit upon extraordinary measures to call their attention to the difference between the life of sin and the life of the resurrection, he would not walk in the likeness of the resurrection of the Lord. The cotemporaries of Christ had opportunity enough to inform themselves after His resurrection, for they saw the continued and unbroken association of His disciples; so our cotemporaries see us associating together not with any reference to the things of this world, and if they inquire into the connection, neither shall they lack the answer. But we will as little press our inward history upon them as the risen Jesus forced His presence on those who had slain Him, and therefore wished not to see Him. As He appeared only to His own, we too will reveal our inner life only to those who are in like manner ours, and who, glowing with the same love and exalted by the same faith, can say to us again how the Lord has manifested Himself to them.

Not at all as if we ought to practice a secret and exclusive way of life, and those only who have had quite similar experiences should form narrow circles by themselves, for even the days of the resurrection furnish us the example of diversified experiences and of an inner fellowship connected therewith. Not only so; for even those who have no experience at all of this life go not empty away. Only must they first of themselves become conscious, without our pressing it upon them, that here breathes a spirit to which they are strangers, that here a life is revealed of which they have known nothing. Then will we, as was done then, lead them by the word of our testimony to the ground of this new life, and as at that time, when the preached word pierced the heart, when to some the old man began to appear in his true light, and they felt the first pains which precede the death of the sinful man, as to them then arose the faith in the resurrection of Him whom they had crucified, so will it ever be with the recognition of the new life proceeding from Him who rose again. Therefore will we not be anxious; continually will the circle widen of those who perceive this life because they begin to share in it. And no sooner does the slightest suspicion of this arise in the soul of man, no sooner does the perishing and corrupt nature of this world cease to please and satisfy him, no sooner does his soul drink in the first beams of the heavenly light, than his eyes are opened and he feels what a different thing it is to serve righteousness from living in the bondage of sin.

III. But finally, my good friends, we can not thus feel all that is comfortable and glorious in the likeness of our new life to the resurrection of our Lord, without at the same time being touched with sadness at another aspect of this resemblance. For when we put

together all which the evangelists and apostles of the Lord have preserved to us concerning the life of His resurrection, we still are not enabled to form from it the conception of a coherent, complete, and *thoroughly self-consistent existence*. There are separate moments and hours, particular conversations and transactions, when the risen One is lost to the inquiring gaze. In vain do we ask where He tarries, we must wait till He appears again. Not as if it had been so in itself, but for us, my good friends it is so, and can not be otherwise, and we vainly strive to penetrate into the intervals of these scattered moments and hours. What then? Is not the case of the new life which resembles Christ's resurrection the same? Not at all as if it were limited to the glorious, surely, and beneficent, but still infrequent hours of public worship and devotion, for then we should have reason to fear that it was only a delusion; not as if it were limited to the few and scattered deeds, visible and tangible, so to speak, to the surrounding world which we perform, each in his measure, through the gifts of the Spirit, for the kingdom of God, but in manifold other ways are we conscious of this new life, there is many a stiller and more secret moment when it acts powerfully, though deep within.

Still it remains true, and I think all, without exception, must confess that we are by no means conscious to ourselves of this new life as an entirely continuous existence. Too often it is lost to each of us, not only amid the joys, the distractions and cares, but also amid the commendable occupations of this world. This experience, however, my good friends, humiliating though it be, should not make us unbelieving, as if perhaps the consciousness that we are a new creature in Christ Jesus were a deception, and what we have regarded as expressions of this life only morbid and extravagant excitement. As the Lord convinced His disciples that He had flesh and bones, so can we also convince, each one himself, and mutually convince each other, that this is a real, active life. If so, we must believe too, that even when hidden and unconscious, it still always exists, as the Lord always existed, and even at the time when He was lost to His disciples had neither returned into the grave, nor yet ascended to heaven.

But let us not overlook this difference. In Christ we do not conceive of it as something natural and necessary that during those forty days He should only lead a life in appearance so broken, while perhaps every one must understand that since the influences of this new life can only by degrees become perceptible in our outward conduct, it should often, and for a length of time be quite

hidden from us, and especially when we are occupied with our outward doings, and have our attention fixed on them. Still this remains an imperfection, and we should, as we go on, become more and more free from it. Let us, therefore, my good friends, ever anew resort to Him who is the fountain of this new spirit and life! Then shall we find it, though we find it not in ourselves; oh! we find it always with Him, and always afresh it streams forth from Him the Head, to us His members. If every moment in which we do not perceive it, is, when once we become conscious of its absence, a moment of longing, oh, so is it a moment in which the risen Saviour appears to our soul, and breathes on us anew with His quickening power. And thus while drawing only from Him, we ought to come where His heavenly gift in us may constantly grow to be a never-failing, an always-gushing and bubbling fountain of spiritual and eternal life. To this end is He risen from the dead, through the glory of the Father, that we may become like His resurrection. That ended in His return to the Father; our new life should ever more become His and the Father's return into the depths of our affections; there should they both make their abode; and evermore continuous, evermore active and powerful should the life from God in us become, that our life in the service of righteousness may even here, according to the promise of the Lord, be and remain an eternal life.

To this end do Thou, oh exalted Redeemer, help us evermore, through the contemplation of Thy glory! As Thou art exalted above the earth, so draw us evermore toward Thee! As Thou didst walk in the days of Thy resurrection, so let us evermore live and walk only in the bonds of love and faith which Thou hast established among Thine own, and from Thee receive more richly nourishment and strength for our spiritual life. And as Thy resurrection was blessed to Thy disciples for the establishment of Thy kingdom on earth, for the raising up of the feeble-minded, for the banishing of despondency from the human heart, and the opening of the Scripture in its deepest mysteries, oh, let our new life also, through Thy Spirit's power, become evermore a proclamation of Thy Word, and of all the mysteries of Thy grace, a loving support of all that is weak, a powerful summons to life for all that is dead, a still and undisturbed enjoyment of Thy love, and of the blessed fellowship with Thee in which Thine own do stand. Amen.

DISCOURSE THIRTY-NINTH.

DR. KLAUS HARMS.

THE celebrated Archdeacon of Kiel was born May 25, 1778, at Fahrstedt, a village in Holstein. He was the son of a miller, and learned the rudiments of the languages with the preacher of the village, at the same time attending the mill and working on the farm. In his nineteenth year he entered the school at Meldorf, studied till 1799 at Kiel, and became tutor. In 1806 he was chosen deacon, and in 1816 archdeacon at Kiel.

Harms was distinguished as a pulpit orator. His words were said to flow forth with ease and fluency, often rushing, powerful and energetic, as a torrent, and his style is simple, original, and perspicuous.

In 1817 he published Luther's ninety-five Theses, with ninety-five others. The latter were directed against the prevalent rationalism, and led to a violent controversy. In 1819 he refused a call to act as bishop of all the evangelical churches in Russia; and in 1834 he also declined an invitation to go to Berlin to succeed Schleiermacher as a preacher. He was honored for his boldness, openness, and benevolence, even by those who were opposed to his theological views. His influence was widely felt in the revival of evangelical religion in Germany. He is the author of several volumes of sermons, which have passed through repeated editions; such as, a "Summer Postil," a "Winter Postil," a "New Winter Postil," etc. He died in 1852, universally lamented and revered.

The sermons of Harms present some striking singularities. At times there is an oddity of method and an apparent straining at *effect* which mar the impression of the discourse; but his sermons every where exhibit originality in the application of his texts, and a remarkable freedom from routine in his plans, and in the invention of his arguments. An intense ardor of feeling, which forgets conventional restraints, seems to pervade his whole train of thought, so as almost to require for its utterance at times the help of song; nor does he scruple to avail himself of the hymn of the congregation, by suspending the sermon (as will be seen) for that purpose.

The discourse which follows is one of the Summer and Winter Postils, Leipsig, 1836, vol. i. p. 83.

THE GOAL AND THE COMPLAINT.

Dear friends, a false rest has crept in among you.—Forgive me this severe expression, thus without any introductory, mitigating preface, and let us hasten to meditations which require haste!—A false rest has crept in among you. For, tell me, on what do you rest? Is it not true? your treasures, which crowd out the care for food, your boasted capabilities, shooting up proudly out of the hard soil of wealth, your friends, who cover you with their protection and foresight against every accident—these are your couch. And do you not consider that this couch is one of danger, and therefore your rest on it a false rest? Nay, but you do not rest! Tell me in what do you rest? Is it not true? In the sweet thought of knowing that which you ought to know, being that which you ought to be, and having done that which you ought to have done? And whence this thought? It was brought to you by teachings in which you learned nothing, by patterns to which you had already attained, by precepts which had long been followed by you, or which you never could follow. This sweet thought cast you into slumber, and your beguilers accompanied it with their song.

Ah! would ye already sleep and rest? Have you already ceased to be children who need still to be learning? Sinners who must make themselves better? Idlers whom one rouses to toil? Rest would you? Have you then no goal lying in the distance, and a prize after which your soul longs? A goal toward which your whole life must proceed, a prize which hangs in eternity? A goal which allows no respite, a prize which grants no hour to forgetfulness? Fortunate men, I envy you! Nay, no irony here! I envy you not, for your rest is a false rest, and I hope, if Thou wilt, O God, to come to the true rest. Now have I indeed no rest; now must I complain, ever complain, when I look up to my goal; I see my heaven and tread it not, I know my salvation and reach it not, I search after my happiness and find it not, and my conscience says to me then, “Thou art a child, a sinner, an idle servant.”

Would you not learn my goal and hear my complaint?

For a man shall give me the text for this discourse who himself discoursed the doctrine of God, who could say to men, “Follow me!” who built up the Church of Christ in the lands of the heathen, and who still was obliged to confess that he yet ever fell short of his goal, never yet had attained his goal. Paul says:

“Not that I have already apprehended it, or am already perfect, but

I follow after it, if that I may apprehend that for which I am apprehended by Jesus Christ. Brethren, I count not myself to have apprehended it. But one thing I say; I forget what is behind and reach after that which is before, and press forward toward the goal, the prize which the heavenly calling of God in Christ holds forth." Phil. iii. 12-14.

These words of the Apostle teach me, allow me to speak out to-day, MY GOAL AND MY COMPLAINT.

Pardon me, friends, for speaking of myself. Why should I turn the language so as if *I* spoke not while yet out of my heart it flows?

MY GOAL.—When Paul, in the verses preceding our text, counts every thing as naught compared with religion, that heavenly guide, when he esteems every thing as loss and dross which before had kept him from the better knowledge of Jesus, the Sent of God, when he praises Christianity because he hopes to find in it the true righteousness, or the peaceful, gladdening, strengthening, beatific consciousness of the Divine favor, and calls that his prize, which he would apprehend; then he teaches me to name my goal; *My goal is blessedness in God.* Or, *God* is my goal; there, far removed above all that is visible on the earth, He is the Invisible of heaven! Away beyond the years of time, He is the Eternal of eternity! Yea, in the sun-bright glimpses of Faith, my dull spirit hath caught a vision of the Invisible; I have pressed the Eternal to my mortal heart—no longer mortal now—but eternal like Him. Therefore is God my goal; to know Him better, my soul's desire; to love Him more warmly, my heart's wish. For this have I been whole years a diligent scholar of the learned, whole years have I studied in learned books, and God, in discourses and books, God have I not found. God is not contained in human science, not an object and discovery of science, otherwise He, the Creator, would have cast from His hand, as if in contempt, those who lacked all capacity for science; otherwise I would murmur against Thee, my Creator, because Thou hast not given me more understanding, more acuteness, firmer thoughts; and oh! the thousands, the millions whom Thy will has turned to the soil that they may till it, or led into a workshop to toil for their daily bread. Creator, Thou wert not a Father, if men could behold Thee only with the telescope of science which they can not use. God is not science, God is a thought, a thought given to us from above, one which, when it arises in the soul, is accompanied by this other. "These thoughts I have already had before." Even as Jacob exclaimed, "God is in this place, and I

knew it not;" so the "believer in God, when the Bible message comes to him, "I knew not that God was in me, that I had His thought." Take this thought from the soul, and you have made a gash in its tenderest life, you have extracted the marrow of its strength, you have extinguished the light of its eye. God is a thought; how shall I awaken, confirm, and expand this thought? To know God better is my soul's desire. For with Him only do I live. Why should I care for a life which I can live without God? Is that a life when I pursue animal lusts, unmindful that I am a being of noble birth? Is that a life when I stoop to graze in the fields of sensual joy, in company with those who are ignorant of the pastures of the soul? Is that a life when I delight myself in idleness, when with good health, and free from oppressive thoughts, I sleep soundly and have no other aim than what I can half accomplish while asleep? God is my goal and my life. To know Him better is my soul's desire. For God is my strength. I have proved how weak I am without Him. When I would avoid a sin without His fear, I was not able. Would I practice a virtue without His love, I could not do it. Did I encounter sorrow and God not at my side, I trembled and fainted before the least sorrow. God is my strength. With Him I have the courage to go on improving myself; with Him I have the power to persevere in good works; with Him I am not afraid to pursue my earthly pilgrimage though enemies encamp around my path, nor to descend into the fearful jaws of the grave.

God is my goal and my strength. To know Him better is my soul's desire. For God is my *light*. Hear it; I perceive nothing without God, I know nothing without God, I see nothing without God. Ye men round about me, should I, without Him, look upon you as what you are, my brethren? Worldly good, should I without Him regard this as the gift of the gentle Father in heaven? My health, should I look on it as a boon which I must esteem and cherish? My life, would I drag it on to the seventieth and eightieth year if I did not consider it in God's light? God is my light. Where I carry Him all is bright, in my science, in my profession, in the general course of things, in my personal fortunes. Oh, that I could carry God every where, God, my light! That I had God with me at all times; God my strength! That I constantly and every where felt God in me; God my life! How blessed should I be! God is my goal. To know Him better is my soul's desire. To know Him is to have Him, to have Him is to love Him, to love Him is to trust in Him. Oh, when shall I come to know

Him fully, that I may have Him fully, love Him fully, trust in Him fully? Daily will I read, when He discourses, the words of the holy men who speak in the Bible, moved by His Holy Spirit; daily will I go on to observe God and His way through the world; daily will I go on to watch my soul and its divine exercises; daily will I pray to God, since prayer is at once the contemplation and the study of God; and will go on till the veil falls from my eyes, till the world disappears and I see Him face to face, and am blessed, blessed in God. That is my goal. Is it not also your goal? Then let us sing, every one from a full heart, the sixth and seventh verses of hymn 391. (This Hymn begins, "How blessed am I when my soul.")

"I too (and thus His truth hath said),
I too shall once be blest.
Hail, soul, by God's own finger made,
That thou in Him mightst rest!

Here seest thou through a dawning light
What angel's better trace;
Thou, too, shalt there enjoy the sight
Of Jesus, face to face."

And thanks be to Thee, O God! especially for Thy divine word, in which the knowledge of this goal was first brought to our ears! Thanks to Thee, oh Jesus, that Thou hast shown the way thither and hast gloriously gone before!

The Apostle Paul was an Israelite, and according to the laws of Moses, had led an irreproachable life. If any other man could boast, he more. But after Christ had apprehended him, and led him to Christianity, he had come under other, higher laws, the observance of which appeared harder to him, their righteousness impossible. Yet did he long after this as his goal, confiding in the promise of Jesus that God would regard every man as righteous who walked according to the rules of Christianity and cherished this belief. That is Christian virtue; *my goal is*, secondly, *virtue*. I have grown up among men such as the world gives; I have learned the corrupt doctrines of the vile; my heart is contaminated by evil examples; in short, I have not continued in innocence. Therefore have I been obliged to labor and must still labor to restore it; which is to become virtuous, for virtue consists in the restoration of our primitive innocence. At first I did not deem this necessary. "Wherefore" thought I, "should not thou do what thy heart lusteth after, what pleaseth thine eyes?" But I soon saw how speedily that would be at an end. Then I thought to restrain myself and live

after the former way, indeed, but within the restraints of decorum and respectability. The world applauded the youth, but his heart was not pure, his way tended from bad to worse, for he had brought understanding into a wicked life. I planted certain virtues in my soul, which pleased men and gained me advantage, industry, energy, friendship—but they thrived poorly for they stood in a poor soil. There was no rest, no peace, and every joy left a bitter taste behind. So spend thy life, so sacrifice thy youth, merely for youthful gratification? Shall youth so swallow up youth, and life itself so consume life? Wherefore then that power which is not employed for this, and yet in this is lost? Wherefore this heart which beats high, and underneath is not satisfied? “Then virtue dawned upon me, I collected her features in the disposition of good men, I sought her expression in the actions of great men; then stood forth her beautiful image before my soul. Virtue is my goal, virtue is purity of soul. The whole ground is cleared of the weeds of evil inclinations and desires. The strongly-rooted, far-branching stem of selfishness is plucked up. The noble plants are cleansed from the vermin of groveling motives. Measures are taken against the fear of man, which is as a frost, and the mildew of false love.

Virtue is *soul strength*. In pure souls dwelleth God and His strength. She contends with the serpent of restrained lusts, which would coil about the good heart and extort from it a sin; she contends with the dragon of passion, which with fire and fangs would constrain it to desist from its good purpose, to break its holy vows; she contends against the wolves in sheep's clothing for free doctrine and a free path, for her life in her faith; she contends with the cunning ones in the guise of doves for her own and her upright neighbor's honor, tears the false mirror from their hands and dashes it against the wall. She contends even against fortune, against the pressure of poverty, against the infirmities of disease, against the hardships of an inferior condition. She is oppressed but not suppressed, deprived of power but not of will, hindered but not held back. Virtue is my goal.

Virtue is *freedom*. What can constrain the strong unless he impose fetters on himself? What can bend him unless he take burdens on himself? The old fetters are broken; he has escaped from the enticing look of the harlot, she is escaped from the sweet words of the seducer, he has broken off from the society of profligates, she has ceased to hold intercourse with backbiting friends. The former burdens are thrown off, the tears of anxious parents, the impressive admonitions of well-meaning instructors, the heavy words of departing friends; the thought of troubled joys and of sorrow brought

upon ourselves, the feeling of happiness mocked and of misery deserved, the fear of man, the pangs of conscience, the trembling dread of God—in heartfelt repentance such burdens are thrown off. Free and lightly the spirit advances toward ever more beautiful deeds, produces ever more glorious works, its aims ever more pure, ever more comprehensive its plan, ever higher its endeavor, ever more rapid its course; nor does it look about it until it is at the goal. Virtue is my goal. Virtue is *blessedness*. It can not be otherwise in a disposition which nourishes the most beautiful thoughts and carries in itself the consciousness of good deeds. It can not be otherwise in a heart which preserves the purest feelings, and cherishes the most transparent designs. Not otherwise can the soul think itself, which imitates God, and receives the favor of the Most High as a pledge of a still happier time—not otherwise than blessed. Virtue is blessedness. Virtue, when shall I attain unto thee? Can it possibly be while I wander in this dying body, while I live among sinners? Alas! far distant am I yet from thee, from my goal! Yet I know thee, and my soul hangs on thee and will not let go thy image which has made so lively and indelible an impression on my heart. Am I still far away? Courage; I go on forever! Friends, virtue is my goal; is she not also your goal? Then let us sing the first verse of 103.

“Fair virtue, worthy highest honor,
Entire affection, warm desire!
With all my powers to hang upon her,
My wishes oft and hopes aspire.
How blest could I attain to this!
For holiness is surely bliss.”

Who is it that stands on the sunny heights of virtue and calls down to us sinners, “Follow Me!” That is Jesus. Behold, Lord, we come!

No other Apostle had labored more than Paul. Although not scorning to render lesser service to human society by the work of his hands, he pursued the great business of gaining adherents to the Church of Christ. For this he shunned no danger on the land or on the water; from this he desisted not, though scourged, and stoned, and cast into chains; and how carefully did he watch over the congregations which had been established! He praised and reproved, he admonished and encouraged, he turned away false teachers and commended the true, and supported these with his countenance and advice. Individuals also found refuge with him, comfort, advocacy. Silver and gold had he none, but what he had, what he could, he devoted to the common weal. This was usefulness, universal beneficence.

My goal is, in the third place, *usefulness*. Men commonly begin with this, because it stands lower. With this, too, I was inclined to begin. But this is not the way, for then corruption and vanity lurk behind. No, the true order is first to gain the heights, and then descend to what is lower, first to strive to become virtuous, and then useful. True usefulness is virtue itself brought practically into human life. *It has a wide field*. All, all are embraced in my love. I would serve all. Herein I recognize no relationship; we all spring from one blood, and one blood was shed for us all. Herein no nearness avails; the heart is created wide, and I would reach forth a neighborly hand of love to all, however remote. Herein fatherland counts nothing; we have all one Father, and let me fraternally share with all. Herein I know no diversities of language; I see thy grief in thy countenance; thou betrayest thy necessity in sighs which are every where intelligible; and I will hasten to stand by thee. No differences of religion! God's sun with friendly ray shines over all, and shall I be unfriendly to him who worships God not in my way? No distinction of rank! Ye are building the earth, I heaven; thus are we both laborers for God. Ye are for rectitude, I for virtue—they are fruits of one stem, on which we graft. Ye make sure the body and goods, I the soul and eternal salvation—receive our thanks for relieving us from so many hindering cares; ye all serve and help me; I can, I will be useful to all of you; that is my goal.

Usefulness is my goal. *It has a wide field and many gifts*. But the whole world is also one great scene of poverty. Here one lacks a friend, and he seeks my friendship; these have lost father and mother, and appeal to me for assistance; there weeps an unfortunate, and longs for comfort from me; and here a child of misery sighs, to whom I must give help and deliverance. One complains of injustice which he has suffered; and I will speak in his behalf. Another cries out by reason of the oppressor, and I will lend him my arm. This one I see pursuing a dangerous way, and I will go with him and be the light of his feet. That simple one would plunge into the abyss of eternal ruin, I hasten and become his delivering angel. There an association of the friends of humanity are gathered for philanthropic ends; I will contribute to them what I have, my views, my powers, the cool repose of my reflection, the warm blood of my love. Here an office is laid upon me, in other words, the way is pointed out in which I should be useful, the men are indicated to me to whom I should be useful; to these men, therefore, is my time, my toil, my meditation, my care, my anxiety,

my vigilance devoted; and with it all my love, all-purifying, all-quickening, all-elevating, and all-mightily-strengthening love. Usefulness is my goal. It has a wide field, it has many gifts, and *it gives with pleasure*. It gives and seeks not how little it may give. It gives and defers not till a set time comes. It gives and asks not "what shall I have in return?" It gives and reckons not whether it gives too much. Thus it gives of its property, of its time, of its powers of body and soul, of its health, of its blood, of all things it gives to all at all times. In return, it has the love of all, the confidence of all, the prayers of all—greater treasures in exchange for less—and the approbation of the Father of all, who beholds this, and looks upon it as if it were given to Him. Usefulness is my goal. Thou, Jesus, didst attain to the goal by the struggles of Thy short life; on the high cross Thou wert at the high goal. To Thee will we often lift our eyes, and will strive to follow Thee in the path of beneficent activity. Let us sing the fourth verse of 766: (It begins, "Dear as is my own existence.")

"All to succor, freely blessing
All, as once the Saviour blest,
Guiding, soothing, wrongs redressing,
Word or deed, as serves them best;
Foe to each unrighteousness,
Friend of all the human race!"

Now, as you have seen my goal, listen also to MY COMPLAINT.

I must first thank God, friends, that He has set that high goal before my eyes, that He has brought me to the knowledge of the Divine life, that He has afforded me proofs of His strength, that He has directed the beams of His light to me. Others He leads in other ways, and may also with me sooner or later proceed in a different way. I followed this heavenly call; I began a Divine life, I tasted the delight of the life in God; I hastened to the battle, and was refreshed by God's angels after the stifling hour; led by the gleaming of the heights, I went down confidently into the dark deeps of human life, and many an appalling mystery became to me as clear as the sun. How light the heart then! How blessed the soul! Fleet thoughts, bring me, O bring the hours of joy, the moments of heavenly delight, all back!

"What has been should be forgotten when the brighter goal is seen!"

Onward, therefore, I must go; not basking in recollection with comfortable idleness. More lively must the life of God become in me, His strength stronger and His light more clear; in a word I

ought to know God better. How I am to begin I know well: if I search the Scripture; if I mark God and His way through the world; if I observe my soul and her higher exercises; if I pray without ceasing; so shall I know God better.

Ah! here must I complain, and *my complaint respects, first, my earthly-mindedness*. It is that which sets up for me a goal in time and in the visible world, riches, honor, pleasure, and it has the advantage of nearness and attainableness on its side. It is that which fills me with pleasure in earthly things, when I mingle with them only in needful ways, which imperceptibly binds my heart to them. It is that which not only solicits my participation, but claims my time and my strength for the goal which it has set up. I ought to read my Bible; indeed that is my book; that is to me *the* book. But too often I take the time from it and bestow it on other books, which should give me still more light and joy than the Bible; and a thousand times deceived, I suffer myself always to be deceived yet again. I ought to mark God and His ways through the world; but the carnal mind teaches me to give heed to myself and consider how I shall come out. I ought to observe my soul and her higher exercises; but the earthly mind turns my attention to my bodily state, to the insinuations of my lower nature, and to the thousand things, beneficial or injurious, to gratify or disturb me, which stand in connection with it. I ought to pray—that is not a matter of the earthly mind, it flies from prayer as from death, and prayer is its death—and then it has many evasions and delays and proposes difficult questions to the soul. “When,” it asks, “has God heard thee? Can the Allwise regard prayer? He with whom law avails and not the creature?” Man’s wish is fleeting, the law is eternal; and when I attempt to pray, the earthly mind now brings before my eyes the parti-colored waves of the world-market, or awakens the recollection of some loss experienced, or leads my thoughts to some negligence in business, and my pious thoughts of prayer must depart. Therefore must I complain, complain of that worldly-mindedness by which I am hindered in my course.

Oh that men would only help me; would encourage, stimulate, impel me forward; would go with me on the way to the goal! Example is the food of sense, yea, the food of the earthly sense. If I complain of it, O men, I must at the same time complain of you, *earthly-minded ones round about me!* Whom do I see leading a truly godly life? Who goes before me in heavenly strength? Whom do I find walking in the light of God? And whom do I not find deluding himself in the unreal gleams of earthly suns? Who trusts not proudly and presumptuously in his own weakness? Whom do

I not see thinking of the world, longing after the world, spending hours in the invisible, years in the things which are seen? That is my complaint, that the path to the goal of godliness is so deserted. I look around me and perceive no one; I listen and hear no one; I call and no one answers; I wait and no one follows me. Therefore do I complain!

Is not the path of virtue so desolate? No! many are climbing that path. I myself even have made happy progress therein. I am no longer the sensual man whose desires set up the goal for him before whom the prize glances in lust. I am no longer the hypocrite, who, with the shield of good standing and respectability, would belie the wicked practices of his soul. I am no longer the false lover of virtue, who loves her when and where she is tolerated, when and because she brings some advantage. What joy had I then which has not brought sorrow upon me? what honor which did not cause me shame? what advantage which has not turned out an injury? I deem myself happy that I have reached this stage; that I have outlived that.

“What has been should be forgotten, when the brighter goal appears.”

Yes, truly, I am far from having attained as yet. I am still far off from perfection. Three rounds, the three lower rounds of the heavenly ladder, I have mounted; and a thousand more I must yet ascend. How much have I to accomplish before my soul becomes pure as innocence; before my soul becomes strong as virtue; before my soul becomes free and blessed as the saints made perfect are now!

The thought extorts from me a new complaint. *My complaint has respect to my weakness.* I spy still many a weed in my soul, but I lack that unwearied perseverance which ceases not until they are thoroughly cleared away. I am forever lopping off selfishness, but I lack the resolution, sustained by subsequent diligence, to lay the ax to its root. I do not ask first after advantage, but I often propose to myself many other questions no better; and I have not always power over myself at once to set them all aside. I strive and give way. I contend and retreat. I struggle and fall. Alas! therefore it is that I come not to the consciousness of purity of heart; that I come not to feel strength of will; that I come not to the glad experience of freedom in my soul! My weakness! my weakness! while I bear it, I can not win the prize at the goal! Weakness! They call thee the inheritance of man—art thou indeed so? Then bringest thou comfort with thee! Or, art thou my own work; conceived and born

in my sin ; nourished by my indolence ; grown up during my heedlessness ; a badly trained child ; and now mistress over me ? Therefore I complain of my weakness.

And where shall I gain strength ? Who finds equanimity among mourners ? Who gets courage among those that are in distress ? No more can I acquire strength among the weak. And if I complain of my weakness, I must at the same time complain of *the weak who are round about me*. I see many lying prostrate ; withered by the hot blasts of blazing lusts ; and see still more caught by the storms of excited passions, hurled hither and thither ; and see that all find a soft satisfaction in the breath of prosperity and sensual joy. I see many lured by the bait of human applause ; and I see still more retire thunder-struck by the appalling sentence, "Then thou art not Cæsar's friend !" and I see that all look around them to discover what signs are made. It occurs to few to contend with their fortune ; still fewer begin the contest ; and who holds out until he has triumphed over poverty, disease, and inferiority of condition, unless luck soon comes to his aid ? What can *such* profit me ? I will rather pursue my way alone ; wander solitary ; and if it goes slowly,

"Still courage shan't forsake me ;
He who the goal has shown,
He to the goal will take me."

Alone, and yet not parted from men ; solitary, and yet in the midst of my brethren ; I will henceforth live. He who can not help me, him I perhaps can help ; and, according to my ability, must help. To that have I applied my years, my youth, my powers ; and my brightest joys have been when something had been effected through me for the welfare of my brethren. Be still, my soul, be still !

"What has been should be forgotten, when the brighter goal appears."

Allow thyself no thought of that ; still less speak of it ; think of thy selfishness, and mourn over it. Say freely, without concealment, "It is no angel that stands before you, sent forth to serve others, with no destination, no employment, no joy, but this simple service." It is a man that stands before you, one who has to care for himself also ; one who has permission to build his own fortune, but who often goes beyond this, and builds his own fortune where another's fortune lies in ruins ; and with too little sorrow on that account. Who often pleads the needful cares of himself to excuse his perhaps unbecoming and unnecessary rigor. Who devotes to you love, but is beloved in return. Who devotes to you his strength, but never all. Who devotes to you

his time, but never the most of it. Who is not insensible to the result of his efforts, not at all insensible to human applause and the reproach of men. Who zealously follows the good when it is noticed, and diligently portrays the beautiful when it is perceived and appreciated; and who in all these respects, very often, alas, sees himself wanting. A man, in fine, who has the goal of usefulness before his eyes, and would gladly reach it, but is yet far from having reached it, and therefore complains, complains of his unsubdued selfishness.

Yet let me offer by way of apology, that the task is hard. Indeed if in the whole neighborhood; if in the whole place; if in the whole congregation; if in the whole land, an effort after usefulness were visible, I should have more encouragement and incentive, and should advance more happily toward my goal. But where every one first perceives his own advantage, and never last; where men press forward for honor's sake, and shrink back for convenience, or from fear of man; where few labor for the common cause, and almost no one with the right earnestness; where few contribute to the common advantage, and almost no one any thing of importance and value; where the schools and eleemosynary institutions cry with a thousand voices, "The good spirit of beneficence rules not over us, pray have compassion"—there I will not complain of myself alone; there I will not complain any more at all.

And I have done for to-day. What I said in the beginning, "Dear friends, a false rest has crept in among you," I believe I have now shown. I would not beat the air, neither would I harm any one; therefore I laid hold of myself and spared not. My aim is reached if your rest has been disturbed by to-day's discourse; if your eyes have been opened to discern the goal; if my complaint has awakened your complaint, and you have resolved to break up and pursue the goal which is set before you. So will you "*find rest for your souls*;" true rest. Ah, it is quite possible that we are all too far off still from the Man who, in the language just uttered, has pointed us to Himself. The word stands written in Matt. xi. 29.

DISCOURSE FORTIETH.

DR. LUDWIG FR. FRANZ THEREMIN.

THEREMIN was born in the year 1783, at Gramzow, in the northern part of Prussia, where his father was preacher in the French Church. He studied with his father, and at Berlin and Halle. After this he spent a year in Geneva and was ordained in 1808. Two years after this he was called to the Werder Church, Berlin, where, in 1815, he was appointed Court Preacher, and in 1840 *Professor Honorarius* in the University at that place. He died in 1846.

Theremin was held in the highest estimation for worth of character, and in the view of no inconsiderable part of the German people, had no superior as an eloquent and efficient preacher. It has been remarked that in his religious character he resembled Thomas à Kempis and Fénelon, though in decision and boldness, as well as oratorical power, he was more like Massillon.

His published works best known are "Evening Hours," "Adelbert's Confessions," "The Doctrine of the Kingdom of God," "Eloquence a Virtue, or outlines of a system of Rhetoric," and several volumes of sermons. His published writings are considered among the most classical in the German language. The sermon here given is translated from volume vi. of his discourses, and is one of his famous series of "Sermons on the Cross." It contains passages of singular beauty, and force of expression; and is rarely excelled in fresh and tender effusions of feeling, and a pious zeal to loosen the affections from earth, and attach them to things above.

THE VOICES OUT OF THE GRAVES.

"And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher."—MATT. xxvii. 61.

The great offering was completed. In His tomb lay the Divine Dead; the stone was rolled before the door; the shadows of night

had already settled upon Jerusalem, Mount Olivet, and Golgotha. There sit two women, veiled in the darkness of night, and in the deeper darkness of their own sorrow. They sit by the grave. They cling to the spot which inclosed all that was left to them of the best beloved of beings. The night grows darker and darker : the stars step forth and look down upon the Holy City : then the two Marys arise, and take their departure from the grave, with a long, long, lingering look behind. And now, it is alone, in the midst of the darkness, watched only by the hosts of unseen angels.

Only once a year, beloved Christians, is the grave of Jesus Christ exhibited to you : this grave, once sealed, and now again, as it were, already here opened before your eyes. Yet the graves wherein ye deposit your loved ones, they open, they close daily, though never more to open before you again while here below. Especially has this year been abundant in the offerings of death, which have populated, in crowded rows, the resting-places of the departed. Go ye also hence : sit down by the grave : that fresh one, or that other already long moss-covered one, which incloses the remains of those unspeakably beloved by you. Hasten not away : linger there ! Listen ! There rise voices out of those graves, which impart to you weighty instruction. And what do they teach ?

A twofold and difficult art.

First, how we should die ; and secondly, how we should live.

Who can describe the grief of those two Marys, as they sat over against the grave of Jesus ? What they experienced was something inexpressible ; something fearful. It was the most extreme anguish which any pious, God-given-heart could ever experience. In order to feel like them, must we have loved Christ as they did ? must we have known Him in His gracious manifestations upon earth, and been the witness of His crucifixion ?

Not so great, but yet surely great enough, will be the grief with which we shall sit by the graves of our friends. In every man there is something striking, something beautiful : there is some feature of the Divine image, which oftentimes while he lived, was less observed, but after his death reveals itself more distinctly to view. Formerly we thought of his failings. At his grave his virtues hover about us. These are now hallowed by the close and divinely established connection between us and him. It was our friend, the playmate of our youth : it was our brother, our sister, born and nurtured by the same parents : it was a father, a mother, a wife, a child. What fullness of excellence, and in respect to us, what a fullness of love, of happiness, has gone down and lies here buried !

How, then, is all this dissolved! O, sad story! it is befitting that we repeat thee often in sight of the graves! As when the disease began which terminated in death, so now again do we feel strangely, sadly, anxiously. Then as the malady progressed, rising and falling, so rose and fell also the anxiety within our inmost souls. Earnest efforts for their recovery alternated with exhaustion and rest; clearness of mind with the dull stupefaction of grief. At last thou camest, thou great, God-sent, solemn, terrible moment, of the last gasp, of the closing eye, of the stiffening hand! Shattered, and crushed to dust, lay now that temple built by God! The mortal wreck attracted, and then again repelled: you could neither linger by it nor keep aloof from it: not long could it be suffered to remain in the house: it was carried away: ye followed, and it was as if ye were led to your own burial. Ye came to the place where the earth was opened for its reception: it was let down quickly: the dirt was hastily heaped upon the dull-sounding coffin. Then arose the mound against which you now sit, and experience these feelings afresh.

Yet this is not by any means the most fearful part of it. The Lord has so ordained that a sense of loss is ever accompanied with a sense of guilt. That man is not to be found, who, when he suffers, can say, I suffer innocently, I have not deserved it. Conscience cries, Thou hast deserved it, and if a thousandfold worse had befallen thee, thou wouldst still have deserved it all. God ever maintains the right when man is judged. There are times when the distinction between trial and punishment, (which is indeed oftentimes a very just distinction,) vanishes; and when, to the person tried, the conviction pierces through the joints and marrow, "I am punished. Punished! although not for this or that particular sin, yet because of my whole sinful heart and life." Ah! and in comparison with this crushing feeling, this sense of loss deserved, incurred by your own guilt, your pain at the loss itself appears but trifling.

And should these feelings be intensified? Shall we call them up in sight of the graves, where they will pierce our hearts yet far more keenly! Will the heart itself then not be torn thereby? Yes! and this should be so; it should be torn by them; yea, it should die thereby. But this dying which the graves instructs us in, is not simply that which awaits us at the end of our days, but it is one to which we are obligated even while we live. It is that which the Apostle intended, when he said, "I die daily." It is the death of a world-devoted, sensuous, sinful, ambitious, covetous, vain,

proud life which must of necessity cease, if the true life in God through Christ is to begin in us.

What lies here buried? "It is," so ye say, "the bliss of my life; it is my own heart, which has been torn out from my breast, in order to be interred here." Then, with your bliss, it is all over also with your light, careless, joyous life. Would that you might look unto this; that you might impress it deeply upon your mind! That ye might without any weak lamentation, give yourself up to this earnest conclusion. The true joys which yet may bloom for you, they are not the joys of the seen, but of the unseen world. They are the joys of faith, of holiness, of beneficence; of communion with God in Christ. But every thing which is derived from this world, its goods and its attachments, even though it be but an innocent pleasure, for you no more exists. Seek, then this heavenly joy, and cease once for all to pursue the joys of earth. How! when that fearful blow smote you, had ye not then all that your heart desired, gold, preferments, distinctions, houses, goods! Are ye less unhappy because ye possess all these things? Have ye wrung your hands less in pain? Have ye sat upon your couch through the long nights and wept less? Then see what help there is in such objects! They can help you nothing, nothing! This should every one know; and if ye know it not after such experiences, then is it altogether unpardonable. If your bliss is dead, as ye say, then must not ye also be dead with it? Your bliss, if it has been a true bliss, lies indeed not here buried. It is preserved for you in heaven. But, O, would that every wish which desires aught from the goods and joys of earth, might here lie buried! All floods of tribulation have come: one foaming wave after another has swept over your heart: it has been washed and purified: all the filth of this world has been cleansed away: and now shall this filth again so soon settle upon you? In your dwelling you have sat like Job, dumb, surrounded by dumb and speechless friends; the anguish was so great that of itself it closed the mouth to sympathy: and now shall this dwelling be again the scene of thoughtless mirth, and resound with vain laughter? No, no! with Christ was the world crucified unto His friends; with our friends let every worldly feeling be buried!

Gladly indeed will I assume that ye, my beloved, no more belong altogether to the living, that is, to those in whom this sinful, vain, proud life fully rules. Yet ye sit not before me as altogether dead; nor do I, as one such, also speak to you. What are we then? We are hovering between living and dying; we are engaged in a death-struggle. Ye have learned to know, what this state is, in that

which lies buried before you. It is an unrest, an anxiety, a turning hither and thither, a struggle, a grasping, a confusion of thoughts. So, precisely so, does it stand with you. Sin is in the process of dying; but it is not yet quite dead. Ye would slay it, and yet ye can not be altogether delivered from it. The last deep germ of sinfulness, complacency in yourselves, yet remains. Therefore have ye no peace! Ye turn from the world to God and from God to the world. The sin ye commit is, thanks be to God for it! a torment to you; but the virtue which ye practice, O how sad! this is so likewise. Oh! have mercy upon yourselves, and crush at a blow this yet dominant sinful life! When the conflict of your departed friends was over, what rest came in at once; how did an expression steal over those peaceful features, which one could almost call a smile! Truly the rest of death has something of the rest of heaven. So will you feel; so quiet and so calm will you remain, amid all the noise and all the confusion around you, as one serenely smiling in death, when you have slain the last remnant of sinful life in yourselves.

But there are perhaps among you such as have not yet at all come to this death-struggle; and who, in the full bloom of their sinful life, are still traveling on in the highways of this world. These also have their graves. For where is there one among you from whom something dear has not been snatched away. They have their graves; and yet, can they be so vain, light-hearted, and thoughtless! O youth, youth! couldst thou have formed these equivocal associations, while thinking of the place where rest the ashes of thy father and thy mother, and of the feelings with which thou sawest their coffin sink out of sight? Ye widowers, ye widows! ye who, as the Scripture requires, should be in solitude, placing your hope in God, and remaining in prayer and weeping day and night, would ye seek such false consolations, if ye thought of the spot where that one rests, whom ye called the half of your heart and of your life, by whose side ye expect to lie down at last? Ye mothers, seek ye still to please the world, enjoy ye yet its soul-poisoning favors, while the lovely countenance of your child is dissolving in corruption, deep under the earth? "I will turn back," so spake that old man whom the Scripture exhibits to us, and so shall we all speak, young and old, men and women—"I will turn back, that I may die and be buried by the grave of my father and my mother." "I will turn back;" the way in which I walk, this way of sinful life leads to death—yea, to death eternal, to the abyss of frightful darkness. "I will turn back, that I may die," that I may now die to sin, that I may live for God, and in the future dwell

eternally with Him, and enjoy His light. "That I may die!" every thing comes indeed to this—this is the great problem which must be solved. Without dying there is no life and no blessedness. By "the grave of my father and my mother," by the grave of my wife and my child,—so shall my sorrow over them be sanctified, and my deepest affliction become the most powerful means of securing my bliss.

But ye say, "Never have we learned the art of dying at the graves of our loved ones; properly, literally to die; to look on death without dread." Nay, indeed, ye have learned this from what I have said already: for spiritually to die, this is the best, this is the only sufficient preparation for actual dying. What excites us so against death? What makes us so recoil from the thought of our own pale and lifeless corpses? Not surely a divine and holy life; for this exults in view of the moment when it shall break through all restraints, and reach the primal source of all blessedness. Not the love to our relatives and friends; for we know very well, and our unerring consciousness teaches us, that all we who love in the Lord, shall in His own presence find again that the separation is short, and the reunion unspeakably blissful. That which excites us against death, on the contrary, is this earthly, sinful life in us, which feeds upon the pains that the world prepares for us, and nevertheless clings fast to the world, and refuses to let it go. Let this life be mortified, and death is easy. But it died at the grave of our friends. It must there have died. There appeared to us the angel of death, and spake, "Set thine house in order, for thou must die." And we answered, "It is done. My sins are confessed and repented of; and for the expiation of this great guilt, have I pointed to Him who has pledged Himself upon the cross for me. My account with the world is settled; let it keep its joys, its goods, and its honors. I need them not. Long have its occupations seemed to me but as a sad drama which soon terminates. I yearn not eagerly after it. This he only does who loves it, and whom it scorns. I quietly await God's command; and when He beckons, then will I, cutting loose from all earthly things, lay myself joyfully down,—and sleep."

Which is the more difficult, living or dying? I know not: yet to live rightly appears to me the hardest. It is hard to deny one's self; to undergo privations; to mortify all sinful inclinations; to sever all the ties which bind us to the world; and, when God calls, to resign the spirit back into His hands with joy. But perhaps it is harder still to walk on in this dark vale with patient courage; to be content not to see, and to take up with the blindness of faith; to tread in the footsteps of the Saviour without backsliding, and never,

either from inclination, or from weariness, or from compliance, to yield to temptation, turning neither to the right nor to the left; to endure the weaknesses and the failings of brethren, and also our own, without distrusting ourselves or them; to love our brethren as ourselves, and ourselves not more than our brethren; and in labors of love toward them to continue on until hearts shall break in death: so to live, I say, is perhaps more difficult than to die; or rather we attain the one, as well as the other, through the Divine grace. Only must our hearts stand perpetually open to the reception of this grace, and the disposition to receive it, we strengthen and preserve, while lingering by the graves of our friends.

Ye Marys both! O, had ye yet longer lingered by that grave! On Saturday morning was the watch set and the stone sealed; that Saturday—and the night of Saturday passes over to Sunday. Had ye been there, what had ye seen? The earth quakes! A form bright as the sun, and in its movements swift as the lightning—it is an angel of God—rolls the stone from the grave! There is Jesus Himself, He who was dead, there rises He bright and glorious! This would ye have seen—such visions are to be had at the grave!

There sit we, with a grave before us. It is a bulwark cast up between time and eternity. Our eye may not pierce it. Below, works corruption, and the form which once contained a beloved spirit, is crumbling into earth. Has that alone died? No; we also are following after. Soon our dust will rest by the side of his; the dust of our children and of our children's children will soon be added; generations bloom and generations fade; ever more and more, of those who enter upon the surface of the earth, are sinking again below it. The world is nothing more than one single, great, continuous grave. As it swings around the sun in its accustomed orbit, like a true mother, it carries the dust of her children in her bosom! Ye heavenly hosts, ye look down upon it from above, and we are almost among you. Thither flies the spirit, at the moment when it parts from its earthly shell. There shall we be ever united with all who have gone before us, and those who follow after us; and often shall we direct our glances of sympathy and sorrow towards our early home. Finally comes the hour; the seed is ripe for the harvest; the human race is ripe for judgment. The Lord descends with His angels; the graves open upon the heaving earth; and the glorified dust is united with the soul's spiritual body. This we see in the spirit—herein are we absorbed—for this conviction we thank the Saviour whose grave quaked in the hour of His resurrection; and more mighty, more powerful grows in us the life of that faith, which does not doubt, of what it has not yet seen.

Comfort yourselves with these hopes, these prospects ! What sorrow—even that not excepted which is excited by this grave—what sorrow, would be yet unendurable were we only to think upon dying and immortality ? But this dear deceased one, has fought many an ardent conflict, endured many severe tribulations. All this is now passed ! There is no longer cause for weeping. His heart is tuned to one eternal triumphant song. Soon, soon, wilt thou also be sufficiently proved, and shalt strike in with His jubilant strains ! Carry all thy sorrow to this grave ! If oppressive care lies heavily upon thy heart, if men assail and defame thee, if in the faithful discharge of duty, the shame of Jesus Christ falls to thy lot, then come to this grave—here supplicate that fatherly hand which has thus far led you through life, with eyes closed, in a way that you knew not. Here wilt thou suffer ; yet thereby, also, learn to live, for living is suffering.

But besides, with these sufferings, many joys were mingled. Oh ! what a time was it, when in company with those whose bodies now molder, the sun rose and set upon us ; when we with them worshiped the Lord in the beauty of His visible creation ; with them celebrated His festivals in the bosom of the congregation ; and with them united in His holy Supper ! What a time was it, when in each interview respecting the most important events of humanity, we became conscious of a deeper inward harmony with each other ; when we mutually encouraged each other to stand fast and unmoved in the faith which works by love, though the world around might turn to the right and the left ! And are these seasons forever gone ? Yes, from earth—but not from heaven. What lies behind us was beautiful ; what lies before us, is more beautiful still. With them shall we there behold the everlasting sun, which never goes down ; with them shall we celebrate those holy festivals which in heaven ceaselessly continue ; the Lord, concerning whom we have so often spoken, shall we with them behold, face to face ; and perfect will be the harmony of our spirits, which, while here below, could unite in nearly all, but not in every point. Then in place of enjoyment, let earnest aspirations arise. The life of desire is superior to the life of enjoyment. The life of desire is the true life of the heart, which can be satisfied by no earthly happiness, not even the greatest. Paul experienced this desire when he spake, “I have a desire to depart and to be with Christ, which is far better.” John experienced this desire when he cried out, “My beloved, now are we the children of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him,

for we shall see Him as He is." By the grave of our friends will our hearts break forth into this holy longing.

What, then, befits those who have these desires in their hearts, and heaven in their eye? Should they keep holiday and rest? Though our happiness may be gone, our work is not yet done. Hereafter will our body find rest by the dust of our friends, and our spirit in the midst of beloved spirits; hereafter will they call to us, saying, "Blessed are the dead which die in the Lord, for they rest from their labors, and their works do follow them." Works! what works? there are yet none done. Where is our talent? There it is, wrapped up in a napkin, and buried; but it has not yet increased. Works! even good works, have we done, perhaps many; but it was because we must, or because we did not wish to stand with shame in the presence of our fellow-men, or for the sake of our own honor and distinction. But solely and altogether for the sake of that Jesus from whom alone we are expecting happiness, what have we done? Nothing! And would we appear before Him thus? would we enter thus into that circle to which those belong, who ever were wont to think on Him first, and on themselves last? Well, there yet perhaps lie before us some few days and years. And these should be prized by us, not as days and years of this miserable earthly life, but as days and years of activity for God's kingdom, and the more speedily we accomplish that which devolves upon us, the more swiftly will they fly.

What, then, should we properly do? Can we ask this question at the grave of our deceased friends? Wherefore was the funeral solemnity adorned with the glistening of so many tears? Wherefore did all come and depart with moistened eye? Wherefore is the memory of their dear spirits yet treasured up in many hearts where all else is vanishing? Perhaps it was because the deceased was young, rich, lovely? O, if he had been nothing but this, survivors might perhaps shrug their shoulders and say, "How extraordinary! how sad!" but they would feel no sorrow. Perhaps, again, he excelled greatly in science, in art, or in state service. If nothing more than this could be said, then you might, forsooth, hear the exclamation, "Science, art, the state, have lost much;" but no heart would feel as if *it* had lost any thing. Perhaps, further, he was distinguished by high honors and dignities; alas! had these constituted his whole worth, then might his badges of distinction, all spread out upon his coffin, speak, if they could, but the language of sighs and of tears would be wanting. No, ye dear departed ones! ye are so heartily lamented, because ye so heartily loved! Your memory is thus faithfully cherished, because

ye were faithful in your affections. When the objects of your love here rested in the arms of slumber, then did ye watch over them in solicitude and in prayer. If some poor sufferer needed support, or one deeply bowed with grief required to be comforted, none hastened to them sooner than ye: and to whom did men apply so readily as to you, when they sought for sympathy either in joy or in distress? They knew well, that the interest ye would take in both the one and the other, would be the same as if it had happened to yourselves. Therefore it is that men have not been able to remain indifferent to your memory; and for the sake of your love will ye be lauded here upon earth, as well as yonder in heaven. Love, *love* is what we must cherish toward our brethren, if over our death we would have them weep on earth, and those in heaven rejoice!

But what accusations are these sounding forth from the graves upon our ears? It is not as if they, the dear departed ones, were accusing us. But our own consciences are uttering the charge! O my father! my mother! ye whose earthly remains are slumbering beneath the sod, have I duly requited your abounding love—your watchfulness, your anxieties, your privations, endured on my behalf? Have I never grieved you? Have I never been disobedient to you? Have I, when I could not but perceive that ye erred, yet honored your error? Have I, when all was dark around you and within, when both the light of the eye, and the light of the spirit was quenched, have I still been dutiful toward you with filial reverence and love? O my child! my darling child! thou so early snatched from me! Verily parental love is great, it is the strongest here upon earth, and with this am I indeed conscious of having loved thee—yet, oh, have I never sacrificed thy training to my pleasures, or preferred to thee thy brothers or sisters? O my brother! my brother! Alas! that brotherly affection should suffer such interruptions! Alas! that a self-chosen friend should ever be dearer to us, than he whom God has given to us! Alas! that one should weep too late when a brother is taken away! O my husband! my husband! would that I had performed that which I vowed before God, and thee, and myself, to fulfill on the day of our espousals! Would that I had not so often let my self-will and the caprice of my eye prevail, instead of following the dictates of affection! O my wife! should I not have loved thee according to thy worth? Now, now since thy dust rests under the mound, I feel, I feel how far my affection came short of thy deserts!

Listen to these complaints, ye happy parents! children! spouses! whose domestic circle has hitherto been spared by death! Listen

to them, and let them warn you. A separation awaits you all, and then will it be an unspeakable balm for the wounded heart, to think that ye have loved these departed ones—that ye have loved them not for your own sake, but for theirs; and have cheerfully brought to them all the offerings of affection. But a tormenting sting will be added to your grief—a scorching fire will burn in your bosoms, if ye fulfill not the expectations of the dear deceased ones, who look to you, next to God, for their happiness, and thus deceive their hopes. As often as feelings of dissatisfaction and bitterness arise—as often as ye grow cold in your love, and in your attentions, O, ask yourself, would I be guilty of this word, this act, this neglect, were he on the morrow to lie cold and lifeless before me? To-morrow! who knows it? In fact he *does* lie before you, cold and lifeless. Press back that morrow into the past, and dare to be the severe judge of your own conduct! To-morrow there will be no more time to love, to enjoy, to comfort, to edify! O do it *to-day*, and so be laying up comfort for the morrow!

But ye, ye who stand by the graves of your dead, and mourn that ye have not loved them enough, what should ye do? So much the more love that Jesus, by whom ye can obtain forgiveness for your sin; so much the more love those who still survive to you. “Me ye have not always,” spake Christ, “but the poor ye have always with you.” And His disciples loved the poor—they loved one another for the Lord’s sake. Those ye have no more; but many still remain among you, toward whom you may still prove helpful, comforting, gladdening. Do it for Jesus’s sake—the best-beloved among all the dead! Do it, in order that you may find those again, whose loss you deplore, in that kingdom where love only reigns!

It is enough; we must here break off. Sweet, indeed, is it to linger by the graves; but it is time to leave them. Only one petition must we add. May the Lord, who has Himself rested in a grave, so bless the spots where our dust shall hereafter lie, that none shall be able to visit them, without feeling strengthened to new life in Christ!—Amen.

Sketch of the Irish Pulpit.

THE IRISH PULPIT.

THE materials for a history of preaching in Ireland are so scanty and unconnected that a brief sketch is all that can be given. Indeed, the limited extent to which evangelical religion has there flourished, would of itself justify this.

The period and the circumstances of the introduction of Christianity into Ireland, notwithstanding the numerous particulars and confident traditions which have been given to the world, are not well authenticated. Approaching the time of the Reformation, however, it is known that Ireland participated in the changes effected by that great movement. In 1536, Robert Brown, who had been provincial of the Augustinians, was appointed Archbishop of Dublin. In compliance with directions received from England, he engaged zealously in the work of reformation, and was particularly active in the removal of images and other relics of superstition from the churches. Dowdal, Archbishop of Armagh, violently opposed him, calling an assembly of his clergy and denouncing fierce curses against all who should own the king's supremacy in things ecclesiastical. But little, therefore, was accomplished. Even during the brief but beneficent reign of Edward VI., the work did not progress. The Protestants were few in number, and were exposed to all kinds of annoyance from the furious papists. The Archbishop of Dublin, however, persevered in his efforts. Dowdal was banished, and the primacy was transferred from Armagh to Dublin.

John Bale, appointed Bishop of Ossory, in 1552, was a devoted and efficient laborer in the good cause.

The fierce persecutions under Mary, in which nearly three hundred individuals, many of whom were ministers of the Gospel, glorified God in the fires of martyrdom, did not reach Ireland. A singular dispensation prevented it. Inquisitors had been appointed, and the most oppressive proceedings ordered; but Dr. Cole, the bearer of the commission, addressed to the Lord Deputy of Ireland, arriving at Chester on his way, and stopping at an inn, was overheard by the landlady, to say of the contents of a leather box which he bore, holding the commission, "*Here is what shall lash the heretics of Ireland.*" The mistress of the inn, who was a Protestant, and who had a brother residing in Dublin,

watched her opportunity, and when Dr. Cole was in another room, opened the leather box, took out the commission, and placed in its stead a pack of cards. Arriving at Dublin, Dr. Cole declared his errand to the council which had been assembled, and proceeded to lay before them the royal commission; when, lo! upon the opening of the box by the Secretary, instead of the commission, a pack of cards was found, with *the knave of clubs placed uppermost*. All were startled; and as they could not proceed without a commission, Dr. Cole went back to England to procure another; but Queen Mary was smitten by death before he could return to Dublin, and papal persecutions were stopped.

Of the struggles between Popery and Protestantism in Ireland during the time of Elizabeth and some succeeding reigns, which were often of a decidedly political character, it falls not within our province to speak. The established religion has remained that of the Church of England; but the masses of the people have been under the influence of the see of Rome. Ireland has always been a priest-ridden land, and a mighty school for the propagandists of the Romish faith. There are at this time, with a population of six million five hundred and sixty thousand, two thousand four hundred parish priests, as many regular brothers, one hundred and forty convents, nunneries, and monasteries, and twenty colleges, at the head of which is the royal College of Maynooth, with its five hundred students.

But the papal influence is far from universal. This is especially the case in the North of Ireland. In Ulster, the Protestants were, a few years since, as one to two; and in Leinster, as one to five and a half. The number of Protestant Episcopal churches in Ireland, in 1700, was four hundred and ninety-two; in 1800, six hundred and twenty-six; in 1830, one thousand one hundred; in 1848, one thousand three hundred and fifty-four. The present number of Episcopalian ministers, or those of the established Church, is about one thousand six hundred. The following outline of the character of the Episcopal pulpit, is from a clergyman whose familiarity with the state of things in that country enables him to speak intelligently:*

“In the Protestant Episcopal Pulpit of Ireland, there is a combination of British thought and Hibernian illustration. The fact that Ireland has been deemed, since the union, a colony of Great Britain has tended to foster the spirit of English supremacy among the Anglican dignitaries, and hence the English clergy are received into the Irish pulpit, while the Irish brethren are not received on equal terms into the pulpits of the Established Church on the other side of the channel. This circumstance, combined with the means of training a native ministry, in Trinity College, Dublin, for the Irish branch of the Episcopal Church, has given a *sui generis* character to the Irish pulpit. Hence it is that while the British theology is identical with that of the Irish

* Rev. Robert Irvine, Hamilton, Canada West.

Church, there is a fervor and an eloquence in the Episcopal Church of Ireland, which eclipse the Anglican divines. It is to this fact in a main degree, that such men as Dr. McNeil and Mr. Falloon, of Liverpool, are by far the most popular men of that commercial metropolis. These men have been preaching for years to crowds, while many of the Oxford and Cambridge divines, in the same city, are preaching to empty walls. Both of these men are natives of the province of Ulster, and their ministry has been signally blessed. There is a considerable infusion of the Oxford element in the Irish pulpit, though as a general thing, it is by no means so glaring as in England.

"The Protestant Episcopal Church in Ireland is much more evangelical than in England. This arises from the rampant spirit of the papacy in the South and West, and from the controlling influence of Presbyterianism in the North of Ireland. The hostility between the two practical systems in the one region, and the predominating influence of Presbytery in the other, have conspired to keep down the arrogance and the intolerance of an establishment. Besides, a very considerable number of the leading dignitaries in the Irish Church are evangelical men. Though Archbishop Whately's views on evangelical religion are somewhat dubious, still his political opinions have always rendered him unpopular with the High Church party. Then Lord John of Tuam, the grandson of a Presbyterian, has been a truly evangelical man for a good number of years, having, it is said, been led to the Saviour by the filial and pious advice of a beloved daughter on her dying bed. Bishop Dailey of Waterford and Cashel, is an eminently pious and excellent man, truly evangelical, and most devoted. These worthies, with others whose names it is not necessary to mention, have done eminent service to the cause of God in Ireland, and within the range of their respective Episcopates hundreds of conversions from Popery have recently taken place. There is, on the whole, very little sympathy with Oxonian Theology on the western side of the British channel, while many of the Episcopal pulpits are filled with men of distinguished talent and eminent piety."

A strong Presbyterian influence has also existed in Ireland for two centuries. The rise of these churches, and the character of their pulpit ministrations are thus sketched by the same pen :

"The Presbyterian Church of Ireland had its origin in the settlement of immigrants from Scotland, on the 10th day of June, 1642. The first Presbytery was constituted at Carrickfergus, the borough town of county Antrim. It embraced some five ministers, with as many elders. The sermon was preached from Psalm li. 18, and it is worthy of note, that on the same day of the month, being the Lord's day, in 1842, precisely two hundred years afterward, every minister of the General Assembly of the Presbyterian Church of Ireland, preached from the same text. Thus it was that from five hundred pulpits, on the

same day, the glorious Gospel was preached from one and the same text—the Church having multiplied precisely *one hundred fold* in two centuries. That solemn day was thus commemorated by appointment of the General Assembly.

“After the Secession under the Erskines and Fishers, in Scotland, the adherents to their views planted churches in Ulster, and these were, for a century, or nearly so, the two distinct branches of Presbytery, the one called the ‘General Synod of Ulster,’ and the other, ‘The Secession Synod.’ These two bodies represented respectively the Established Church of Scotland and the Secession Body. In 1840, these two branches of Presbyterianism merged into one, and assumed the name of ‘The General Assembly of the Presbyterian Church of Ireland.’

“One thing which tended very much to keep the two bodies apart for such a length of time was, the fact that ARIANISM had found its way into the Synod of Ulster, and from 1826 till 1829, the controversy between truth and error was maintained with great vigor, the champion on the side of Arianism being Dr. Montgomery of Dummurry, and on the side of Trinitarianism, Dr. Cooke of Belfast.

“During the five years embraced between 1824 and 1829, the whole of Ulster rang with the cry of ‘*subscription*’ or ‘*non-subscription*’ to the Westminster Confession of Faith, as a test of admission to the ministry: The Arian party opposed subscription, the Trinitarian insisted on it. The latter succeeded, and in 1829, every man having Unitarian views was excluded from the Church.

“From that day it seemed as though the Holy Spirit descended on the Presbyterian Church of Ireland. A missionary spirit sprang up in every direction. The South and West of Ireland became her field, and from 1829 till 1840, the year in which the two bodies united, on an average about ten churches annually were added to the Synod. Then she organized a mission in the province of Katiowar, in India, where she has six efficient missionaries laboring, the pioneer and chief agent in this mission being Rev. James Glasgow, D.D.

“Soon after, she undertook a mission to the Jews, and she sustains three missionaries in Damascus, and one in Hamburg, who are laboring for the ingathering of the remnants of Israel.

“The Presbyterian Church of Ireland has an efficient Theological Institute at Belfast, the commercial metropolis of Ireland, with a staff of efficient Professors. The Church insists on a full course of philosophical education prior to the study of Divinity, as essential to prepare her ministers for the sacred office, and from this Church have gone forth into the British colonies, as also into Scotland and England, some of the most distinguished men. The Presbyterian ministry in Ireland combine the theology of the Scottish Pulpit with the elegance and taste of the English. They are all well grounded in the dogmas of the Geneva School, and they unite with their sound theology, a warmth and an elo-

quence which generally render them acceptable in foreign pulpits. The pulpit of Ulster is less dogmatic than formerly, the prelections of the rostrum are more generally confined to their appropriate place than formerly, and while the leading principles of a Calvinistic Theology permeate the whole of the Presbyterian pulpit in Ulster, they are accompanied by an evangelical unction which mollifies and sweetens the truth."

The number of Presbyterian clergymen in Ireland, at this time, is not far from six hundred and fifty; embracing five hundred and thirty-five in the list of the General Assembly as active preachers, besides over seventy licentiates and ordained ministers, who are without charge, and under the care of the Assembly; over thirty who are connected with the two Reformed Presbyterian Synods; and less than twenty who belong to the Associate and Seceding Presbyteries.* Besides the Presbyterian, there are about one hundred and fifty Methodist, and forty Baptist ministers in Ireland. From this it will be seen that the number of Protestant preachers in Ireland is nearly, if not quite, equal to the number of Roman Catholic parish priests.

The Irish Protestant pulpit, embraces, to a certain extent, the best elements of both the English and the Scottish. There is much of the intellectual strength and compass of thought which is seen in the Scotch writers, and of the purity of style seen in the English, with far more of *passion* than is evinced by either. The national characteristics—vivacity, quickness, shrewdness, imagination, and lively sensibilities—are discoverable in the prevailing style of preaching. Eloquence is far more natural to the Irish than to their eastern neighbors. They have furnished England with her best orators; and although the Irish school of eloquence is condemned as too florid and hyperbolical, yet is it, in no small degree, simple, chaste, rich, and elevated, as well as impetuous and energetic, and therefore highly successful.

* See "McComb's Presbyterian Almanac," for 1855.

DISCOURSE FORTY-FIRST.

JEREMY TAYLOR, D.D.

THIS celebrated prelate was born, the son of a barber, at Cambridge, in 1613, and was educated in the grammar-school of his native place and at Caius College. When he had taken orders he removed to London, where he was introduced to Laud, who procured for him a fellowship at All-souls' College, Oxford, in 1636. He was subsequently made chaplain to Laud, and afterward to Charles I., and obtained the Rectory of Uppingham. During the civil war he sustained himself by teaching, until he was interdicted from this employment. Lord Carberry then appointed him his chaplain; and in this position he wrote some of his celebrated pieces. He was twice imprisoned by the Republican government. At the restoration he was made Bishop of Down and Conner, along with which see he held that of Dromore, and the vice-chancellorship of Trinity College, Dublin. He died in 1667.

The writings of Jeremy Taylor are well known; the most celebrated being his "Liberty of Propheying;" "Holy Living and Holy Dying;" together with his sermons. His style is distinguished by the charms of imagination. No writer ever knew better than he, how to captivate and ravish with the gayety and richness of a luxuriant fancy. No writer excelled him in poetic splendor of imagery, in exuberance of learning and wit, and in the graceful manner in which illustration glides into argument, and comes forward to attract and to please. Some of his compositions are like "a wilderness of sweets." The thoughts hardly have opportunity to breathe, amid so much of dazzling beauty and rich fragrance. In this direction his style is considered by many to be open to criticism. There is a profusion of ornament—so much of glitter and show, as to call off attention from the body of thought to its gay adornings. The eulogy of Dr. Rust, the friend and chaplain of Taylor, is worth appending: "He had the good humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a counselor, the sagacity of a prophet, the reason of an angel, and the piety of a saint." The discourse which we give is one of the most cele-

brated. There are two upon the same text—it being a double sermon. The second is taken, as presenting most of the author's peculiarities of style, and as being in itself more complete than the first.

THE FOOLISH EXCHANGE.

“For what shall a man be profited, if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?”—MATTHEW, xvi. 26.

When the soul is at stake, not for its temporal, but for its eternal interest, it is not good to be hasty in determining, without taking just measures of the exchange. Solomon had the good things of the world actually in possession; and he tried them at the touchstone of prudence and natural value, and found them alloyed with vanity and imperfection; and we that see them “weighed in the balance of the sanctuary,” and tried by the touchstone of the Spirit, find them not only light and unprofitable, but pungent and dolorous. But now we are to consider what it is that men part with and lose, when, with passion and impotency, they get the world; and that will present the bargain to be an huge infelicity. And this I observe to be intimated in the word *lose*. For he that gives gold for cloth, or precious stones for bread, serves his needs of nature, and loses nothing by it; and the merchant that found a pearl of great price, and sold all that he had to make the purchase of it, made a good venture; he was no loser: but here the case is otherwise; when a man gains the whole world, and his soul goes in the exchange, he hath not done like a merchant, but like a child or prodigal; he hath given himself away, he hath lost all that can distinguish him from a slave or a miserable person, he loses his soul in the exchange. For the soul of a man all the world can not be a just price; a man may lose it, or throw it away, but he can never make a good exchange when he parts with this jewel; and therefore our blessed Saviour rarely well expresses it by *ζημιούν*, “loss,” which is fully opposed to *κέρδος*, “gain;” it is such an ill market a man makes, as if he should proclaim his riches and goods vendible for a garland of thistles, decked and trimmed up with the stinking poppy.

But we shall better understand the nature of this bargain if we consider the soul that is exchanged; what it is in itself, in order, not of nature, but to felicity and the capacities of joy; secondly, what price the Son of God paid for it; and, thirdly, what it is to

lose it; that is, what miseries and tortures are signified by losing a soul.

I. First, if we consider what the soul is in its own capacity to happiness, we shall find it to be an excellency greater than the sun, of an angelical substance, sister to the cherubim, an image of the Divinity, and the great argument of that mercy whereby God did distinguish us from the lower form of beasts, and trees, and minerals.

For, so it was, the Scripture affirms that "God made man after his own image," that is, "*secundum illam imaginem et ideam quam concepit ipse*;" not according to the likeness of any of those creatures which were pre-existent to man's production, nor according to any of those images or ideas whereby God created the heavens and the earth, but by a new form, to distinguish him from all other substances; "He made him by a new idea of His own," by an uncreated exemplar. And besides, that this was a donation of intelligent faculties, such as we understand to be perfect and essential, or rather the essence of God, it is also a designation of Him to a glorious immortality, and communication of the rays and reflections of His own essential felicities.

But the soul is all that whereby we may be, and without which we can not be, happy. It is not the eye that sees the beauties of the heaven, nor the ear that hears the sweetness of music, or the glad tidings of a prosperous accident, but the soul that perceives all the relishes of sensual and intellectual perfections; and the more noble and excellent the soul is, the greater and more savory are its perceptions. And if a child beholds the rich ermine, or the diamonds of a starry night or the order of the world, or hears the discourses of an apostle; because he makes no reflex acts upon himself, and sees not that he sees, he can have but the pleasure of a fool, or the deliciousness of a mule. But, although the reflection of its own acts be a rare instrument of pleasure or pain respectively, yet the soul's excellency is, upon the same reason, not perceived by us, by which the sapidness of pleasant things of nature are not understood by a child; even because the soul can not reflect far enough. For as the sun, which is the fountain of light and heat, makes violent and direct emissions of his rays from himself, but reflects them no further than to the bottom of a cloud, or the lowest imaginary circle of the middle region, and, therefore, receives not a duplicate of his own heat: so is the soul of man; it reflects upon its own inferior actions of particular sense, or general understanding; but, because it knows little of its own nature, the manners of volition, the immediate instruments of understanding, the way how it comes to meditate; and can not dis-

cern how a sudden thought arrives, or the solution of a doubt not depending upon preceding premises ; therefore, about half its pleasures are abated, and its own worth less understood ; and, possibly, it is the better it is so. If the elephant knew his strength, or the horse the vigorousness of his own spirit, they would be as rebellious against their rulers as unreasonable men against government ; nay, the angels themselves, because their light reflected home to their orbs, and they understood all the secrets of their own perfection, they grew vertiginous, and fell from the battlements of heaven. But the excellency of a human soul shall then be truly understood, when the reflection will make no distraction of our faculties, nor enkindle any irregular fires ; when we may understand ourselves without danger.

In the mean this consideration is gone high enough, when we understand the soul of man to be so excellently perfect, that we can not understand how excellently perfect it is ; that being the best way of expressing our conceptions of God Himself. And, therefore, I shall not need by distinct discourses to represent that the will of man is the last resort and sanctuary of true pleasure, which, in its formality, can be nothing else but a conformity of possession or of being to the will ; that the understanding, being the channel and conveyance of the noblest perceptions, feeds upon pleasures in all its proportionate acts, and unless it be disturbed by intervening sins and remembrances derived hence, keeps a perpetual festival ; that the passions are every one of them fitted with an object, in which they rest as in their center ; that they have such delight in these their proper objects, that too often they venture a damnation rather than quit their interest and possession. But yet from these considerations it would follow, that to lose a soul, which is designed to be an immense sea of pleasure, even in its natural capacities, is to lose all that whereby a man can possibly be, or be supposed, happy. And so much the rather is this understood to be an insupportable calamity, because losing a soul in this sense is not a mere privation of those felicities, of which a soul is naturally designed to be a partaker, but it is an investing it with contrary objects, and cross effects, and dolorous perceptions : for the will, if it misses its desires, is afflicted ; and the understanding, when it ceases to be ennobled with excellent things, is made ignorant as a swine, dull as the foot of a rock ; and the affections are in the destitution of their perfective actions made tumultuous, vexed, and discomposed to the height of rage and violence. But this is but the ἀρχὴ ὁδίνων, “the beginning of those throes,” which end not but in eternal infelicity.

II. Secondly: If we consider the price that the Son of God paid for the redemption of a soul, we shall better estimate it, than from the weak discourses of our imperfect and unlearned philosophy. Not the spoil of rich provinces, not the estimate of kingdoms, nor the price of Cleopatra's draught, nor any thing that was corruptible or perishing; for that which could not one minute retard the term of its own natural dissolution, could not be a price for the redemption of one perishing soul. And if we list but to remember, and then consider, that a miserable, lost, and accursed soul, does so infinitely undervalue and disrelish all the goods and riches that this world dotes on, that he hath no more gust in them, or pleasure, than the fox hath in eating a turf; that, if he could be imagined to be the lord of ten thousand worlds, he would give them all for any shadow of hope of a possibility of returning to life again; that Dives in hell would have willingly gone on embassy to his father's house that he might have been quit a little from his flames, and on that condition would have given Lazarus the fee-simple of all his temporal possessions, though he had once denied to relieve him with the superfluities of his table; we shall soon confess that a moment of time is no good exchange for an eternity of duration; and a light unprofitable possession is not to be put in the balance against a soul, which is the glory of the creation; a soul with whom God has made a contract, and contracted excellent relations, it being one of God's appellatives, that he is, "the Lover of the souls."

When God made a soul, it was only "Let us make man in our image." He spake the word, and it was done. But, when man hath lost this soul which the Spirit of God breathed into him, it was not so soon recovered. It is like the resurrection, which hath troubled the faith of many, who are more apt to believe that God made a man from nothing, than that He can return a man from dust and corruption. But for this resurrection of the soul, for the re-implacing the Divine image, for the rescuing it from the devil's power, for the re-entitling it to the kingdoms of grace and glory, God did a greater work than the creation; He was fain to contract Divinity to a span, to send a person to die for us, who, of Himself, could not die, and was constrained to use rare and mysterious arts to make him capable of dying; He prepared a person instrumental to His purpose, by sending His Son from His own bosom, a person both God and man, an enigma to all nations and to all sciences; one that ruled over all the angels, that walked upon the pavements of heaven, whose feet were clothed with stars, whose eyes were brighter than the sun, whose voice is louder than thunder, whose understanding is larger

than that infinite space which we imagine in the uncircumscribed distance beyond the first orb of heaven ; a person to whom felicity was as essential as life to God—this was the only person that was designed, in the eternal decrees of the Divine predestination, to pay the price of a soul, to ransom us from death ; less than this person could not do it. For although a soul in its essence is finite, yet there was many infinities which were incident and annexed to the condition of lost souls. For all which, because provision was to be made, nothing less than an infinite excellence could satisfy for a soul who was lost to infinite and eternal ages, who was to be afflicted with insupportable and undetermined, that is, next to infinite pains ; who was to bear the load of an infinite anger from the provocation of an eternal God. And yet if it be possible that infinite can receive degrees, this is but one half of the abyss, and I think the lesser. For that this person, who was God eternal, should be lessened in all His appearances to a span, to the little dimensions of a man, and that He should really become very contemptibly little, although, at the same time, He was infinitely and unalterably great ; that is, essential, natural, and necessary felicity should turn into an intolerable, violent, and immense calamity to His person ; that this great God should not be admitted to pay the price of our redemption, unless He would suffer that horrid misery which that lost soul should suffer ; as it represents the glories of His goodness, who used such rare and admirable instruments in actuating the designs of His mercy, so it shows our condition to have been very desperate, and our loss invaluable.

A soul, in God's account, is valued at the price of the blood, and shame, and tortures of the Son of God ; and yet we throw it away for the exchange of sins that a man is naturally ashamed to own ; we lose it for the pleasure, the sottish, beastly pleasure of a night. I need not say, we lose our soul to save our lives ; for, though that was our blessed Saviour's instance of the great unreasonableness of men, who by "saving their lives, lose them," that is, in the great account of doomsday ; though this, I say, be extremely unreasonable, yet there is something to be pretended in the bargain ; nothing to excuse him with God, but something in the accounts of timorous men ; but to lose our souls with swearing, that unprofitable, dishonorable, and unpleasant vice ; to lose our souls with disobedience, or rebellion, a vice that brings a curse and danger all the way in this life ; to lose our souls with drunkenness, a vice which is painful and sickly in the very acting of it, which hastens our damnation by shortening our lives, are instances fit to be put in the stories of fools and

madmen. And all vice is a degree of the same unreasonableness; the most splendid temptation being nothing but a pretty, well-weaved fallacy, a mere trick, a sophism, and a cheating and abusing the understanding. But that which I consider here is, that it is an affront and contradiction to the wisdom of God, that we should so slight and undervalue a soul in which our interest is so concerned; a soul which He who made it, and who delighted not to see it lost, did account a fit purchase to be made by the exchange of His Son, the eternal Son of God.

To which I also add this additional account, that a soul is so greatly valued by God that we are not to venture the loss of it to save all the world. For, therefore, whosoever should commit a sin to save kingdoms from perishing—or, if the case could be put, that all the good men, and good causes, and good things in this world were to be destroyed by tyranny, and it were in our power, by perjury, to save all these, that doing this sin would be so far from hallowing the crime, that it were to offer to God a sacrifice of what He most hates, and to serve him with swine's blood; and the rescuing of all these from a tyrant or a hangman could not be pleasing to God upon these terms, because a soul is lost by it, which is, in itself, a greater loss and misery than all the evils in the world put together can outbalance, and a loss of that thing for which Christ gave His blood a price. Persecutions and temporal death in holy men, and in a just cause, are but seeming evils, and, therefore, not to be bought off with the loss of a soul, which is a real, but an intolerable calamity. And if God, for His own sake, would not have all the world saved by sin, that is, by the hazarding of a soul, we should do well, for our own sakes, not to lose a soul for trifles, for things that make us here to be miserable, and even here also to be ashamed.

III. But it may be, some natures, or some understandings care not for all this; therefore I proceed to the third and most material consideration as to us, and I consider what it is to lose a soul. Which Hierocles thus explicates: "An immortal substance can die, not by ceasing to be, but by losing all being well,"* by becoming miserable. And it is remarkable, when our blessed Saviour gave us caution that we should "not fear them that can kill the body only, but fear Him," (He says not that can kill the soul, but *τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπωλέσαι ἐν γένει* *ῥῃ*) "that is able to destroy the body and soul in hell;" which word signifieth not "death," but "tortures." For some have chosen death for sanctuary, and have fled to it to avoid intolerable shame, to give a

* *Ὡς οἶον τε τῇ ἀθανάτῳ οὐσίᾳ θανάτου μοιρας μεταλαχέιν, οὐ τῇ εἰς τὸ μὴ εἶναι ἐκβάσει ἀλλὰ τῇ τοῦ εὖ εἶναι ἀποπτώσει.*

period to the sense of a sharp grief, or to cure the earthquakes of fear; and the damned perishing souls shall wish for death with a desire as impatient as their calamity; but this shall be denied them, because death were a deliverance, a mercy, and a pleasure of which these miserable persons must despair forever.

I shall not need to represent to your consideration those expressions of Scripture which the Holy Ghost hath set down to represent to our capacities the greatness of this perishing, choosing such circumstances of character as were then usual in the world, and which are dreadful to our understanding as any thing; "hell-fire" is the common expression; for the eastern nations accounted burnings the greatest of these miserable punishments, and burning malefactors was frequent. "Brimstone and fire," so St. John calls the state of punishment, "prepared for the devil and all his servants;" he added the circumstance of brimstone, for by this time the devil had taught the world some ingenious pains, and himself was newly escaped out of boiling oil and brimstone, and such bituminous matter; and the Spirit of God knew right well the worst expression was not bad enough. *Σκότος ἐξώτερον*, so our blessed Saviour calls it, "the outer darkness;" that is, not only an abjection from the beatific regions, where God, and His angels, and His saints dwell forever, but then there is a positive state of misery expressed by darkness, *ζόφον σκότους*, as two apostles, St. Peter and St. Jude, call it, "the blackness of darkness forever." In which, although it is certain that God, whose justice there rules, will inflict just so much as our sins deserve, and not superadd degrees of undeserved misery, as He does to the saints of glory (for God gives to blessed souls in heaven more, infinitely more, than all their good works could possibly deserve; and therefore their glory is infinitely bigger glory than the pains of hell are great pains), yet because God's justice in hell rules alone, without the allays and sweeter abatements of mercy, they shall have pure and unmingled misery; no pleasant thought to refresh their weariness, no comfort in another accident to alleviate their pressures, no waters to cool their flames. But because, when there is a great calamity upon a man, every such man thinks himself the most miserable, and though there are great degrees of pain in hell, yet there are none perceived by him that thinks he suffers the greatest; it follows that every man loses his soul in this darkness, is miserable beyond all those expressions which the tortures of this world could furnish to the writers of the Holy Scriptures.

But I shall choose to represent this consideration in that expression of our blessed Saviour, which Himself took out of the prophet

Isaiah, "Where the worm dieth not, and the fire is not quenched." This is the *συντελείας ἐρήμουσις* spoken of by Daniel the prophet: for although this expression was a prediction of that horrid calamity and abscission of the Jewish nation, when God poured out a full vial of His wrath upon the crucifiers of His Son, and that this, which was the greatest calamity which ever did, or ever shall, happen to a nation, Christ, with great reason, took to describe the calamity of accursed souls, as being the greatest instance to signify the greatest torment: yet we must observe that the difference of each state makes the same words in the several cases to be of infinite distinction. The worm stuck close to the Jewish nation, and the fire of God's wrath flamed out till they were consumed with a great and unheard-of destruction, till many millions did die accursedly, and the small remnant became vagabonds, and were reserved, like broken pieces after a storm, to show the greatness of the storm and misery of the shipwreck: but then this being translated to signify the state of accursed souls, whose dying is a continual perishing, who can not cease to be, it must mean an eternity of duration, in a proper and natural signification.

And that we may understand it fully, observe the place in Isaiah. The prophet prophesies of the great destruction of Jerusalem for all her great iniquities: "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Sion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day, the smoke thereof shall go up forever; from generation to generation it shall lie waste, none shall pass through it forever and ever." This is the final destruction of the nation; but this destruction shall have an end, because the nation shall end, and the anger also shall end in its own period, even then when God shall call the Jews into the common inheritance with the Gentiles, and all "become the sons of God." And this also was the period of their "worm," as it is of their "fire," the fire of the Divine vengeance upon the nation: which was not to be extinguished till they were destroyed, as we see it come to pass. And thus also in St. Jude, "the angels who kept not their first estate," are said to be "reserved" by God in everlasting chains under darkness: which word, "everlasting," signifies not absolutely to eternity, but to the utmost end of that period; for so it follows, "unto the judgment of the great day;" that "everlasting" lasts no longer. And in verse 7 the word "eternal" is just so used. The men of "Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire;" that is, of a fire which burned till they were quite de-

stroyed, and the cities and the country with an irreparable ruin, never to be rebuilt and reinhabited as long as this world continues. The effect of which observation is this :

That these words, "forever—everlasting—eternal—the never-dying worm—the fire unquenchable," being words borrowed by our blessed Saviour and His apostles from the style of the Old Testament, must have a signification just proportionable to the state which they signify : so that as this worm, when it signifies a temporal infliction, means a worm that never ceases giving torment till the body is consumed : so when it is translated to an immortal state, it must signify as much in that proportion : that "eternal," that "everlasting," hath no end at all ; because the soul can not be killed in the natural sense, but is made miserable and perishing forever ; that is, the "worm shall not die" so long as the soul shall be unconsumed ; "the fire shall not be quenched" till the period of an immortal nature comes. And that this shall be absolutely forever, without any restriction, appears unanswerable in this, because the same "forever" that is for the blessed souls, the same "forever" is for the accursed souls : but the blessed souls, "that die in the Lord, henceforth shall die no more, death hath no power over them ; for death is destroyed, it is swallowed up in victory," saith St. Paul ; and "there shall be no more death," saith St. John. So that, because "forever" hath no end, till the thing or the duration itself have end, in the same sense in which the saints and angels "give glory to God forever," in the same sense the lost souls shall suffer the evils of their sad inheritance : and since, after this death of nature, which is a separation of soul and body, there remains no more death, but this second death, this eternal perishing of miserable accursed souls, whose duration must be eternal ; it follows, that "the worm of conscience," and "the unquenchable" fire of hell, have no period at all, but shall last as long as God lasts, or the measures of a proper eternity ; that they who provoke God to wrath by their base, unreasonable, and sottish practices, may know what their portion shall be in the everlasting habitations. And yet, suppose that Origen's opinion had been true, and that accursed souls should have ease and a period to their tortures after a thousand years ; I pray, let it be considered, whether it be not a great madness to choose the pleasures or the wealth of a few years here, with trouble, with danger, with uncertainty, with labor, with intervals of sickness ; and for this to endure the flames of hell for a thousand years together. The pleasures of the world no man can have for a hundred years ; and no man hath pleasure for a hundred days together, but he hath some trouble inter-

vening, or at least a weariness and a loathing of the pleasure; and therefore, to endure insufferable calamities, suppose it to be for a hundred years, without any interruption, without so much comfort as the light of a candle, or a drop of water amounts to in a fever, is a bargain to be made by no man that loves himself, or is not in love with infinite affliction.

If a man were condemned but to lie still, or to lie in bed in one posture without turning, for seven years together, would he not buy it off with the loss of all his estate? If a man were to be put upon the rack for every day for three months together (suppose him able to live so long), what would not he do to be quit of his torture? Would any man curse the king to his face, if he were sure to have both his hands burnt off, and to be tormented with torments three years together. Would any man in his wits accept of a hundred pounds a year for forty years, if he were sure to be tormented in the fire for the next hundred years together without intermission? Think then what a thousand years may signify; ten ages, the ages of two empires. But this account, I must tell you, is infinitely short, though I thus discourse to you how great fools wicked men are, though this opinion should be true. A goodly comfort, surely, that for two or three years' sottish pleasure, a man shall be infinitely tormented but for a thousand years! But then when we cast up the minutes, and years, and ages of eternity, the consideration itself is a great hell to those persons, who, by their evil lives, are consigned to such sad and miserable portions.

A thousand years is a long while to be in torment: we find a fever of one and twenty days to be like an age in length; but when the duration of an intolerable misery is forever in the height, and forever beginning, and ten thousand years have spent no part of its term, but it makes a perpetual efflux, and is like the center of a circle, which ever transmits lines to the circumference: this is a consideration so sad, that the horror of it, and the reflection upon its abode and duration, make a great part of the hell: for hell could not be hell without the despair of accursed souls; for any hope were a refreshment, and a drop of water, which would help to allay those flames, which as they burn intolerably, so they must burn forever.

And I desire you to consider, that although the Scripture uses the word "fire" to express the torments of accursed souls, yet fire can no more equal the pangs of hell than it can torment an immaterial substance; the pains of perishing souls being as much more afflictive than the smart of fire, as the smart of fire is troublesome beyond the softness of Persian carpets, or the sensuality of the Asian

luxury. For the pains of hell, and the perishing or losing the soul, is, to suffer the wrath of God: *καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ κατανάλισκον*, "our God is a consuming fire," that is, the fire of hell. When God takes away all comfort from us, nothing to support our spirit is left us; when sorrow is our food, and tears our drink; when it is eternal night, without sun, or star, or lamp, or sleep; when we burn with fire without light, that is, are laden with sadness without remedy, or hope of ease; and that this wrath is to be expressed and to fall upon us, in spiritual, immaterial, but most accursed, most pungent, and dolorous emanations; then we feel what it is to lose a soul.

We may guess at it by the terrors of a guilty conscience, those "verbera et laniatus," those secret "lashings and whips" of the exterminating angel, those thorns in the soul, when a man is haunted by an evil spirit; those butchers—which the soul of a tyrant, or a violent or a vicious person, when he falls into fear or any calamity, does feel—are the infinite arguments, that hell—which is the consummation of the torment of conscience, just as manhood is the consummation of infancy, or as glory is the perfection of grace—is an infliction greater than the bulk of heaven and earth; for there it is that God pours out the treasures of His wrath, and empties the whole magazine of thunderbolts, and all the armory of God is employed, not in the chastising, but in the tormenting, of a perishing soul. Lucian brings in Radamanthus, telling the poor wandering souls upon the banks of Elysium, "For every wickedness that any man commits in his life, when he comes to hell, he hath stamped upon his soul an invisible brand"* and mark of torment, and this begins here, and is not canceled by death, but there is enlarged by the greatness of infinite, and the abodes of eternity. How great these torments of conscience are here, let any man imagine that can but understand what despair means; despair upon just reason: let it be what it will, no misery can be greater than despair. And because I hope none here have felt those horrors of an evil conscience which are consignations to eternity, you may please to learn it by your own reason, or else by the sad instances of story. It is reported of Petrus Ilosuanus, a Polonian schoolmaster, that having read some ill-managed discourses of absolute decrees and Divine reprobation, began to be fantastic and melancholic, and apprehensive that he might be one of those many whom God had decreed for hell from all eternity. From possible to probable, from probable to certain, the temptation soon carried him: and when he once

* Ὅποσα ἂν τις ἡμῶν πονηρὸς ἐργάσῃται παρὰ τὸν βίον, καθ' ἕκαστον αὐτῶν ἀφανὴ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει.

began to believe himself to be a person inevitably perishing, it is not possible to understand perfectly what infinite fears, and agonies, and despairs, what tremblings, what horrors, what confusion and amazement, the poor man felt within him, to consider that he was to be tormented extremely, without remedy, even to eternal ages. This, in a short continuance, grew insufferable, and prevailed upon him so far, that he hanged himself, and left an account of it to this purpose in writing in his study: "I am gone from hence to the flames of hell, and have forced my way thither, being impatient to try what those great torments are, which here I have feared with an insupportable amazement." This instance may suffice to show what it is to lose a soul. But I will take off from this sad discourse; only I shall crave your attention to a word of exhortation.

That you take care, lest for the purchase of a little, trifling, inconsiderable portion of the world, you come into this place and state of torment. Although Homer was pleased to compliment the beauty of Helena to such a height, as to say, "it was a sufficient price for all the evils which the Greeks and Trojans suffered in ten years,"* yet it was a more reasonable conjecture of Herodotus, that, during the ten years' siege of Troy, Helena, for whom the Greeks fought, was in Egypt, not in the city; because it was unimaginable but the Trojans would have thrown her over the walls, rather than, for the sake of a trifle, have endured so great calamities. We are more sottish than the Trojans, if we retain our Helena, any one beloved lust, a painted devil, and sugared temptation with (not the hazard, but) the certainty of having such horrid miseries, such invaluable losses. And certainly it is a strange stupidity of spirit that can sleep in the midst of such thunder; when God speaks from heaven with His loudest voice, and draws aside His curtain, and shows His arsenal and His armory, full of arrows steeled with wrath, headed and pointed, and hardened with vengeance, still to snatch at those arrows, if they came but in the retinue of a rich fortune or a vain mistress, if they wait but upon pleasure or profit, or in the rear of an ambitious design.

But let us not have such a hardiness against the threats and representations of the Divine vengeance, as to the little imposts and revenues of the world, and stand in defiance against God and the fears of hell; unless we have a charm that we can be ἀόρατοι τῷ κριτῇ, "invisible to the Judge" of heaven and earth, are impregnable against, or are sure we shall be insensible of, the miseries of a perishing soul.

* Οὐ νέμεσις Τρῶας καὶ ἐνκνήμιδας Ἀχαιοὺς

Τοιῇ δ' ἀμφὶ γυναικὶ πολλὸν χρόνον ἄλγεα πάσχειν.—ILIAD. γ.

There is a sort of men, who, because they will be vicious and atheistical in their lives, have no way to go on with any plaisance and without huge disturbances, but by being also atheistical in their opinions; and to believe that the story of hell is but a bugbear to affright children and fools, easy-believing people, to make them soft and apt for government and designs of princes. And this is an opinion that befriends none but impure and vicious persons. Others there are, that believe God to be all mercy, that He forgets His justice; believing that none shall perish with so sad a ruin, if they do but at their death-bed ask God forgiveness, and say they are sorry, but yet continue their impiety till their house be ready to fall; being like the Circassians, whose gentlemen enter not in the Church till they be three-score years old, that is, in effect, till by their age they can not any longer use rapine; till then they hear service at their windows, dividing unequally their life between sin and devotion, dedicating their youth to robbery, and their old age to a repentance without restitution.

Our youth, and our manhood, and old age, are all of them due to God, and justice and mercy are to Him equally essential: and as this life is a time of the possibilities of mercy, so to them that neglect it, the next world shall be a state of pure and unmingled justice.

Remember the fatal and decreitory sentence which God hath passed upon all mankind: "It is appointed to all men once to die, and after death comes judgment." And if any of us were certain to die next morning, with what earnestness should we pray! with what hatred should we remember our sins! with what scorn should we look upon the licentious pleasures of the world! Then nothing could be welcome unto us but a prayer-book, no company but a comforter and a guide of souls, no employment but repentance, no passions but in order to religion, no kindness for a lust that hath undone us. And if any of you have been arrested with arms of death, or been in hearty fear of its approach, remember what thoughts and designs then possessed you, how precious a soul was then in your account, and what then you would give that you had despised the world, and done your duty to God and man, and lived a holy life. It will come to that again; and we shall be in that condition in which we shall perfectly understand, that all the things and pleasures of the world are vain, and unprofitable, and irksome, and that he only is a wise man who secures the interest of his soul, though it be with the loss of all this world, and his own life into the bargain. When we are to depart this life, to go to strange com-

pany and stranger places, and to an unknown condition, then a holy conscience will be the best security, the best possession; it will be a horror, that every friend we meet shall, with triumph, upbraid to us the sottishness of our folly: "Lo, this is the goodly change you have made! you had your good things in your lifetime, and how like you the portion that is reserved to you forever?"

The old rabbins, those poets of religion, report of Moses, that when the courtiers of Pharaoh were sporting with the child Moses, in the chamber of Pharaoh's daughter, they presented to his choice an ingot of gold in one hand and a coal of fire in the other; and that the child snatched at the coal, thrust it into his mouth, and so singed and parched his tongue, that he stammered ever after. And certainly it is infinitely more childish in us, for the glittering of the small glow-worms and the charcoal of worldly possessions, to swallow the flames of hell greedily in our choice: such a bit will produce a worse stammering than Moses had: for so the accursed and lost souls have their ugly and horrid dialect; they roar and blaspheme, blaspheme and roar, forever. And suppose God should now, at this instant, send the great archangel with his trumpet, to summon all the world to judgment, would not all this seem a notorious visible truth, a truth which you will then wonder that every man did not lay to his heart and preserve there, in actual, pious, and effective consideration? Let the trumpet of God perpetually sound in your ears. "Rise from the dead, and come to judgment!" Place yourselves, by meditation, every day upon your death-bed, and remember what thoughts shall then possess you, and let such thoughts dwell in your understanding forever, and be the parent of all your resolutions and actions. The doctors of the Jews report, that when Absalom hanged among the oaks by the hair of the head, he seemed to see under him hell gaping wide ready to receive him; and he durst not cut off the hair that entangled him, for fear he should fall into the horrid lake, whose portion in flames and torment, but chose to protract his miserable life a few minutes in that pain of posture, and to abide the stroke of his pursuing enemies: his condition was sad when his arts of remedy were so vain.*

A condemned man hath but small comfort to stay the singing of a long Psalm; it is the case of every vicious person. Hell is wide open to every impenitent persevering sinner, to every unpurged person.†

* Τί γὰρ βροῦτων ἂν σὺν κακοῖς πειγμένον
Θνησκεῖν ὁ μέλλων τοῦ χρόνου κέρδος φέρει.—SOPH.

† Noctes atque dies patet atri janua Ditis.—ÆN.

And although God hath lighted His candle, and the lantern of His word and clearest revelations is held out to us, that we can see hell in its worst colors and most horrid representments; yet we run greedily after baubles, under that precipice which swallows up the greatest part of mankind; and then only we begin to consider, when all consideration is fruitless.

He, therefore, is a huge fool, that heaps up riches, that greedily pursues the world, and at the same time (for so it must be), "heaps up wrath to himself against the day of wrath." When sickness and death arrest him, then they appear unprofitable, and himself extremely miserable; and if you would know how great that misery is, you may take account of it by those fearful words and killing rhetoric of Scripture: "It is a fearful thing to fall into the hands of the living God;" and, "Who can dwell with the everlasting burnings?" That is, no patience can abide there one hour, where they dwell forever.

DISCOURSE FORTY-SECOND.

WALTER BLAKE KIRWAN.

DEAN KIRWAN, as this great Irish pulpit orator is usually called, was born of Roman Catholic parents, at Galway, about the year 1754. He was educated at the college of English Jesuits, at Omers. At the age of seventeen, he embarked for the Danish island of St. Croix, West Indies, where resided a relative of great wealth. After six years he returned to Europe, and repairing to the University of Louvain, received priest's orders, and was soon honored with the chair of Natural and Moral Philosophy. In 1778 he became chaplain to the Neapolitan ambassador at the British Court, where he obtained great celebrity as a preacher. With the desire of accomplishing more good than now lay in his power, he determined, in 1787, to leave the Roman Catholic body and unite with the established or Episcopal Church. On the 24th of June, the same year, he preached to his first Protestant congregation, which created an astonishing sensation. He soon gained a wide reputation for his *charity* sermons; and in 1788 was preferred to the prebend of Howth; and the next year to the parish of St. Nicholas. In 1800 he was raised to the deanery of Killala. In this position he attained to the most unbounded popularity. Men of all professions vied with each other to evince their attachment and admiration, and crowds flocked from all parts of Ireland to listen to his discourses. But in the midst of his success he sank under his labors, and died on the 27th of October, 1805.

Kirwan evidently abstained from polishing his sermons, to allow of extemporaneous effusions. His thirteen discourses, which are very rare, are not finished or elaborated; but still there runs through them a strain of masculine, impassioned exhortation, such as is not often to be found. As charity sermons, probably they never were excelled. The following was for the schools of St. Peter's parish. Mr. Grattan's says of Kirwan, "He called forth the latent virtues of the human heart, and taught men to discover within themselves a mine of charity, of which the proprietors had been unconscious. He came to interrupt the repose of the pulpit, and shakes one world with the thunder of the other. The preacher's desk becomes the throne of light."

SEEKING ANOTHER'S WEALTH.

"Let no man seek his own, but every man another's wealth."—1 COR. x. 24.

The possession of *happiness* is the principle and end of all our actions and passions, our pleasures and our pains—the common or universal center, to which all animated nature is hurried by rapid and irresistible movement. Men are united in society only to procure it. The arts and sciences have been invented only to perfect it. All states and professions are so many channels in which it is sought. The great and mean, rich and poor, infancy and age, passions and talents, virtues and vices, pleasures and toils, are all engaged in the unremitting pursuit of it. In a word, from the people that inhabit the most civilized cities to the savage that prowls in the bosom of the wilderness; from the throne of the monarch to the hut of the most abject peasant, the world is in labor to bring forth true peace and tranquillity of soul.

My object on the present occasion is not to inquire into the secret of this sublime and inexhaustible science. I am inclined, however, to believe, that if it has any existence upon this earth, it is probably in the soul of a true Christian. Nor is there any description of our brethren, however abject and forlorn, to whom this tender and consoling invitation of our blessed Lord is not oftentimes addressed with effect: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

The wisdom of the Gospel, my friends, is chiefly addressed to the heart, and therefore is easily understood by all. It is in touching that it enlightens us, in touching that it persuades. Directed by the light of faith, the eye of the true Christian is intensely fixed on the great sphere of eternity. He hears the solemn voice of his religion, which tells him that in man there are two distinct beings, the one material and perishable, the other spiritual and immortal. He knows and contemplates the rapid advance of that futurity which is not measured by the succession of days and nights, or the revolution of years and ages. Before these profound and magnificent impressions all worldly glory fades. No interests can possess or transport his heart, but those to which he is invited from above. No, not a desire in his breast, not a movement in his life; no evil in his apprehension, or happiness in his conception, that refers not to eternity; he is all immensity of views and projects; and hence that true nobility of spirit, that calm, majestic indifference which looks down on the visionary enterprises of men, sees them, unstable and

fleeing as the waves of a torrent, pressed and precipitated by those that pursue, and scarce tell you where they are, when you behold them no more : hence likewise that equality of soul, which is troubled at no reverse or vicissitude of life, which knows not those tormenting successions, those rapid alternations of pleasure and pain, so frequent in the breast of worldlings ; to be elevated by the slightest success, depressed by the slightest reverse, intoxicated at a puff of praise, inconsolable at the least appearance of contempt, reanimated at a gleam of respect, tortured by an air of coldness and indifference, unbounded in all wishes, and disgusted after all possession, is a spectacle of human misery that would enhance the peace of a true Christian, did all the influence of a Divine religion not infuse into his heart as much pity for his mistaken brethren, as it does superior dignity and elevation into his sentiments.

But without pursuing this character any further, of which, I would please myself in thinking, there are some living illustrations before me, I beg leave to observe, in nearer conformity with my text, that, as self-love is the most active principle of the human soul, and to seek our own wealth or happiness is to obey an innate and irresistible impulse, neither reason nor religion go to hinder or discourage a just and reasonable attention to our own temporal interests ; nor should any of the Gospel precepts be explained in a manner which is inconsistent with that eternal law, which the finger of God hath traced on our hearts. No. Attention to our own concerns can become culpable only when they so far enslave and engross us as to leave us neither leisure or inclination to promote the happiness of our fellow creatures. Then does self-love degenerate into selfishness. This, indeed, is a dark and melancholy transformation of our natural character, and the last term of its abasement.

When the light of benevolence is entirely put out, man is reduced to that state of existence which is disavowed by nature and abhorred by God ! Let one suppose him, I say, but once radically divested of all generous feelings, and entirely involved in himself ; it will be impossible to say what deeds of horror and shame he will not readily commit : in the balance of his perverted judgment, honor, gratitude, friendship, religion, yea, even natural affection, will all be outweighed by interest. The maxim of the Roman satirist will be his rule of life, "Money at any rate." If the plain and beaten paths of the world, diligence and frugality, will conduct him to that end, it is well ; but if not, rather than fail of his object, I will be bold to say, he will plunge, without scruple or remorse, into the most serpentine labyrinths of fraud and iniquity. While

his schemes are unaccomplished, fretfulness and discontent will lower on his brow ; when favorable, and even most prosperous, his unslaked and unsatisfied soul still thirsts for more. As he is insensible to the calamities of his fellow-creatures, so the greatest torment he can experience is an application to his charity and compassion. Should he stumble, like the Levite, on some spectacle of woe, he will, like the Levite, hasten to the other side of the way, resist the finest movements of nature, and cling to the demon of inhumanity, as the guardian angel of his happiness. Suppose him, however, under the accidental necessity of listening to the petition of misery ; he will endeavor to beat down the evidence of the case by the meanest shifts and evasions ; or will cry aloud, as the brutal and insatiable Nabal did to the hungry soldiers of David, " Why should I be such a fool as to give my flesh, which I have prepared for my shearers, to men that I know not from whence they be ?"

But, admitting that a remnant of shame, for example, in the face of a congregation like this, may goad him for once to an act of beneficence, so mean and inconsiderable, so unworthy of the great concern would it probably be, that the idol of his soul would appear more distinctly in the very relief he administers, than in the barbarous insensibility which habitually withholds it. Merciful and eternal God ! what a passion ! And how much ought the power and fascination of that object to be dreaded, which can turn the human heart into a pathless and irreclaimable desert. Irreclaimable, I say ; for men inflamed with any other passion, even voluptuousness, the most impure and inveterate, are sometimes enlightened and reformed by the ministry of religion, or the sober and deliberate judgment of manhood and experience.

But who will say that such a wretch as I have described, in the extremity of selfishness, was ever corrected by any ordinary resource or expedient ? Who will say that he is at any time vulnerable by reproach, or, I had almost added, even converted by grace ? No ; through every stage and revolution of life, he remains invariably the same ; or if any difference, it is only this, that as he advances into the shade of a long evening, he clings closer and closer to the object of his idolatry ; and while every other passion lies dead and blasted in his heart, his desire for more pelf increases with renewed eagerness, and he holds by a sinking world with an agonizing grasp, till he drops into the earth with the increased curses of wretchedness on his head, without the tribute of a tear from child or parent, or any inscription on his memory ; but that he lived to counteract the distributive justice of Providence, and died without hope or title to a

blessed immortality. "Seek not your own, but every man another's wealth."

That there are few examples of such a passion, I will readily admit. So abominable an infatuation is too far out of the line of nature ever to become extensive in its influence. But if avarice be rare, Mammon has still numerous, very numerous adorers of another description; and allow me to ask, What great difference does it make to the prolific order of human misery, whether it be spurned by a heart of adamant, or not relieved by those who live splendidly and luxuriously? Here, my friends, is, I fear, the true state of the case. Can it be denied that a passion for splendid luxury begets an attachment to money, as the means of gratifying that passion? Who will deny that it sometimes leads to the most shameful degradation of the human character? Is it not well known that a man shall at once be both supple and proud, haughty and creeping; shall exact all homage within his own house, and descend to every baseness abroad? An imperious master assuming supreme majesty among his inferiors and dependents, a timid and complying slave where his fortunes can be advanced; who will play every personage, take and lay down every form, adore with profoundest abasement the patron he would propitiate, prevent his desires, sacrifice to his caprices, constrain his own inclinations, applaud what he secretly despises, caress what he cordially detests, shut up in his heart all his pleasures and his pains; in a word, shall neither think or act, or speak or be silent, or love or hate, but as he is moved and impelled by a vile consideration of personal interest!

And what is his object? merely to procure the means of a little luxury, to eat and drink in splendor, to drown for a moment the consciousness of his servility and degradation. Oh, if man can so utterly renounce himself, why is it not for God! The greatness of the Master would ennoble the service; but to offer up so noble a victim as the dignity of the human character, to so contemptible a divinity as the world, to make such sacrifices for a fugitive and unsubstantial object, more capable, on experiment, of irritating his desires than of satisfying them, to be obliged to despise himself, and not always even to be rewarded for the humiliation! "No," says the prophet Isaiah, "there is no judgment in his ways." Fortune, if I may use the expression, places a bandage over his eyes; he certainly must not see the greatness of his destination, and the nobility of his origin. Imagination, that flattering impostor, hurries him in search of happiness from chimera to chimera: the experience of every instant should cure his delusion; his delusion remains in spite

of experience: born to the lofty ambition of an infinite good, his fears and hopes, his views and designs, his profoundest meditations are still obstinately inclosed within the little spot that intervenes between his cradle and the grave! his days are all passed in the midst of humiliation and care, only to die overwhelmed with riches and surrounded with splendor! Truly hath the prophet spoken, "The way of peace they know not, and there is no judgment in their goings; they have made themselves crooked paths, whosoever goeth therein shall not know peace."

But whatever may be the folly and turpitude of these sacrifices that are made for a perishable interest, my object is, more properly, to evince the too universal prevalence of selfishness over the feelings of humanity. Great God! were I to draw a contrast between the sums that are daily lavished in frivolous and degrading gratifications, and the trifle occasionally, perhaps annually, consecrated to the finest of all human affections—were I to say that the passions and vices of the day are unfathomable gulfs into which money is poured without decency or limitation—that the great object of contention among the rich is, who shall manifest the happiest invention of expensive follies—that play alone swallows up more resources than would educate and feed all the orphans of the nation, who could fairly or honestly accuse me of misrepresentation?

And who that studies and contemplates the deplorable increase of misery in these times, but must shudder at such a crying misapplication of God's bounty? Where, let me conjure you to reflect, is the gratitude we owe to Him? What have we that we have not received? Is it to indulge this abominable prodigality that He has mercifully distinguished us from those multitudes that suffer all the excesses of human misery? Which of us can look round at the spectacles which every where present themselves, without feeling the most ardent acknowledgment to Heaven for the blessings he enjoys? There is not probably one man in this vast congregation, who commands not even some of the superfluities of life; not one, at least, without a sufficiency of its common comforts: but how many has a gracious Providence endowed with large hereditary fortunes? how many with the most abundant mediocrity? how many enriched by successful industry? how many conducted by the hand to lucrative employments? how many, almost fatigued, if I may say so, with increasing prosperity? and shall it be possible that the objects of such tender and special predilection can prove eminently unworthy of it.

Nor is the unexampl'd, and, I may say, cruel dissipation of money, in such times as the present, confined to the upper orders of

society alone. No ; the example has descended, and there exists in the middling orders of life a melancholy proof how ruinous example is when it beams from a height. The luster of station, attracting every eye, brings its habits in contact with the whole body of the community. The manners of the great are a volume of established precedents, which their inferiors consult to fortify themselves with a case in point for every possible trespass against virtue and economy : hence the industrious are led to copy an expensive mode of living, which ultimately leads to bankruptcy and ruin ; and hence it follows irresistibly, that, if the higher orders of the community are desirous any longer of being distinguished from those whom they are pleased to consider as beneath them, the only way I can perceive they have left, is a prompt return to a system of Christian frugality and moderation.

But I may be told, that notwithstanding the excesses I complain of, mercy is often remembered. Yes, I confess it : and how should it not be remembered ? All human beings occasionally remember mercy—the miser alone excepted. It is the doctrine of all ages and people : in the darkest periods of human reason, when vice the most atrocious was seated upon altars, and honored by the incense of nations, sensibility to distress remained a sacred though solitary virtue, amid the prevailing corruptions of the world. In regions bound in by eternal frost, uncivilized and almost inaccessible, where element and sterility combine to render subsistence precarious, and seem to shut up the heart, relief is extended to those whom age and infirmity render unable to toil. Why then should we talk of occasionally obeying a sentiment which in the children of nature is a burning and invariable instinct ?

Were I to tell the wildest barbarian that our bread is often withheld from the hungry—that some of us are clothed in soft raiment, and wallow in all the enjoyments of luxury and ease, while multitudes are suffered to perish from the absolute want of aliment—while poverty stalks round us ravenous and despairing—while mothers almost devour their young, and orphans dispute offals with the brutes—all barbarous and uncivilized as we call him, I should fill his honest heart with astonishment and horror ! And yet we flatter ourselves we are merciful ! Oh, my friends, we are too apt to give ourselves credit for the practice of a virtue, of which, in fact, we as yet know little but the name. I am positive when I say this ; what pleasure can I have in uttering any thing like reproach ? what object in view but the vindication of truth, and the good of the cause with which you yourselves have intrusted me ? I am, in fact, but pleading your own persons against your own passions.

Lay then your hands honestly on your hearts, and decide the ques-

tion yourselves; I desire no other umpire between us. Look into the Divine volumes of our law; mark the rule of mercy it lays down, and confess the immensity of our distance from it. What does it declare us to be but trustees to the estate? Does it not adjudge every shilling we can spare from the reasonable support of our stations, to the widow and the orphan, or charge us with their blood? The observation, you may tell me, is trite; but is it the less awful for being trite? Is our security the greater, because every effort of the human mind, and every pulse of zeal have been long exhausted to warn us of our danger? Is it possible to believe in future retribution, and not to know some uneasy moments on this head? Is it possible then, that rational and thinking beings must not occasionally tremble at the uncertainty of life, and certainty of judgment? How many might I mention, in the very first class of our community, who have passed to their account since I last met you in the cause of these children, in the course of a little year; some of whom—I could mention several—who heard me on that day, and, for aught I know, with the same tranquillity and indifference, or the same assurance of many years, that you may now! They are gone; and whatever their eternal destiny may be, this is certain, that it may be ours to consider the wealth of worlds as a happy exchange for one hour of that time which is still within our power.

Tell me, is there a single Christian before me, who, if the offer were made him at this moment, would be satisfied to stake his salvation on the question of his charity? Oh, not one! and yet our consciences are at rest; we flatter ourselves we are merciful. Heavens! If there be any just ground for such a thought, why has it become necessary to prostitute, in some degree, the most sacred of all functions for the purpose of moving and inspiring us to the practice of this virtue? Why has the pulpit been obliged to descend to the very language of flattery, in order to extort from your vanity what it is hopeless of obtaining from a principle of religion? Why is it become necessary to hold out, on almost every occasion of this nature, the too dangerous doctrine, "that Charity covereth a multitude of sins;" and thus run the hazard of misleading you on the subject of your own salvation, in order to force you to become the instrument of salvation to others? Why are we obliged to use the arts and coloring of profane eloquence to make appeals to your passions; to search and probe the great body of human misery to the bone; to bring it, I may say, before your hearts, naked and expiring, quivering and disjointed; to expose all its miseries and horrors; to mingle our own tears with the tears of the unhappy objects that in-

voke us? And after all, why do we often fail? Yes, most deplorably fail? Why does misery often perish in the horrors of famine? or, what is infinitely worse, shoot up in swarms of infamy and guilt?

“Let no man seek his own, but every man another’s wealth.”

Having endeavored to the best of my power, to enforce this noble and disinterested maxim of the apostle, it remains to consider the case which calls us to the exercise of it. But if, in considering the general duty of charity, I have had to struggle with a subject not a little exhausted; what field does the education of poor children present, but one equally barren? The fact is, that the many eminent blessings flowing to society from attention to this object, the magnitude and variety of public evils resulting from the neglect of it, the superior happiness, or superior misery of these our fellow-creatures, according as they are early protected or abandoned, are all themes so completely worn out, so ground down, if I may use the expression, by repeated attrition, that I should consider it a manifest abuse of your indulgence, to trouble you with any of them. That your indulgence is great, I have long had reason to declare. I ought therefore to presume on that indulgence but as little as possible.

There is a circumstance, however, regarding your institution, which I am called on to mention; and which I do with the more confidence and willingness, as notwithstanding what my zeal for the cause I have in hand, may have induced me to say in the preceding part of this discourse, I know you are not unacquainted with it. When first I had the happiness of appearing in behalf of these children, their number consisted of only about thirty. I took the liberty to remonstrate on the smallness of that number; you felt with what justice, and increased it to forty. There has it stood. There, during a long term of eight years, has it stood; and some of them *such* years! Great God! No not a single child has been added! As we stand in the presence of the eternal God, and hope for eternal life, how can this be justified? How can we reconcile it with the commonest feelings of humanity? How rest on our beds in peace, when we reflect what it is in our power to do, and what we have omitted to do? What inexpressible happiness we might diffuse, what inexpressible happiness we have deliberately withheld?

I tell you, did my words burn like coals of fire, they could not convey the greatness of the call upon you! No, never in justice, should a minister of mercy descend from this place, until he discovered by your countenances and emotions, that you felt the necessity, and were determined to the exercise of superior mercy at this day. I say, though I should continue to speak until my observa-

tions became incoherent, and language confused, there would be still a mode left of conveying the ardent wishes of my heart; you would understand at least my tears; they are the true language of entreaty; and as long as there was one pulse of feeling within me for the world of perishing infants without these walls, these eyes should flow to soften and conjure you!

What, my friends! in the Old and New Testament, we see astonishing influences even of divine interposition in the day of calamity! Elijah on the top of a bleak and desert mountain; without any resource but a firm confidence in his God. Was he suffered to perish? No: even the most rapacious of birds was charged with the ministry of a protecting providence, and brought him his nutriment at morn and eve. And how did that vast multitude which Moses conducted into the wilderness, subsist during a course of forty years? The hand of Divine mercy spread their food upon the earth, and gave them water from the body of a dry rock. Think of the five thousand people that followed and invoked Jesus Christ in the extremity of hunger and distress: did He refuse to succor them? did He spurn them? No: the Gospel tells us expressly, that His heart bled for them. Where, says He, shall we find bread that they may eat? A small quantity of provisions grew, under His miraculous power, into profusion. The multitude was filled, their gratitude was unbounded; and they retired loudly proclaiming Him to be the Messiah that was to come; more convinced perhaps of this truth, from the uncommon benignity of His character, than from the prodigy which they had witnessed.

And look to the first ages of Christianity, and see the faithful make, on occasions like the present, what great and almost incredible sacrifices. Yes, in defect of all other resources, we find them selling their very persons, surrendering their very liberty into the hands of barbarians; and leaving the price of this first of human blessings behind them, for the relief of their famishing brethren. What a prodigy of humanity! Great God! And shall we, whom He has fondly excepted from a too general visitation, deliberately refuse to vindicate His providence? Shall we turn aside from such depths and abundance of human misery, as perhaps never before occurred in the history of any people. O! it is not by a delegated voice that misery should implore; it should plead for itself; you should see it with your own eyes, hear it with your own ears: one beseeching glance from a famishing child; one sigh from the breaking heart of its parent, would go deeper into yours, would do more with you in a moment, than my words, were I speaking to you forever!

What power have I to affect you? None; comparatively, at least, none. When my mind represents you shocked and abashed at scenes that would be new to you, comparing them with your own situation; dreading, at every instant, some more horrible discovery; the God of mercy, spurring you to minute investigation; your nature recoiling at every issue of it; in fine, putting this solemn question to your souls, Is it possible that the deplorable beings we now see before us, separated from the living and the dead, holding to the world only by a sense of their sufferings, can be creatures of the same God with ourselves, members of the same society, our brethren in Christ Jesus?—Oh! *then* it is that humanity would triumph! Then would the gates of your institution fly open to remedy the unavoidable consequences to the living, and quiet the shades of the dead. Then would the mourning widow forget the bloody day that deprived her babes of a father and protector; since they had found fathers and protectors in you. To be roused to the height of mercy you should have personal experience of what passes around you; you will then carry the impression to your graves. Sermons and preachers are rapidly forgotten. One single morning devoted to explore the recesses of misery in this metropolis would preach to you through life; would stamp you merciful forever.

While I press you to an increase of your institution, full well do you know the necessity of it. But, alas! I want the power of determining you, of melting you down to the extent of my wishes. God has not given it to me. If He had, be assured I would use it. I would encircle you with my little clients; hang them on your garments; teach their fatherless arms to entwine about your knees; their innocent eyes to fasten upon yours, and their untainted lips to cry, "*Mercy, for we perish!*" Do you think you could resist? I would bid you observe the force of nature in the breast of a parent. Mothers crying to you with extended arms to save their children. "No, think not of us," would they say, "we are satisfied to suffer. Let us expire, if you will, we shall expire in peace; but save, O save our children!" There would you see all personal considerations swallowed up in the immensity of parental feeling. Peace and serenity spread over the face of woe. Even death itself losing its sting, at the prospect of life and happiness being insured to these objects whom nature has endeared to us above our own existence. Do you think you could resist the luxury which such a moment held out to you? Oh, how truly has it been said, that it is better to go to the house of mourning, than to the house of joy!

DISCOURSE FORTY-THIRD.

ALEXANDER CARSON, LL.D.

DR. CARSON was born in Tyrone County, North of Ireland, in the year 1776; his ancestors having come from Scotland. Having been educated at the University of Glasgow, where he took the highest honors of the institution, he was ordained a Presbyterian minister at about the age of twenty-two, and settled at Tubbermore. In the year 1805 he became a Baptist, and assumed the pastoral charge of a church in Tubbermore, made up of those who sympathized with his views, most of whom seceded with him from their former connection. In this relation he remained until the time of his death, which occurred from injuries received from a fall, on the 24th day of August, 1844.

The leading characteristics of Dr. Carson were piety, humility, benevolence, vigor of intellect, untiring assiduity, ripe scholarship, and unquenchable zeal for the purity and progress of Christ's kingdom. He wrote extensively upon a wide range of subjects, controversial, philological, scientific, theological and practical, and his productions gained for him a wide celebrity. Among his more elaborate treatises is one in defense of the doctrine of the Trinity, and one on the principles of Interpretation, discovering great familiarity with the laws of translation and the principles of philology. His treatises on the "Plenary Inspiration of the Scriptures" was used by Dr. Chalmers as a text-book in his theological instructions, and commended in terms of admiration to his students. Several volumes of his writings have been published in this country, and also a memoir by Rev. Geo. C. Moore.

As a preacher, Dr. Carson attained to great eminence. His pulpit preparations were very thorough, though almost wholly *mental*. He seldom or never wrote his discourses. *Exposition* was his strong forte, but he occasionally soared aloft in utterances of the most brilliant pulpit eloquence. The "London Primitive Church Magazine" thus describes his preaching: "It was characterized by great originality. He possessed the secret of making every subject interesting. There was great variety in all his addresses; but his chief glory was the Gospel theme. Here he shone out in full luster—here all the powers of his mighty mind found

ample scope—his manly eloquence was at home. None ever listened to him ungratified. Strangers who, from report, had formed high expectations, exclaimed, ‘The half had not been told us’—such a torrent of magic thought would be poured forth in a style of burning, blazing, volcanic eloquence.”

It would seem that it was a habit of Dr. Carson’s to write out and expand the substance of many of his pulpit productions after delivering them, thus giving to them a permanent value. The sections of some of his doctrinal and devotional works are little else than sermons more fully developed. Thus his seven sections on the Atonement are virtually seven discourses (though of more than ordinary length), each presenting a single point. In the last of these he takes a survey of the future inheritance, or happiness of the saints, which furnishes us, with a slight change in its form, and some abridgment, with the following eloquent discourse.

THE GLORY OF THE SAINTS IN HEAVEN.

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”—ROMANS, viii. 18.

In their accounts of heaven and hell, the wisdom of men has thought it useful to allure and frighten by the creations of fancy. This has produced the dreams of superstition and the reveries of enthusiasm. My object is not to make a momentary impression by a glowing picture, but by presenting, in a clear point of view, the testimony of the Holy Spirit, scattered through the Scriptures, to nourish the faith of the Christian and elevate his hopes. Pagans have a heaven, Mohammedans have a heaven, philosophers have a heaven, and enthusiasts of all kinds have a heaven, in which they are indulged in their favorite gratifications. My heaven shall be the heaven of the Scriptures. I shall not drink a favorite beverage out of the skulls of my enemies, nor rove in quest of the fattest game, in company with the Pagan. I shall not indulge in more refined luxury in the paradise of Mohammed, nor shall I enter into learned conversation with the philosophers about the system of the universe, delighted to unvail the mysteries of nature inscrutable to the present state of our faculties. As little shall I indulge in the seeming wisdom of theological conjecture, and attempt to reveal what God has kept secret. I shall barely point to what God has declared; and, after the example of the apostles, reason on the import of it. For every thing that can be fairly deduced from Scripture is Scriptural

truth. Our Lord Himself quoted Scripture not always with verbal exactness, but substantially. The direct import of every expression is as much its genuine meaning as the direct object which it is used to express.

We shall first take a view of one or two passages that speak of the future glory of the bodies of believers. In reasoning, in his first epistle to the Corinthian Church, on the subject of the resurrection, Paul takes occasion to give us some agreeable information with respect to the change of the body. To the question, "How are the dead raised, and with what bodies do they come?" he replies in the following language, "Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed His own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also bodies celestial and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another in glory. So also is the resurrection of the dead: it is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." What a difference, then, are we, from these words, taught to expect between the present and the future state of the bodies of believers! In one view, the body that rises is the same that died; in another, it is different. The identity of person in all men, from their birth to their death, is universally believed; yet in the end of that period, there may not be a particle of the matter that composed them at its commencement.

We need not, then, puzzle ourselves by an attempt to accommodate philosophy with Scripture on this subject, when philosophy can not show a reason why it agrees with common sense. The proudest philosopher on earth can not give a reason why he believes himself to be the same person to-day that he was yesterday; yet he can not but believe this truth. The body of the man who dies at the age of an hundred years is the same that he had when an infant, yet there is not a common particle of matter in their composition. How, then, can they be the same? Infidelity has exerted its ingenuity to show the impossibility of the resurrection, of the same

identical body. The dead body of one man is converted into vegetables, or being eaten by fishes, becomes a part of their substance; these again being eaten by other men become a part of their body. Ye fools, you do err, not knowing the Scriptures, neither the power of God. Learn from the apostle that identity of the particles of matter is not necessary to identity of person. "Thou sowest not that which shall be, but bare grain," which dies, and God gives it a body according to its nature. If ye despise the apostles, ask common sense; she will tell you that the infant and the man of age are the same person. Let it be observed, however, that this is an illustration merely of a single point. It is designed to show that perfect identity of the particles of matter is not necessary to the identity of person; and that the corruption and gross matter of the body will have no part in the risen body of the saints. It was this view of the resurrection that gave such offense to the wise men of those times.

Celeus considers the resurrection of a vile, corrupted corpse as an abominable doctrine, and a thing neither to be expected nor to be desired. But the apostle replies to this idea that none of the grossness, evil, corruption, or infirmity of the body will have place in the believer after his resurrection. To extend the illustration further, and make the example coincident with the subject illustrated in every point, would overthrow the doctrine of the resurrection altogether. In the corn that springs up from the grain that is sown, there is, properly, no resurrection; the grain in the ear is not in any sense the same with that which died under the clod. The one is merely produced from the other. Now, though this admirably illustrates the apostle's doctrine in the point for which he brought it, yet it will extend no further; for the body that rises is, in some sense, the very body that dies. The whole phraseology employed about the resurrection implies this. The very word resurrection implies it; for if it is not the same, it is not a resurrection. It is said, also, that He shall *change our vile body*, and fashion *it* like to His glorious body. The present body, then, is to be changed: it is this that is to be re-fashioned. This corruptible shall put on incorruption, and become a body like that of the Son of God on the throne of His glory. * * * * *

Followers of Jesus, amid the reproach of the cross lift up your eyes to view this glorious prospect. Revive your drooping spirits by looking at the glorious body of Jesus. "When Christ who is our life shall appear, then shall we also appear *with Him in glory*." At His coming the righteous shall shine forth as the sun in the king-

dom of their Father." What object in nature is so glorious as the sun? Who can look on the brightness of his beams? Who can measure the extent and the distance of his shining? Such shall be your glory, ye servants of the Lord, who despise the glory of this world, through faith in His word. Look up to that heaven studded with stars, see those bright orbs darting flames. This is but a faint image of your glory. "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever.

That the future happiness of the saints is exceedingly great, we may learn from the contrast between this and their present calamities. The Apostle Paul asserts that our *light* afflictions work for us a far more exceeding and eternal weight of glory. And again he says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Now we know that the sufferings of God's people in this world are in themselves *heavy afflictions*, and to some *grievously heavy*. If, then, the afflictions of the most afflicted among the saints, are light contrasted with their future happiness, how great must that happiness be!

It is sometimes said that existence even in misery is a thing desirable. I can not think so. It is said that a short time of pleasure is an equivalent for a long time of preceding pain. On the contrary I think that a slight and short pain, is a dear price for a long time of exquisite pleasure. It is true, indeed, rather than go out of existence, we are willing to submit to great sufferings. But this results from a natural horror we have at non-existence, and not from a conviction of the value of simple being. In my opinion, there are so many evils attached to human nature in its present state of degradation and sin, that without a view to future existence in glory, existence in this life is not an object of rational desire. I have never admired the wisdom of some sages, who have left this world professing that they were happy. Their happiness, in my opinion, was the result of the blindness of their minds with respect to the real state of human nature. Their happiness is the happiness of insanity. It is an insensibility to the misery of their situation, and a misconception of the true dignity of man. All men in one way or other, are miserable, and any happiness they enjoy is a happiness not suited to their rational nature. But the Christian has peculiar sufferings, which nothing but the hope of being acquitted at the bar of God, and of reigning with Jesus, could make him patiently endure. If, then, these sufferings are not worthy to be compared with the glory that shall be revealed in them, that glory must indeed be great.

We may be assisted in estimating the future glory of Christians, by the relation which they are said to bear to God, and the titles bestowed on them from that connection. They are called the children and heirs of God. It is not possible for the Almighty God to invest created beings with higher honor. Had the utmost exertion of infinite power been put forth in creation of any being, could he have been made worthy of higher honor than this? There is a sense in which Adam, when created, was the Son of God: there is a sense in which men are still the sons of God, as being created by Him. But it is not as the objects of His creation that the saints are called His children. It is as they are born again of the incorruptible seed of the Word that testifies of the atonement of Jesus. He hath begotten us again to a hope of life by the resurrection of Jesus Christ. We are the children of God by faith in Christ Jesus. We are his children as we are the brethren of His only-begotten Son. The passages that mention this title, show that it is the utmost dignity. "Behold," says John, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Beloved, now are we the sons of God." This title, therefore, we enjoy in a sense in which it is not due to the highest angel in heaven. We are connected through our participation with Jesus, in a relation to God, that no other created beings can boast. As the brethren of our Lord Jesus Christ, we are nearly related to the throne of heaven. This sets us, beyond comparison, above the highest of the angels of God. These are the servants, but they are not the brethren of Jesus. In the sense in which we claim the title, they are not the sons of God. Nor are they ever called His heirs—a title which belongs exclusively to His redeemed from among the children of men, as His children through Jesus Christ.

Children of God, what a transporting view does this give you of your dignity! Compared with you, what are the descendants of kings? Ye base things of this world, you are the high-born sons of God! Even in heaven, among created beings, you have no superiors. What amazing love hath the Father thus bestowed upon us, in advancing us from wretchedness to the highest dignity! Or, how besotted are we ever to forget this high relation! Why do we not exult with ecstatic joy? Why are not our hearts forever in heaven? Why are we led astray by the allurements of the vain things of this world? Why are we tempted by any earthly honors? Why do we ever sigh on account of the reproach of the cross, or regret the loss of the honor that cometh from men? Why are we heavy on account of our present afflictions? Why are we at any

time ready to be ashamed of such a glorious connection? Why should we be ashamed of obedience to such of His commandments as are offensive to the world? Why do we not glory in being reproached for manifesting love to such a Father? We despise a man who disgraces high descent by mean sentiments or habits. What a disgrace in any of the children of God, to manifest a low attachment to this world, or any of its vanities! The son of a nobleman, who should manifest a low taste for the sports of the vulgar, who should be found associating with the scurf of society, instead of attending to the high concerns of his country, would be justly the contempt of all men. And what are you, my fellow-Christians, when you turn aside from the truth, and mix in the follies of men? It would not be so inconsistent in the heir of a throne, to associate with a company of strolling gipsies, as for you to join with the world in their sentiments, interests and ways. You are the sons of the King of kings: be ye therefore holy, for He is holy! "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Ah, my brethren, why will you, by your misconduct, bring a reproach on the name of Jesus? Why will you give occasion to men to speak evil of the way of truth? Why will you stumble the world by your inconsistencies, and thus counteract the Gospel of Christ? Ah, shame, shame! Is this the return for so much love, for so much honor? Walk *worthy* of the Lord, or renounce His name.

As children of God, they are heirs of all things. Instead of glorying in being the disciples of eminent men, Paul informs the Corinthians, these very men were made eminent on their account, and given to them for their service. He goes further, and tells them that all things, both in this world and in the world to come, are theirs: "Therefore, let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's." Even this world is theirs. Though they actually possess little of its wealth or power, yet He that rules the rulers of the world makes all things subserve His own cause, and contribute to the ultimate good of his people. Even in their persecutions, their enemies are ministers to them of good. They suffer, not from the indifference or weakness of their Heavenly Father, but that they may be made perfect like their great Head. Shall the Duke of Wellington regret the strife of nations, through which he is placed at the head of the children of renown? Shall

the Christian not rejoice, when he is called to suffer for Christ's sake, knowing that his reward will be great in heaven? Death itself, as well as life, serves these heirs of God. It is the vestibule of glory. To die is their great gain. Their greatest enemy is constrained to serve them. Things present and things to come, all, all are theirs.

This relation, and the consequences of it, are exhibited in the fourth chapter of Galatians: "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, thou art an heir of God through Christ." As the sons of God, Christians in this state of minority enjoy the first-fruits of the Spirit of God. "If any man have not the Spirit of Christ, he is none of His." This gives them a filial boldness and confidence in approaching God through the atonement of His Son. Now the above passage infers that they are heirs, because they are sons. If so, this relation can not be ascribed in any figurative sense, as it is to angels; for though they are His children by creation, they are not therefore His heirs. They must be sons in a sense that connects them to God as nearly as children are related to parents. "If sons, then heirs." Their sonship is a real relation, and consequently they are superior to all created beings.

In the Epistle to the Romans, the apostle teaches the same thing. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Now we may estimate the greatness of our inheritance by the riches of Him of whom we are heirs. Here reason goes infinitely beyond imagination. The latter can form a conception of but a trifle out of the inexhaustible treasures furnished by the former. What inconceivable glory, what boundless bliss, must be the portion of those whom God dignifies with the titles of sons and heirs! They are said to be even co-heirs with Christ; to participate in the inheritance of Him who now rules the universe, and is the heir of all things. Let us turn to a passage that exhibits the extent of this inheritance of Christ. "For by Him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him; and He is before all things, and

by Him all things consist." Here we find that all the various orders of angels, called principalities, thrones, dominions, powers, were created by Christ, and for Him. He is then the Lord of angels. Now if we are joint-heirs with Him, we must share with Him in His dominion over the bright angelic hosts. This is a bold thought, but it is demonstratively the result of Scripture language. No mathematical corollary was ever deduced from a proposition with more convincing certainty than this is deducible from the word of God. Without the most explicit evidence from Scripture, to put men in such a situation, I acknowledge, would be the most frantic fanaticism. But I fear not the charge of enthusiasm, I fear not the common opinion; I build on the testimony of God; I point the hopes of Christians to dominion over all created things.

I have not consulted a wild imagination in drawing a picture of my heaven. I look full in the face of the philosopher, and sternly say, Dare you question this reasoning? Without overturning the Scriptures, you can not deny my conclusion. All enthusiastic flights I despise, I abhor. They are the delusions of the prince of darkness, assuming the appearance of an angel of light. The joys they communicate are like the joys of dreams or drunkenness. They end in misery or disappointment. But shall we fear to proclaim our mighty destination, which we learn from the Word of Truth, lest that pretended sages should ascribe our views to the heat of our imagination? No, no, my fellow Christians, let us freely give over fanaticism to the devil and his philosophers, whom it may serve. We have no need of it. The charter of our privileges is more extensive than the warmest imagination could ever have represented them. No man would ever have conceived such a destination for any of the human race. It must be from God; for it is so far above the expectations of man, that though it is most expressly revealed, most Christians are still unacquainted with the fullness of its extent. They fear to touch the scepter that rules over angels and archangels.

Come, then, my brethren, let us again, for a moment, pause and rejoice. From this commanding eminence take a view of the regions of the promised land. Behold all the hierarchies of heaven under the scepter. Behold your thrones next to the throne of God. Is any joy so rational as yours? Moderation here is madness. Are you raised from infinite misery to the highest dignities of heaven? What bounds, then, should you set to your exaltation? It is not possible to exceed. But let us always walk worthy of such dignity. "Receiving a kingdom that can not be moved, let us have grace whereby we may serve Him with reverence and godly fear: for our

God is a consuming fire." Let our hearts at all times overflow with gratitude to Him through whom we arrive at this eminence. If Jesus has bought us by His blood, and raised us by His favor to share His dominions, as one with Himself, how ought we to love Him? Let us account His reproach our highest glory. Let us rejoice to be accounted worthy to suffer shame for His sake. "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever, Amen."

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With respect to the *nature* of the glory of the heaven of heavens, the Scriptures do not appear to afford much precise and specific information. It would appear in general, from the Book of Revelation, that the chief employments and happiness of the saints consist in the praises of their ever-blessed Redeemer. On earth, though they have not seen Him, they love Him above all things. But in heaven their happiness is perfect in the perfect love of Him.

The representation of the new Jerusalem is evidently figurative, and, therefore, we are not warranted to say that any of the specific objects mentioned in this description actually exist. We ought not to conceive heaven as being really a city, with such walls, gates, pavements, etc. This representation has no doubt an important meaning, but this importance would be infinitely diminished by supposing that it is a literal description. A city thus built would be the most glorious that the imagination could conceive to be made of earthly materials, but it is a faint figure of the glory of the true heaven.

Some have thought that the risen body will not possess any powers of sensation. With respect to sight and hearing this is manifestly false. How much of the pleasure of the heavenly inhabitants consists in the sweet and loved songs of praise to God and the Lamb? And for what is all the glory of heaven, if not to gratify the eye? Light is the most glorious object on earth, and the enjoyment of the light of heaven appears to be among the most eminent felicities.

The angels of heaven are called angels of light—as distinguished from the angels that kept not their first love, who are reserved in chains of everlasting darkness to the judgment of the great day. Now it appears to me that the former are so called from the light in which they dwell, rather than from their knowledge, or from the nature of their works, as Macknight understands the passage. It would be difficult to point out a distinguishing ignorance in the fallen spirits, and *angels of light* would be a very indefinite and distant ex-

pression to denote that they are continually employed in promoting truth and virtue. Believers may be distinguished from the children of this world, as the children of light, because they are enlightened in that great truth of which the others are ignorant.

God is also said to dwell in light—"who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." This light is so exceedingly glorious that no man in his present state can approach it. But the time will come when even the eyes of the saints will be able to bear that light, for "they shall see God." "Flesh and blood shall not inherit the kingdom of God," but the glorious spiritual bodies of the saints will enjoy it. What must be the brilliancy of the light of heaven when a glance of it now overpowers any of the human race? "At mid-day, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me and then which journeyed with me. And when we were all fallen to the earth," etc. "And when I could not see for the glory of that light, being led by the hand of them that were with me," etc.

Some have supposed that God will never be visible, and that the promise that we shall see God means only that we shall see the light in which He dwells. It is dangerous to advance too far on such a subject. But I am not willing even here to limit Scripture-language by views of possibility. That one spirit may have a perception of another corresponding to what we call visible, is surely not only possible but certain. If so, why may not our spirits have such a perception of God? And that it is impossible for the glorified eye of the saint to have a perception of God, is more than I will say. Let it suffice us that "we shall see God." Let us leave the manner of this to Himself. "Take heed," says Christ, "that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." And if angels behold the face of God, it will not be impossible for us. To behold His face must imply to view Him in His glory; we need not, therefore, confound ourselves by any subtle inquiries about the way of seeing a spirit. God is everywhere: it is possible to make us sensible of His presence, whatever part of space we may at any time occupy. This is an unfathomable subject, but though it represses arrogant inquiries beyond what is written, it opens up a boundless field of expectation to our future state. Having such a God as a Father, what may we not expect?

There is nothing in the state of the future world about which Christians seem more interested, than the question whether they

will know each other. It is a consoling thought that relatives and friends shall meet again and have peculiar satisfaction in each other's society. There is, perhaps, little enough evidence to prove this point, but a very little is sufficient in a matter so agreeable to our wishes. I am not sure that the peculiar affection for kindred will exist in the future world. What our Lord says, in reply to the Sadducees, with respect to husbands and wives, appear to be against this view. "They neither marry nor are given in marriage," and the seven husbands, were they all in heaven, appear to have no disagreeable feelings from a situation that would have been a hell upon earth. Yet if any one can show from Scripture that relations will still retain that peculiar love for each other, I am very willing to believe it. We must not, however, wrest Scripture, even for this amiable purpose—the most harmless, certainly, for which the word of God was ever perverted. One thing I think is certain: we must lose that peculiar love with respect to our relatives and friends who shall go into everlasting punishment. Were our affection to be as it is now, all the glories in heaven could not make us happy. What an agony is it now to think of the damnation of a parent or child! Christians have continual heaviness of heart on account of their brethren of mankind. Who can think of the Scripture denunciations against the wicked—who can read the accounts of the torments of hell, without feelings of the keenest sorrow? If so, how can they think of the perdition of those for whom they could lay down their lives? This part of our frame must, therefore, be altered. We must perfectly accord with the will of God in all that He does, and not only submit, but approve. Of this we can now have no conception.

But the personal knowledge of each other is independent of this. That the saints may not only recognize each other as formerly acquainted, but that they may personally know every one of the innumerable multitude, is no extravagant opinion. The nature of their intercourse, and the happiness of their society seem to require this. Yet, perhaps, the passages usually alleged to prove this are not perfectly decisive. The apostles knew Moses and Elijah on the Mount of Transfiguration; but it must be observed that the apostles were still themselves in the flesh, and that this might have been learned from the conversation, or some intimation by Jesus. Certainly it was not from recognizing their persons: for with Moses and Elijah, they had no previous acquaintance. Moses was not in the body, but being clothed with his house from heaven, it is likely he had his personal likeness, as nearly as the state of glory would ad-

mit. If this passage proves any thing on the subject, it is that the glorified persons of the saints impress all that behold them with the knowledge of them.

Dives knew Abraham and Lazarus, but this is a parable, and the nature of it required this circumstance independent of any indirect intention to prove personal recognition of each other in a future state. However, this knowledge I do not question. Adam, from an intuitive knowledge of the nature and properties of the various animals, could give names to them before he could have had any actual acquaintance with them. The glorified saints will possess knowledge and every other attribute and perfection of their nature in a degree infinitely above Adam in a state of innocence. * * *

The glory of the future condition of the saints may also be estimated from the love of Christ toward them. Of this immensely great love we have the fullest proof in His humiliation and death. Read the history of Jesus; witness the degradation and infamy of the Son of God, behold Him an outcast from society, and at last a willing sacrifice for our sins, even while enemies, and then let us ask ourselves what is the extent of His love? It is beyond all description, and even beyond conception. If He loved us so while enemies, what will He not confer on us as friends and brethren? Paul bowed his knees unto the Father of our Lord Jesus Christ, praying "That being rooted and grounded in love," the Ephesian Christians "might be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ that passeth knowledge, that they might be filled with all the fullness of God." If, then, it is a matter of such importance to know this love; if the real extent of it is beyond knowledge; what is likely to be the height of glory to which they will be advanced? * * *

The reward of the saints is frequently exhibited with very animating effect, under the figure of the crowns of the victors in the Grecian games, and of the conquerors who obtain a triumph on their return to their country. In these games the greatest men of the times entered as competitors for the glory of victory, and even kings thought themselves honored by obtaining the prize. The victor was rewarded with a crown of leaves, and was received with unbounded honor by the vast multitudes assembled from all parts of Greece. Now, after all the self-denial of their former lives and unwearied diligence in preparatory exercises; after all the toils, dangers, and sufferings in the arduous struggle, they thought this crown of leaves a high recompense. It raised them upon a pinnacle of glory, to be viewed with admiration by all countries. Yet, as the apostle says, they

had in prospect only a corruptible crown ; we have in our view an incorruptible crown. Their crown was the greatest the world could bestow, but it was fading, and is already withered many a hundred years. The crown of the Christian flourishes on his head with unfading freshness, and will bloom through eternity. Its glory will be witnessed not by the people only of one age, but by all the principalities in heaven. What a noble excitement to ambition !

Such are the high prospects of the believers of the Gospel. Can the proudest of the children of men boast of equal pretensions ? Speak, ye thrones of this world, tell us the glory of your dignity. Is it comparable to that of the meanest saint in heaven ? Speak ye of being born of the mighty of many generations ? No more ; the Christian is a son and heir of God. Boast ye of your vast dominions and the power of your empires ? Be silent ; the Christian is to reign with Christ over all worlds.

Ye conquerors, come forward with all your dazzling glories, that we may view your honors in contrast with those of the Christian. You have triumphed, and now inherit a deathless name. The history of the nations is the record of your exploits ; the children of all countries are familiar with your names ; learning, and genius, and power unite in raising your temples, and burning incense on your altars. And what can the imagination conceive more glorious on earth ? Thrones and kingdoms could not purchase the glory of Wellington. Illustrious man ! When we speak of worldly glory thou standest at the head of the human race. Compared with thine, the glory of kings is but a vulgar glory. Who would not rather enjoy the glories of thy name than sway the most powerful scepter in the world ? Every age produces a multitude of kings ; but ages pass away without conferring thy fame on an individual of the human race. Yet all *this* honor is fading ; the glory of the most obscure of the children of God is infinitely to be preferred. The *Christian* conqueror is to sit down *on the throne of Christ*, as He has conquered and sat down upon the throne of His Father.

DISCOURSE FORTY-FOURTH.

CHARLES WOLFE, A.B.

WOLFE was born at Dublin in 1791, and distinguished himself in his academic course for proficiency in classical studies, and powers of Greek and Latin versification. His poetic genius was quite remarkable. He is widely known as the author of the ode on the burial of Sir John More, commencing,

“Not a drum was heard, not a funeral note.”

Besides this, he wrote several other less celebrated pieces. He was ordained a minister of the Church of England in 1817, and entered a temporary curacy at Ballyclog, Tyrone County, where his preaching drew together many, not only of his own faith, but also of the Dissenters. But his sun went down ere it was noon. He died in Cork, 1823, aged thirty-two years. His sermons, and other writings, have been published in a single volume, which is now entirely out of print.

Wolfe was evidently a young man of decided piety, genius, and literary culture. Dr. Miller, of Trinity College, Dublin, said of him, “He combined eloquence of the first description with the zeal of an apostle.” He ascribes to him a vigorous and manly intellect, a vivid fancy and great enthusiasm in his profession. One night, during his sickness, he said to a friend, “I want comfort to-night,” and upon being reminded of his having been the means of saving souls, he faintly exclaimed, “Stop, stop—that is comfort enough for one night.”

The sermons of this divine present little of abstract or metaphysical reasoning, and no display of learned criticism. They are not so much adapted to direct as to impel. There is in them a vein of beautiful simplicity, and occasionally we meet with passages of singular eloquence. As an example, we may refer to the paragraph in the following sermon, beginning with the exclamation, “Such is our yoke and our burden.”

THE YOKE EASY AND THE BURDEN LIGHT.

“My yoke is easy, and my burden is light.”—MATTHEW, xi. 30.

It is almost always by comparison that we judge of the ease or the hardship of our situation. You will generally find, that any

man who complains of the severity of his lot, compares it either with some happier state that he had himself formerly enjoyed, or with the more prosperous circumstances of those by whom he is surrounded; at least you would think him entitled to very little pity, if he continued to murmur and repine when his situation was neither worse than what it was before, nor worse than that of most of his neighbors.

If you should attempt to reconcile him to his situation, what would be the most natural method of proceeding? By comparison: by showing him how much worse it might have been. Now this is the best way of estimating the case of the Christian yoke, and of weighing the burden that our Redeemer lays upon our shoulders; and thus shall we soon discover how gracious are those commandments which we think it hard to fulfill; how indulgent are those laws which we often neglect and despise: then, when we have compared them with other yokes and other burdens, shall we learn how easy is that yoke to which we often refuse to submit; how light that burden which we often fling with impatience to the ground.

Let us first look abroad for matter of comparison. The greater part of the world have never yet been visited by the Gospel of Christ; have never yet heard the message of love and salvation. Now it may be curious to observe what are the religious yokes and burdens which these people have imposed upon themselves; that is, in other words, what are the religious duties by which they hope to become objects of the Divine favor, and partakers of the blessings He bestows—to turn away His anger, to purchase His favor, to escape His vengeance, and conciliate His mercy. Perhaps it would be impossible to invent a new kind of bodily torture which many among these wretched people have not willingly undergone for these objects. All those who are anxious to render themselves acceptable in the sight of God actually devote themselves to misery, and go in search of some new kind of suffering, by which they think they can become more worthy of his approbation. It would be a kind of punishment to us even to hear some of them described. Death, in its ordinary shape, appears much too easy, and would be a relief to their sufferings; but they contrive to lengthen out its agonies, so that many of them are dying for half their lives in lingering torments, in which they conceive the Supreme Being takes peculiar delight. Sometimes those miserable men offer their children, their relations, or their friends, as a sacrifice to appease His fury; and at other times they fly from the company of men, and all the comforts of society, to devote themselves to the service of

the Almighty in caverns and wildernesses. Now observe, this arises from no command of God—no revelation from heaven; it is the sentence of man upon himself—the yoke and the burden that he has laid upon his own shoulders.

Suppose God had said to us—"Wear the yoke which you find your fellow-creatures have voluntarily chosen: I will allow you to attain eternal life through these sufferings. Go, be your own torturer—bring your children to My altar, and honor Me with your blood; and banish yourself from the company of your fellow-creatures for ever, and you shall be an inheritor of My kingdom;"—which of us could complain? Measure these sufferings and miseries, great as they are, with life everlasting—with the glories of God's presence, and the unseen riches of a future world, and you would say, Lord, here I give Thee my body, which Thou requirest to be burned—here it is, ready for the agony; and here are the children whose blood Thou requirest of my hands, and here am I, prepared to fly from the fellowship of my brothers and hide my head in the woods and the wilds from the sight of human kind—yet still I feel it is only through the voluntary bounty of Thy goodness and Thy mercy, that even all this can be made to avail, and it will still be the effect of Thy loving-kindness if even thus I become an inheritor of Thy kingdom.

Such, then, is the yoke and the burden of our neighbors, and such is what our yoke and our burden might have been.

It is now time to look to what it is. Where now are our stripes,—our agonies—the writhings of our body, and the woundings of our flesh? Where is the lingering death which we are to endure, and the visitation of the wrath of God upon our souls? "He was wounded for our transgressions: the chastisement of our peace was laid on Him." There was a beloved Son, whose blood was shed for our sakes; but the lamb was not taken from *our* flock, nor the child from *our* bosom; there was one who left His home on high for this wilderness beneath, and has left us in our cheerful homes, and our peaceful habitations: His yoke was indeed severe, and His burden was heavy, for it was our toil that He endured, and our burden that He bore. "Surely, He hath borne our griefs, and carried our sorrows!" and He has borne and carried them away.

There is not a single pain of body or mind that we are called upon to endure because it is pain—or for the sake of the suffering itself. There is, indeed, self-denial and mortification. But it seems to be a law that can not be broken—that where there is sin there must be pain; as long as there is sin alive within, there will still be

the struggle and the battle. But, even here, He is still with us; for, "I am with you, even to the end of the world;" and His holy and powerful Spirit is ever ready to sustain us.

Now look at the imaginary god of the Indians, watching with a kind of savage delight the agonies of his votaries; and then look at your Redeemer, bearing away all the sufferings to which you were devoted, and assisting you in the conflict that you have yet to undergo! He was verily and indeed crucified for our sakes, and His body nailed to the tree; but when He turns to us, He lays the cross gently upon our shoulders, and when He commands us to be crucified with Him, He asks for no torments, no blood, but that we should "render our bodies a living sacrifice, holy and acceptable, which is our reasonable service;" that we should offer them as temples for His Holy Spirit, that we may glorify Him in our body and in our spirit. He left the bosom of His Father to become your atonement; but when He speaks to you, He tells you to live still in the midst of your family, to tell them how good the Lord is, to teach them His judgments and His statutes, to show them the path of life, and to lead the way, to educate a family for heaven, that your "sons may be as the young plants about the house of your God, and your daughters as the polished corners of the temple." The earth was to Him a desert and a wilderness; He was a stranger and a pilgrim, "that had not where to lay His head:" but when He speaks to you, so far from commanding you to desert your common brethren and fellow-creatures, He has united you to them by a bond as strong as that which holds the world together; for He has said, "As I have loved you, so love one another; and, by this shall all men know that ye are My disciples." To perpetuate this Divine benevolence, He has ordained that the day which He has chosen for Himself should be a day of common assembling among those that love Him, that they may show how they love one another. He has pronounced a blessing upon Christian fellowship—"Where two or three are gathered together, I am in the midst of them;" and the sacrament that He left as a memorial of Himself, He left, at the same time, as a memorial of Christian brotherhood and affection.

Such is *our* yoke and *our* burden! Let him, who has thought it too hard and too heavy to bear, be prepared to state it boldly when he shall appear side by side with the poor mistaken Indian before the throne of God at the day of judgment. The poor heathen may come forward with his wounded limbs and weltering body, saying, "I thought Thee an austere Master, delighting in the miseries of Thy creatures, and I have accordingly brought Thee the torn rem-

nants of a body which I have tortured in Thy service." And the Christian will come forward and say, "I knew that Thou didst die to save me from such sufferings and torments, and that Thou only commandedst me to keep my body in temperance, soberness, and chastity, and I thought it too hard for me; and I have accordingly brought Thee the refuse and sweepings of a body that has been corrupted and brutalized in the service of profligacy and drunkenness—even the body which Thou didst declare should be the temple of Thy Holy Spirit! The poor Indian will, perhaps, show his hands, reeking with the blood of his children, saying, "I thought this was the sacrifice with which God was well pleased:" and you, *the Christian*, will come forward with blood upon thy hands also, "I knew that Thou gavest Thy Son for my sacrifice, and commandedst me to lead my offspring in the way of everlasting life;" but the command was too hard for me to teach them Thy statutes and to set them my humble example: I have let them go the broad way to destruction, and their blood is upon my hand—and my heart—and my head!" The Indian will come forward, and say, "Behold, I am come from the wood, the desert, and the wilderness, where I fled from the cheerful society of my fellow-mortals because I thought it was pleasing in Thy sight." And the Christian will come forward, and say, "Behold, I come from my comfortable home and the communion of my brethren, which Thou hast graciously permitted me to enjoy; but I thought it too hard to give them a share of those blessings which Thou hast bestowed upon me; I thought it too hard to give them a portion of my time, my trouble, my fortune, or my interest; I thought it too hard to keep my tongue from cursing and reviling, my heart from hatred, and my hand from violence and revenge." What will be the answer of the Judge to the poor Indian none can presume to say. That he was sadly mistaken in the means of salvation, and that what he had done could never purchase him everlasting life, is beyond a doubt; but yet the Judge may say, "Come unto Me, thou heavy-laden, and I will give thee the rest which thou couldst not purchase for thyself." But, to the Christian, "Thou, who hadst My easy yoke, and My light burden; thou, for whom all was already purchased——." Thank God! it is not yet pronounced: Begone! and fly for thy life!

We have now compared the Christian yoke with that of others—we have looked abroad for comparison. We have next to look at home, and compare it with those yokes which the Christian yoke displaces—those yokes which are flung off when this is assumed.

There is the yoke of pride: and who has not felt its weight?

There is scarcely a day of our lives in which our pride is not hurt. Sometimes we meet with direct affront; at other times, we do not think we are treated with the respect we deserve; at other times, we find that people do not entertain the opinion of us which we would wish them to hold; but, above all, how often do we find ourselves lowered in our opinion; and then the yoke of pride becomes more uneasy by our endeavors to regain our own good opinion, and to hide the real state of the case from our conscience.

But the Christian's yoke is humility; its very nature depends upon humility: for no one has submitted to the service of Christ, or become His disciple, until fully sensible of his own unworthiness, and, consequently, of his want of the merits of a Redeemer. Thus has the Christian become acquainted with the plague of his own heart; his sin has been often before him; and, however deeply he may lament its guilt, he has lost that blind and haughty self-sufficiency that makes him uneasy at the neglect of others, or afraid to stand the scrutiny of self-examination.

There is the yoke of debauchery and sensuality: that galling yoke, which even those who wear it can not bear to think upon; and, therefore, they still continue to plunge into drunkenness and profligacy lest they should have time to think on their lost and disgraceful situation. Those miserable men, when the carousal and the debauch are over, then begin to feel the weight and the wretchedness of the yoke that they are bearing. They then feel what it is to load their bodies with pain and disease, and their everlasting souls with every foul and sinful thought—to have brutalized their nature, or to have sunk it, by intoxication, into a state of which brutes seem incapable; and they then feel the weight of their yoke, when this indulgence has put them into such a state of madness and insensibility that they may commit a crime, which will be the yoke and the burden of their consciences for the rest of their lives. Is it necessary to compare the Christian yoke with this? We will not disgrace it by naming it in the same breath.

Then there is the yoke of covetousness: and who does not know all the cares, all the watchings, all the restless days and sleepless nights; and, after all, the endless disappointments that the most prosperous and successful will have to encounter through life. And then the fearful anticipation of that day, when a man shall find that all these things are as if they had never been!

The Christian, indeed, has his fears and his tremblings—his watchings and his prayers; and he has to bear his burden through the strait gate along a narrow way. But richer than all that misers

ever dreamed of, or fancied, is the treasure over which he watches ; and its attainment is as much more certain, as its value is more lasting and more glorious : "Seek, and ye shall find," sounds sweetly in his memory, and hope already represents the heaven to which he is approaching ; and the love of Christ, and the power of His Spirit, and the conviction that the Lord is on his side, and that "He is able to keep that which is committed to him," will make his cares and his watchings more delightful than the rich man's repose.

O ye sinners ! who have set your hearts upon the world and its vanities, and who say that the Lord is a hard task-master ; and who think that the spiritual delights of his service, even upon this miserable earth, are all vain imaginations—if you do not believe that the Lord will fulfill His promise upon earth, do you mean to say that you believe that He will fulfill His promises in heaven ? Do you pretend that you trust in Christ for acceptance in another world, when you doubt His good promise in this ? Do you mean to say that you believe that He is able and willing to raise your vile body at the last day, and that He is not able and willing to support you under any spiritual sacrifice that you can make for His sake—that He is not able to change and purify your old heart ? Do you really believe the one without the other ?

But the grand difference between the Christian and the man of the world is, that the burden of the one is gathering as he proceeds, while that of the other is becoming lighter and more easy : the man of carnal mind and worldly affections clings more and more to his beloved earth, and new cares thicken around his deathbed ; his burden is collecting as he advances, and when he comes to the edge of the grave it bears him down to the bottom like a mill-stone. But the blessed Spirit, by gradually elevating the Christian's tempers and desires, makes obedience become more easy and delightful, until he mounts into the presence of God, where he finds it "a service of perfect freedom."

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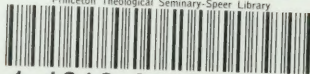
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